1907
2 Vols 10/6



Perkins and Heath - Patent Hardened Steel Plate

III. L. c. 5

1907
2 Vols 10/6



Perkins and Heath - Patent Hardened Steel Plate

III. L. c. 5

4570.b.15.

THE HISTORY

Of the PROPAGATION of

CHRISTIANITY,

And OVERTHROW of

PAGANISM:

WHEREIN

The CHRISTIAN RELIGION is confirmed.

The Riſe and Progreſs of HEATHENISH IDOLATRY is conſidered.

The Overthrow of PAGANISM, and the ſpreading of CHRISTIANITY in the ſeveral Ages of the *New Teſtament* Church is Explained.

The preſent State of HEATHENS is enquired into; and *Methods* for their Converſion offer'd.

By ROBERT MILLAR, *M. A.*

VOL. I.

The Second EDITION.

LONDON:

Printed and ſold by G. STRAHAN in *Cornhill*; S. CHANDLER, J CLARK, and R. HETT in the *Poultry*; T. SANDERS in *Little-Eritain*; J. MAC-EUEN in the *Strand*; L. STOKIE and T. GREEN at *Charing-Croſs*; and J. STAG in *Weſtminſter-Hall*. MD.CC.XXVI.

46
12. 17.
1002/



THE PREFACE.

IT *may be here expected that I ſhould give ſome Account of the* Deſign *I had in publiſhing this* Book, *and the* Method *I have made Uſe of in writing it. My* Deſign *is to excite us to Thankfulneſs to our gracious* GOD, *for being delivered from that miſerable* Darkneſs *and* Idolatry, *under which we were ſunk, before the* Light *of our* Holy Religion *ſhone among us; to ſet before us the wonderful Steps of* Divine Providence *in propagating* CHRISTIANITY *over the blinded World down to the preſent Time; to move our Bowels of Pity for that Slavery and Thraldom to which the* Heathens, *who make up ſo great a Part of the World, are yet chained by the Enemy of Mankind; and to make* Chriſtians *with Fervour and Zeal contribute their outmoſt Endeavours, that the Salvation purchaſed by* CHRIST *may be known to the* Ends of the Earth.

The Firſt Chapter, *on the* Truth and Excellency of the Chriſtian Religion, *was in my Opinion neceſſary to this End. For if Men be not firmly perſwaded of this Point, 'tis impoſſible they can be truly*

truly thankful for the Goſpel *of* CHRIST, *or that they can be fervent and zealous for the* Propagation *of it throughout the World.* Atheiſts, Antiſcripturiſts, Free-thinkers, *as commonly called, and* Deiſts, *will never be concerned to propagate the* Chriſtian Religion (*which they themſelves believe not*) *among* Heathens, Jews, *or* Mahometans. *Nay, they who are carved out for this Work muſt believe, that* there is none other Name under Heaven given among Men whereby we muſt be ſaved, but the Name of JESUS CHRIST of Nazareth. *I have therefore offered what appeared moſt proper and neceſſary to aſſert the* Truth *of both* Natural *and* Revealed Religion, *to raze the Props of* Infidelity, *and to ſettle the* Faith *of* Chriſtians *upon the ſolid Foundation of the* Scriptures *of the* Old *and* New Teſtament. *Indeed we have all the* Proof *for the* Truth *of our* Religion *that the Nature of the Thing will bear, or that is agreeable either to the* Wiſdom *of* GOD *to give, or the* Reaſon *of Men to expect. I know there are many excellent Books printed upon this* Subject; *but the Matter is ſo important, as it deſerves to be ſtudied over and over again: And I preſume this Book may come into ſeveral Hands who have ſeen few Writers upon this* Subject, *and having read little about it will be glad to find it treated upon here: And we ought to have a Regard to thoſe People, eſpecially that now* Atheiſm *and* Unbelief *are come to ſuch a prodigious Height, that* learned *and* unlearned, Town *and* Country *ſhould be neceſſarily guarded again*

th

the Infection. *And I hope that when any Man of Senſe will be at Pains to compare the Writings of* BLOUNT, GILDON, TOLAND, *and other* Antiſcripturiſts, *with what has been writ by many excellent Perſons, and even with what I have offered in this* Firſt Chapter, *he will eaſily diſcover the* weak Reaſoning, *the* bad Philoſophy, *and the* ſtrong *and* unreaſonable Prejudices *theſe Adverſaries are guilty of, and ſo will have the ſtronger and fuller* Confirmation *of* Chriſtianity. Divine Providence *wiſely orders that what is deſigned to the Prejudice of our* Religion, *does in the End turn to its Advantage.*

As to the Hiſtorical Part *of the following* Book, *by which I mean the* Third, Fourth, Sixth *and* Eighth Chapters, *it may be obſerved, that the moſt part of* Eccleſiaſtick Hiſtorians *hitherto have jumbled this Affair of the* Propagation *of* Chriſtianity *with ſo many other things, that 'tis either ſlighted or negligently handled by them; or the* Subject *is not eaſily adverted to by common* Readers, *who cannot have their Mind fixed upon ſo many things at once. Beſide, they never continue the Matter to the* preſent Time, *ſome ending it with the* Twelfth Century, *others with the* Thirteenth *or* Fifteenth, *and ſome are far from carrying it that Length. The learned Dr.* CAVE, *to whom I own I have been very much obliged, in his* Introduction to the Lives of the Fathers, *has given us an excellent Account of the* Overthrow *of* Paganiſm: *But he goes no further than to the End of the* Fourth Century,

tury, *and there leaves us. I humbly then conceived it would be proper to deduce this Matter from the* first Foundation *of the* Chriſtian Church *to our Time; that the* Reader *may at one View ſee the amazing Conduct of* Divine Providence *in all Ages, in enlarging the* Kingdom *of* CHRIST, *and* giving him the uttermoſt Parts of the Earth for his Poſſeſſion. *In the* Eighth Chapter *I have conſidered the Endeavours both of* PAPISTS *and* PROTESTANTS, *ſo far as they have come to my Knowledge, in the different Parts of the World, in the* Two laſt Centuries, *and in that which is* now *running. The unwearied Diligence of the* Church *of* ROME *may awaken us out of Security, to a more ſerious Concern about ſo important a Work. Do they ſtop in bringing their* Proſelytes *to a* formal ſuperficial Profeſſion *of complying with ſome* religious Ceremonies? PROTESTANTS *ſhould carry it higher, to inſpire their* Converts *with the* Power *and* Life *of* Religion, *with* the Love of the Truth as it is in JESUS.

When I think upon the great Extent and Heap of things that are in Eccleſiaſtick Hiſtory, *I have oft entertained this Opinion, that the beſt Method to manage them is by* Parcels. *What I now undertake is but one Corner of that great Field: Yet 'tis of great Importance; for the* Propagation *of* Chriſtianity *in all Ages, by the Efficacy of the* Goſpel, *accompanied by the* SPIRIT *of* GOD, *demonſtrates our Religion to be Divine. So as even the* Hiſtorical *Part of this* Eſſay, *from firſt to laſt,*

laſt, is an Argument of the Truth *of* Chriſtianity. Mahometiſm *was propagated by the Dint of the Sword; where ever the* Goſpel *ſhines,* Pagan *Darkneſs flies away like the Shadows before the Sun: But the* Doctrine *revealed by the* SON *of* GOD, *and confirmed by his Death and Sufferings, does flouriſh and ſpread all the World over, in Spite of all the Allurements of* Fleſh *and* Blood, *and all the Powers of* Hell *and* Earth *combined againſt it; and the longer it ſhines, the more glorious will the Beauty thereof appear.*

'Tis true the Corruptions *and* Innovations *that have crept into the* Chriſtian Church, *in* Doctrine, Worſhip, Ceremonies, Diſcipline *and* Government, *with the Oppoſition made to the ſame; the* Conteſts *occaſioned by* Hereticks *and* Councils, *and by the* Pride, Precedencies *and* Preferments *of* Popes, Patriarchs, Cardinals, Biſhops, *and the reſt of the* Hierarchy, *do now make up the far greater part of* Church Hiſtory. *If Men profeſſing to be* Chriſtians, *eſpecially* Church-men, *had walked more conform to the* Holy Scriptures, *and particularly to the Rules of the* Goſpel *and the Example of* CHRIST *our* Lord *and* Maſter, *or like the* Apoſtles *and* primitive Chriſtians, *there had been little Occaſion for theſe things. But the* Propagation *of* Chriſtianity *is a Subject attended with peculiar Beauties, which the* Church *ought always to have in View. Here we ſee the Accompliſhment of the* Predictions *and* Prophecies *in the* Old Teſtament, *concerning the* Enlargement

of

of the Goſpel-Church, *and the* Calling *of the* Gentiles *fulfilled in every Age of the* New Teſtament, *and the Mercy extended even to ourſelves, ſo as* the uttermoſt Parts of the Earth *are* given *to our Redeemer* for his Poſſeſſion, and the Iſles wait for his Law. *Here we ſee* Dagon *falling before the* Ark; Ignorance, Heatheniſh Idolatry, Cruelty, *and the* Tyranny *of* Satan *chaſed away by the* Power *of the* Goſpel. *Here we obſerve the* Kingdom *of* CHRIST, *without Force of Arms, ſpread itſelf through the whole World in a ſhort Space of Time, and that by the Preaching of a few deſpiſed* Perſons, *ſeveral of them being unlearned* Fiſhermen: *And here we find the* Word *of* GOD *triumphing over all the Powers and Policies of* Men *and* Hell, *making its Way, in Oppoſition to the* Wiſdom *of* Philoſophers, *the* Arts *of* Magicians, *the* Will *of* Princes, *and all the* Tentations *and* Terrors *of the World. This demonſtrates its* Original *to be Divine, and its* Protector *Almighty.* Chriſtians *in many Parts of the World ſeem now to be awakened with a more than ordinary Concern to have the Salvation purchaſed by* CHRIST *known over the whole habitable Earth; and I deſire to join my hearty Prayers, that* the Earth may be full of the Knowledge of the LORD, as the Waters cover the Sea; that all the Kingdoms of the World may become the Kingdoms of our LORD and of his CHRIST; that he may reign for ever and ever.

I have

I have ſometimes taken Notice of the State of remote Chriſtian Churches, *ſurrounded by* Heathens *and Enemies to our* Holy Religion. *The ſerious Conſideration of their Caſe may move us to adore the* Wiſdom *and* Goodneſs *of our* GOD, *in granting us the* Goſpel Privileges *which we enjoy, that have been purchaſed by the Death of our* Redeemer, *and tranſmitted to us by the Wreſtlings and Sufferings, the Blood and Treaſure of our noble* Anceſtors: *And therefore we are called to a* Chriſtian *Improvement of ſo valuable Mercies; eſpecially when the Barrenneſs of many Places, that once enjoyed theſe Favours, has brought them at this Day under the Feet of* Infidel Oppreſſors.

I have alſo obſerved ſome good Things a doing in ſeveral Parts of the World, for the Advancement *of* Chriſtianity, *which we have Account of by ſeveral* Books *and* Papers *which come not to every Body's Hand, who may have Acceſs to this Performance; and therefore I hoped it might be uſeful to give ſome View of them, that every* Reader *may be awakened to a pious Concern for the* Church *of* GOD *in the remote Corners of the World; that they may wreſtle for the ſame at the Throne of Grace, and may be excited to Charity and good Works. One great Uſe of* Eccleſiaſtick Hiſtory *is to be ſubſervient to* Divinity, *and in this View I have endeavoured to manage what I here undertake.*

I know not but ſome Readers *may be weary of the Account given of the* Riſe *and* Progreſs *of* Idolatry *among*

among ſeveral Nations, from the Creation of the World to the Birth of CHRIST, *in* Chapter Second ; *of the* Reaſonings *againſt* Paganiſm, *in* Chapter Fifth ; *and of the* preſent State *of* Heathens, *in* Chapter Seventh. *But I am humbly of Opinion, that without theſe the Work would be incomplete, theſe* Chapters *being neceſſary to my main Deſign: For ſerious Thoughts upon the* diſmal State *of the World before the* Coming *of* CHRIST, *may make us more truly thankful for the* Redemption *he has purchaſed, and for the Errand on which he came*, to deſtroy the Works of the Devil, *and* to bring Life and Immortality to Light by the Goſpel. *Beſides, the* Origin *and* Progreſs *of* Idolatry *may explain ſeveral* Texts *of* Holy Scriptures, *and clear up ſome* Eccleſiaſtick Antiquities. *In the* Fifth Chapter *I have not only diſcovered the* Vanity *and* Folly *of* Paganiſm, *but alſo given a Taſte of the State of the* Controverſy *between the* Heathens *and* Chriſtians *in the firſt Ages of the* Church, *to enlighten the* Hiſtory *of that Time, and to make us value our Delivery from* Pagan *Darkneſs, and being brought to partake of the* Privileges *of the* Chriſtian Church. *And this may alſo diſcover to* Youth *the* Vanity *of* Pagan Superſtition, *when reading their* Claſſick Authors, *which are full of it. The* preſent State *of* Heathens, *in the* Seventh Chapter, *may not only open up the Face of Affairs in theſe diſtant Parts of the World, and lead us in to underſtand what* Chriſtians *have been doing to deliver theſe Nations*

ons from Pagan Idolatry *and* Satan's Tyranny; *but may quicken our* Sympathy, *and enliven our* Prayers *for thoſe* that ſit in Darkneſs and in the Shadow of Death, *in the* Habitations of Cruelty, *and inſpire us with a pious Concern for their being brought to the* Knowledge *of the* Truth. *I have been alſo ſometimes obliged there to take ſome Notice of the firſt Diſcoveries to us in* Europe, *of thoſe remote Regions, of their* Geography, Hiſtory, Trade, Cuſtoms, *&c. as well as of their* Heatheniſh Religion; *and the Proſpect I have given may help to direct Men of Judgment and Zeal to contrive and execute proper Means for their* Converſion.

In the Laſt Chapter *there are ſome further* Means *propoſed for the* Converſion *of the* Heathens, *with* Arguments *to promote the ſame. This is a Work that my Soul does earneſtly wiſh for. If* Chriſtians *would ſerve* GOD *in* Spirit *and* Truth *at home; if they would lay aſide their* Diviſions, Parties, *and Unchriſtian* Humors; *if they would contribute generouſly, out of their worldly* Subſtance *that* GOD *has given them, for advancing his* Glory *in the World; if* Kings, Princes, *and* publick Societies *would take the Conduct of this Work in their Hands; if* Perſons *of extenſive Knowledge, bright* Love *and* Charity *to* periſhing Souls, *and animated with* flaming Zeal *for the* Glory *of* GOD, *would offer themſelves as* Miſſionaries, *and might be orderly ſent into* HEATHEN *Countries, eſpecially where they can*

be encouraged and ſupported by Europæan Colonies: *If theſe Things were done, what a glorious Addition to the* Church *of* CHRIST *might we juſtly expect? And what* Chriſtian *can refuſe to give his helping Hand to ſo good a Work? Surely if he have* Love *to our* Redeemer, *or real* Deſire *to ſee the* Honour *of our* GOD *promoted, he cannot decline it. The Time is coming, when the* Fulneſs of the Gentiles ſhall come, and all *Iſrael* ſhall be ſaved. *Let us do our Duty, and we need not doubt but* GOD *will crown it with Succeſs.*

So much for the Subject *and* Deſign *of this* Book. *As to my* Method *in writing it, the Deſign is large,* In magnis voluiſſe ſat eſt. *I have had Occaſion to make Uſe of ſeveral Authors in writing it, and no Man can write with any Accuracy of ancient* Eccleſiaſtical Hiſtory *without them. I have endeavoured to do them Juſtice, not only by giving their Words in the* Body *of the* Book, *but alſo the Place where they are to be found, at the* Foot *of the* Page. *I did not think it neceſſary to give always their Words in the original* Greek *or* Latin, *except where there was an* Emphaſis. *To have cited the whole* original *Text of each Author, would have ſwelled the Book and Price beyond what I intended. However, ſo far as I could, I have endeavoured to be exact, and to ſee them with my own Eyes. 'Tis true ſometimes my little* Library *was ſtraitned to find each of them, but I have been obliged oftner than once*

to Friends *and good* Neighbours, *to whom I here render my thankful* Acknowledgments. *In the Three laſt* Chapters *of this Work I had few* Authors *to go before me; I did not meet with any who had gathered the ſeveral Things that relate to my* Subject *into* Order, *and therefore I was obliged, from* Narratives *ſcattered in ſeveral* Authors, *to cut out my Way the beſt I could, which may plead Excuſe for* Imperfections *or* Faults, *tho' as far as I could I endeavoured to guard againſt them.*

Since I publiſhed my Propoſals, *about a Year ago, ſeveral Things offered to me, which I conceived if added, would render the Work more complete; and I ventured to tranſcribe almoſt the whole. This, not to name other Things, retarded the* Publication *ſome Months. But I hope my* Subscribers *will not complain of any undue Delay; and I wiſh the* Book *may be uſeful even to them who have not ſubſcribed for it. The* Print *I hope will pleaſe; neither is the* Paper *bad. I indeed deſigned it better, but was obliged either to make Uſe of this, or delay the* Publication *ſome Months longer.*

After all, there are no Doubt many Defects *and* Inaccuracies *in the* Performance. *It was writ by Starts, amidſt the Hurry of a Multiplicity of Affairs that ly upon me in the* Paſtoral Charge *of a* Great Congregation, *beſides many other leſſer Avocations. It was not my main Buſineſs, I rather looked on it as a* Relaxation; *I went to it*

and came from it as ſuch. Nor do I pretend that Politeneſs *of* Stile *neceſſary for the refined Taſte of ſome delicate Palates. But the* Deſign *is good: The Time is coming, and I hope near at Hand, when GOD will do great Things for* Advancement *of our* Redeemer's Kingdom. *May a holy Warmth, through the Bleſſing of GOD, diffuſe itſelf far and near, for the* Salvation *of periſhing* Souls, *and may a great* Harveſt *be reaped in every Corner of the World. If any thing in this* Performance *make us truly humble and thankful for our* Chriſtian Privileges; *if it helps to allay uncharitable* Heats *among ourſelves; if it contribute to make us more ready to join heartily together in our* Prayers, *and to embrace every Opportunity of promoting the* Glory *of GOD and the* Knowledge *of* CHRIST, *by ſupporting and propagating* Chriſtianity, *and overthrowing* Paganiſm *in any Part of the World; if it in any Meaſure* enlighten *our* Mind, ſtabliſh *us in the* Faith, *and* enflame *our* Zeal *for doing Good, may the only wiſe GOD have the* GLORY, *to whom alone it is due.*

PAISLEY, October 21ſt,
1723.

THE CONTENTS *Of* VOL. I.

CHAP. I.

The Truth and Excellency of the Chriſtian *Religion confirmed.*

INTRODUCTION. *Pag.* 1
The Being of GOD demonſtrated. 2
Some of the Divine Perfections more particularly illuſtrated. 20
The Doctrine of Divine Providence laid down and confirmed. 28
The Immortality of the Soul proved. 39
The more general Duties that we owe to GOD, to our Neighbour, and to ourſelves, deduced from the foregoing Principles. 49
Yet 'tis ſhewn at large, that the Light of Nature is inſufficient to guide Men to Happineſs. 54
And that Religions invented by Men are abſurd, *Paganiſm* being demonſtrated to be ſo in the Sequel of this Treatiſe. Here the Abſurdity of *Mahometiſm*, from a ſhort Hiſtory of the Life of it's Author, and the Follies of the *Alcoran*, is diſcovered 80
The Neceſſity of Divine Revelation inferred. 96
That the *Jewiſh* and *Chriſtian* Religion are revealed of GOD, is proved. 97
Firſt, From the Excellency of the Doctrine. 98
2*dly*, By the Manifeſtation of Divine Power in working Miracles. *Ib.*
3*dly*, By the Prophecies and extraordinary Manifeſtations of ſupernatural Knowledge. 101

These Prophecies do prove the Scriptures to be the Oracles of GOD. 104
4*thly*, The sacred Scriptures are a most profitable Revelation, such as was fit for a gracious GOD to give, for the Good of His People in all Ages. 2 *Tim.* iii. 16, 17, explained. 110
5*thly*, Without the Scriptures we should have no certain or fixed Chronology, from the Creation of the World to the Birth of CHRIST, proved from *Censorinus* and others. 116
A Sum of the old Testament Chronology. 118
6*thly*, The Scriptures are divinely inspired: Where the Notion of Divine Inspiration is stated, and proved to belong to the Scriptures. 121
The Harmony of the Scriptures. 127
The fulfilling of them. 128
A more particular Demonstration, that the five Books of *Moses* could not possibly be forged, either by *Moses* in his own Time, or by any other since his Days, against the Deists. 130
This further confirmed from the Qualifications of *Moses*, 142
And from the Laws he enacted. 145
The Antiquity of the Books of *Moses* confirm their Authority. 148
The Pretences to Antiquity among the *Egyptians*, *Phœnicians*, *Chaldeans*, *Grecians*, *Romans*, *Scythians* and *Chinese*, considered: And 'tis made evident they are not to be compared with the Antiquity of the *Jews* recorded in the sacred Scriptures. 151
The Authority of *Moses* confirmed by the Testimony of ancient Heathen Writers. 169
Where, of the Fragments preserved by *Josephus* and *Eusebius*. 170
And of Authors that remain more intire, as *Diodorus Siculus*, *Justin*, *Tacitus*, *Plutarch*, &c. 173
The Authority of the remaining Books of the old Testament, proved by several Arguments. 182
The civil History of the World confirms the Certainty of the Facts there recorded. 185
The Divine Authority of the Books of the new Testament proved by several Arguments. 193
Our LORD's Resurrection an illustrious Proof of the Whole of the Christian Religion. 198
The Books of the new Testament incapable of being forged. 201
That there is not one Character of an Imposture in the whole Gospel, but every Thing bears the Marks of the true Religion GOD gave to save Man. 205
The History of the new Testament confirmed by the Testimony of Adversaries, *Jews* and *Heathens*; where the Testimony of *Josephus* is considered. 210
The Excellency of the Christian Religion illustrated in several Particulars. 215

CHAP.

CHAP. II.

Of the Origin and Progreſs of Idolatry, from the Creation of the World to the Birth of Chriſt; *where the Deities of the* Syrians, Phœnicians, Egyptians, Canaanites, Greeks, Romans, *and other Nations in that Period, are conſidered.*

THE Introduction to this Chapter. *Pag.* 227
Of the Name Idolatry. 229
Of the Diviſion of idolatrous Worſhip into *Sabaiſm* and *Helleniſm* 230
Dr. *Prideaux*'s Thoughts of the Riſe of Idolatry. 231
The Uſe of Images not ſo ancient as Idolatry it ſelf. 233
The Idolatry of the *Greeks* and *Romans* took it's Riſe from that of the *Egyptians*, *Syrians*, &c. which is therefore firſt to be conſidered. 237
Of the *Teraphim*, the moſt ancient Image. *Ib.*
Of the *golden Calf*. 240
Of the *Egyptian* Idolatry, and what was ſignified by it. 241
The Feaſt of the Dedication of the golden Calf. 257
Of the *Phœnician* Idolatry; where of the Antiquity of *Sanchoniathon*, and of his Coſmogony and Genealogy. 258
Of *Baal-peor*, where ſeveral Texts of Scripture concerning it are explained. 264
Of *Kemoſh*. 269
Of *Molech*, where of the abominable humane Sacrifices practis'd by the Heathen. 270
Of *Adramelech* and *Hanamelech*. 281
Of *Baal*, with ſeveral Remarks concerning him and his idolatrous Worſhip. *Ib.*
Of *Baal-berith*. 289
Of *Baal-meon*. 292
Of *Baal-zebub*, ſome Texts of Scripture explained. *Ib.*
Of *Dagon*. 295
Of *Nergal*, *Aſhima*, *Nibchaz*, and *Tartak*. 299
Of *Niſroch*. 300
Of *Succoth-benoth*. 301
Of *Aſhtoreth*. 303
Of *Tammuz*, *Ezek.* viii. 14. 305
Of *Gad* and *Meni*, *Iſai.* lxv. 11. 307
Of *Sheſhach*, *Jer.* xxv. 15, 16. 309
Of *Mahuzzim*, *Daniel*, xi. 37,—39. 310
Of the Idolatry of Sun, Moon and Stars. 313

Of the *Perſian* Idolatry, where of the *Sabians* and *Magians*. 316
Of *Zoroaſtres*. 320
Some other Paſſages concerning the Superſtition of the *Perſians*. 326
Of *Gideon's* Ephod, *Judges* viii. 22. 29. 331
Of *Margemah*, *Prov.* xxvi. 8. 333
Of the Brazen Serpent. The Devil affected to be worſhipped in the Form of a Serpent. 335
Of Idolatry which the Heathens unjuſtly charged upon the *Jews*. 337
Remarks upon the Idolatry of the *Greeks* and *Romans*, (1.) Nothing can be more monſtrous. 340
(2.) Among their Deities, many guilty of abominable Crimes. (3.) There was not one of their Deities but had Fathers and Mothers. (4.) That their Idolatry was borrowed from the Eaſtern Nations. (5.) The Abſurdities thereof cannot be palliated. 347
Of the Idolatry of the Greeks: Their Twelve principal Deities, *viz. Jupiter*, *Saturn*, *Bacchus*, *Apollo*, *Mars*, *Minerva*, *Diana*, *Venus*, *Juno*, *Ceres*, *Mercurius* and *Vulcan*, and their Fables about them. 354
Of their many other fabulous Deities. 364
Of the Idolatry of the *Romans*, how it was inſtituted by *Numa*, and borrowed from *Greece*. 366
Of the multiplicity of their Gods. 368
We are not obliged to moralize theſe Fables. 372
Of the Rites of idolatrous Worſhip practiſed by the *Romans* and other *Gentiles*. 374
(1.) Of their Temples. 375
(2.) The Ornaments of their Temples. 377
(3.) Their Statues and Conſecrations. 379
(4.) Their Feſtival Solemnities. 381
(5.) Their Prieſts. 385
(6.) Their Sacrifices. 388
Of the Idolatry of the Weſtern Nations. 393

CHAP. III.

Of the Overthrow of Heatheniſh Idolatry, and of the Spreading of Chriſtianity, from the Beginning of the Firſt to the End of the Third Century.

THE Introduction to this Chapter. 400
The Fall of Heatheniſh Idolatry, and the Converſion of the *Gentiles*, was an amazing Revolution, for which GOD prepared all Things ſome Ages before it came to paſs. 401
Of CHRIST's Birth and Life. 403

He

He ordained Twelve Apoſtles and had great Succeſs in his Miniſtry. 405
Of our Saviour's Death and Reſurrection. 406
The Faith of theſe Things confirmed by the Confeſſion of *Heathens* and *Jews*. 407
After our Redeemer's Aſcenſion the Apoſtles executed their Commiſſion with great Succeſs. 409
'Tis not eaſy at this Time to write an exact Hiſtory of the Apoſtolick Age. 412
Of the Name Ἀπόστολοι, and of the Characters of the Apoſtolick Office. 414
Of their executing their Office in its full Extent. 417
To underſtand the Propagation of the Goſpel in the First Century, a brief Hiſtory of the Lives of the Apoſtles offered. 418
Of the Life of the Apoſtle *Peter*, and why he is named firſt. *Ibid.*
That *Peter* did not ſit Biſhop at *Rome* 25 Years. 420
The Life of the Apoſtle *Paul*. 424
Of *Andrew* the Apoſtle. 431
Of *James* ſirnamed the Great. 434
Of *John* the Apoſtle. 437
Of *Philip*. 441
Of *Matthew* called alſo *Levi*. 445
Of *Thomas*. 447
Of *James* the Leſs. 450
Of the Apoſtle *Simon* called the *Canaanite*. 454
Of *Jude* the Apoſtle. 455
Of *Judas Iſcariot*. 457
Of *Matthias*. 458
Of the Evangeliſts and Apoſtolick Men who contributed to the planting of Chriſtianity, as *Mark* the Evangeliſt, *Luke* the beloved Phyſician, and *Philip* one of the Deacons. 460
The Propagation of Chriſtianity, from the Apoſtolick Age to the Time of *Conſtantine* the Great, illuſtrated by ſeveral Teſtimonies of the firſt Chriſtian Writers. 464
Of the evaniſhing of Idolatry and Heatheniſh Superſtition, and of CHRIST's Victory over the Devil. 471
Of the Silence of Heathen Oracles at CHRIST's Coming. 473
Of ſeveral Things that did then contribute to the Succeſs of Chriſtianity, as (1.) The miraculous Powers beſtowed on the primitive Church. (2.) The learned Champions who appeared to defend the Chriſtian Cauſe. (3.) The Zeal uſed in the Propagation thereof. (4.) The holy Lives of Profeſſors. (5.) The Patience and Conſtancy of Martyrs. 476
Of the firſt Perſecution by *Nero*, 494
During the ſhort Reigns of *Galba*, *Otho* and *Vitellius*, the Chriſtians had Reſt, and in the Government of *Veſpaſian* and *Titus*. 497

Of

Of the Second Perſecution by *Domitian*. 497
Of the Third Perſecution by *Trajan*, where of *Ignatius*'s Martyrdom. 499
Pliny's Letter to *Trajan*; that Emperor's Anſwer, and *Tertullian*'s Opinion. 502
Hadrian continued the Perſecution: Some Account of that Emperor. 507
The Perſecution raiſed by *Antoninus Pius*. His Letter to the common Council of *Aſia*. 510
The Fifth Perſecution by *M. Antoninus*. 512
Of *Polycarp*'s Martyrdom. 513
And of other Martyrs. 517
The Emperor relaxed the Perſecution. The Hiſtory of the Thundring Legion conſidered. 519
The Chriſtians enjoyed ſome Peace; Chriſtianity makes Progreſs. 523
Of the Sixth Perſecution raiſed by *Severus*. *Ibid.*
Some other Things uneaſy to the Chriſtians about that Time, as, that the Governours of the Province did perſecute before they got any Orders from the Emperor reigning. 525
Of the Life of *Apollonius Tyaneus*, writ by *Philoſtratus*. Several Remarks to ſhew there is no Credit to be given to it. 526
Of Heathen Philoſophers who did all the Prejudice they could to Chriſtianity. Of *Peregrinus*. 530
Of *Creſcens* a Cynick. 531
Lucian of *Samoſata*. 532
Celſus the *Epicurean*. 533
Of many learned Writers among the Heathens in Century Second. *Ibid.*
Of the Lives of Heathen Emperors who ſucceeded *Septimius Severus*, as *Caracalla*, *Macrinus* and *Heliogabulus*. 535
Of ſome remarkable Things in the Life of *Alexander Severus*. 538
The Church enjoyed Peace 27 Years. 540
Of *Maximinus*, the Author of the Seventh Perſecution. *Ibid.*
Of the Emperor *Philippus Arabs*; the Queſtion if he was a Chriſtian examined. 542
Of *Decius*, and of the Eighth Perſecution. 543
Dionyſius of *Alexandria* his Account of the Martyrs who then ſuffered, and of ſome who retired to Deſarts. 545
Of the Emperor *Valerian*, who in the Beginning of his Reign was favourable to the Chriſtians, but began the Ninth Perſecution, *Anno Dom.* 257. 548
Of the Hardſhips Chriſtians then endured. 549
Of *Valerian*'s Death. 550
The Chriſtians enjoyed about 42 Years Peace, and had great Occaſion to propagate Chriſtianity. 551

Dio-

Diocletian and his Collegues favourable to the Christians in the Beginning of their Reign. 552
An Enquiry into the Story of the *Thebean* Legion; where 'tis narrated, and discovered not to be well attested. 555
The Commencement of the Tenth Persecution, and of the great Hardships Christians then endured. 559
Of *Diocletian*'s Sickness and resigning the Empire. 562
Galerius Maximian, as he had begun, so he was the great Instrument of carrying on the Persecution. *Ibid.*
A further Account thereof from *Lactantius* and *Eusebius*. *Ibid.*
Monsr. *Godeau*'s Calculation of the Number of Martyrs. 564
Gildas's Account of this Persecution in *Britain*. 565
Tho' the Emperors boasted they had destroyed Christianity, yet it was rather propagated under all these Severities. *Ibid.*
Divine Vengeance did pursue those who had an active Hand in this and former Persecutions. 566
The Success of Christianity, notwithstanding all these Persecutions, is a great Glory to our Religion. *Ibid.*
The Triumphs of Christians on that Subject expressed in the Words of *Sulpicius Severus*, *Tertullian* and *Lactantius*. 568

CHAP. IV.

Of the Propagation of the Christian Religion, and of the Ruin of Paganism, in the Fourth Century.

INtroduction to this Chapter. 573
Life of the Emperor *Constantine* the Great. 574
Of his remarkable Preservation, of his succeeding as Emperor, and the Title *Augustus* conferred on him. 575
His March against and Victory over *Maxentius*. *Ibid.*
He declares in Favour of the Christians. 579
The double Dealing of *Maximinus*. *Ibid.*
Constantine proceeds with sincere Kindness to Christians. 580
Maximinus's Death. 581
Licinius espouses the Cause of the Heathens. 582
Constantine's Expedition against him. *Ibid.*
Licinius's Defeat and Death. 583
The whole Government of the *Roman* Empire devolves upon *Constantine*. 584
He rescinds the Constitutions of Persecutors. *Ibid.*

Enacts

Enacts Laws againſt Divination, for obſerving the LORD's Day, that none but Chriſtians ſhould be Governours of Provinces, and for enlarging and beautifying Churches. 585
He writes an Epiſtle, exhorting all his Subjects to embrace Chriſtianity. 587
He transfers the Seat of the Empire to *Byzantium*, now *Conſtantinople*. He cauſed build many noble Churches and Oratories. 588
Barbarous Nations converted to Chriſtianity, as *Indians*, *Iberians*, and ſome People in *Thracia*. 589
Conſtantine cauſed demoliſh Heathen Temples and Monuments of Idolatry. 591
Particularly at *Aphacus* in *Phœnicia*, and at *Alexandria* in *Egypt*. 592
Thus Paganiſm is overthrown, and Chriſtianity advanced. 593
Of *Conſtantine*'s Baptiſm, and the Reaſons why the ſame was ſo long delayed. 594
Conſtantine's Death. In his Time Idolatry baniſhed out of the principal Cities of the Empire. 595
His Character from *Euſebius*. 596
The Diviſion of the Empire among the three Sons of *Conſtantine* the Great. *Ibid.*
Conſtantine the Eldeſt of them killed in Battle. 597
Of the Propagation and Beauty of the Church at that Time, from *Sozomen*. *Ibid.*
The Laws of the Emperors *Conſtantius* and *Conſtans* againſt Paganiſm. 598
Of *Julius Firmicus* Book againſt it. 599
Magnentius kills the Emperor *Conſtans*, and uſurps the Empire. 600
He is defeated, and the Uſurper kills himſelf. *Ibid.*
Conſtantius Laws againſt Divination. *Ibid.*
He removes the Altar of Victory, and dies. 602
The Emperor *Julian*'s Parentage and Education. 603
He goes to *Athens*. His Conduct in *Gaul*. 605
He aſſumes the Title of Emperor, and marches againſt *Conſtantius*. 606
Julian's Letters during his March. 607
He is declared Emperor, and eſpouſes the Cauſe of Pagans. 608
Means *Julian* uſed to reſtore Paganiſm, and ſuppreſs Chriſtianity.
(1.) He ſet himſelf to reform Paganiſm, and to introduce excellent Conſtitutions he obſerved among Chriſtians. 609
(2.) He took all Occaſions to expoſe Chriſtians and their Religion to Ridicule. 612
(3.) He weakned the Power and Intereſt of Chriſtians. 613
(4.) Tho' he abſtained from open Perſecution, yet he connived at them who did it. 615
(5.) He endeavoured eſpecially to weary out the Biſhops and Clergy by bad Uſage. 617

(6.) He

(6) He gave all Manner of Assistance to the *Jews* in Contempt of the Christians, where of their rebuilding the Temple, and of its being overturned. 619
(7.) He endeavoured to suppress all humane Learning among the Christians. 622
(8.) Above all Men he highly honoured and rewarded Heathen Philosophers. 624
(9.) He used the most popular Arguments he could think of to perswade to Paganism. 625
Finally, He tried all subtile Arts to ensnare unwary Christians to Pagan Superstition. 627
Seven or eight Months *Julian* stayed at *Constantinople*, using these Means, then passed into *Asia*: His Conduct at *Pessinus*, 628
And at *Antioch*. The Temple of *Apollo* at *Daphne*. 629
Of *Theodorus*'s Torments. 631
Of Burning the Temple at *Daphne*. 632
The Citizens of *Antioch* lampooned *Julian*, and his Answers. *Ibid.*
Julian's Rage against *Cæsarea*. 633
At *Carræ* he performs execrable Rites. 635
Julian's Death and Character. *Ibid.*
Jovian saluted Emperor, makes Peace with the *Persians*. 637
He makes Laws in favour of the Christians. 639
His Death and Character. 640
Valentinian elected Emperor. 641
His Zeal for Christianity in the Reign of *Julian*. *Ibid.*
He assumed *Valens* to be his Collegue. 642
They emit a general Toleration to both Christians and Pagans. *Ibid.*
This general Toleration they restrained with Respect to the Pagans by several Laws. 643
At last *Valens* in the East made it capital to exercise any Art of Divination. 644
The Occasion of this Law. *Ibid.*
Many Pagan Philosophers suffered Death. 645
In the West *Valentinian* carried to Pagans with a more easy Hand. His Laws. 646
Matia Queen of *Saracens* entreats for *Moses* to be sent into her Counrry. He was ordained a Bishop, and did propagate Christianity among the *Saracens*. 647
Christianity propagated among the *Goths*. 648
Valens harrassed the Orthodox. *Ibid.*
The Death of the Emperors *Valentinian* and *Valens*. 649
The Government of the Empire rested in the Hands of *Gratian* and *Valentinian* II. 650
Who being young, assumed *Theodosius*. *Ibid.*
The Pagans meet with little Interruption the first two Years of his Government. *Ibid.*

Paganism

Paganism restrained by Imperial Laws in the *Theodosian* Codex. 651
Gratian zealous against the Pagans. 652
He is murdered by *Maximus*. *Ibid.*
Symmachus pleads the Cause of the Pagans, who is answered by *Ambrose*. *ibid.*
Several Imperial Laws against Paganism. 653
The Heathen Temples in the East overthrown. *Ibid.*
Particularly that of *Serapis* at *Alexandria*, with a Tumult, and several Things that happened on that Occasion. *Ibid.*
Eunapius laments the Fate of these Temples. 656
Other Pagan Temples destroyed, and the Wickedness and Folly of the Heathens discovered. 657
Ruined Temples turned into Churches. 658
A Temple at *Apamea* overturned. 659
Of *Marcellus* the Bishop, and his Death. *Ibid.*
Libanius pleads the Cause of Heathen Temples. 660
Martin Bishop of *Tours*, his Zeal against Paganism. 662
Maximus the Usurper defeated and killed. *Ibid.*
Theodosius comes to *Rome*, and exhorts the Pagan *Romans* to renounce Idolatry, and embrace the Christian Faith. 663
He publishes new Laws against Paganism, and reforms gross Abuses at *Rome*. 664
The Emperor *Valentinian* strangled by *Arbogastes* and *Eugenius*. The latter usurps the Title of Emperor, restores to the Pagans the Altar of Victory. 665
Theodosius marches from *Constantinople* against the Usurper. He creates his Sons *Arcadius* and *Honorius* his Collegues. *Ibid.*
By a strict Law forbids the Exercise of the whole of Pagan Superstition. A Translation of that Law inserted. 666
This Law struck down Paganism. 668
Theodosius, tho' his Army was inferior to that of the Usurpers, yet placing his Confidence in CHRIST was victorious. *Ibid.*
His Death and Character. 669
Of the Christian Religion propagated in *Persia*, and of the Persecutions raised against the Christians there. *Ibid.*
Arcadius the Emperor revives all former Laws against the Pagans, and adds new ones. 671
The Temples, being the Nests of Idolatry, go down in all Places of the East. 672
Christianity propagated among the *Scythians* and *Goths*. *Ibid.*
Of the Proceedings of the Emperor *Honorius* in the West against the Pagans, 673
The Sum of this Chapter in the Words of *Theodoret*. 674

ER-

ERRATA.

By the AUTHOR's *Diſtance from the* Preſs, *a few Miſtakes have happened in this* I. Vol. *which the* Reader *is deſired to correct, as follows.*

PAge 72. line laſt, for *and*, read *but*. P. 86. l. 15. for *were* r. *was*. P. 93. l. 22 and 25. for *Whore*, r. *Whoop*. P. 103. l. 6. for *Contrition* r. *Conviction*. P. 117. Letter (*f*) at the Foot, dele παραιν. πρὸς Ἑλλήν. P. 120. l. 8. for *from* r. *for*. P. 162. l. 4. for *Chariedon* r. *Charcedon*. P. 296. Notes at the Foot, for *Pag.* 4. r. *Ver.* 4. P. 400. Notes at the Foot, l. 4. for 3450 r. 3950.

☞ *If there be any other* Errors *that mar the Senſe, the* Reader *is deſired to excuſe them.*

ERRATA.

By the AUTHOR's Diſtance from the Preſs, a few Miſtakes have happened in this I. Vol. which the Reader is deſired to correct, as follows.

P. 32. l. ult. for read, read but. P. 86. l. 15. for [illegible]
[illegible] P. 89. l. 22. and 23. for [illegible] P. [illegible] l. [illegible] for [illegible]
[illegible] r. Conviction. P. 117. Lucer (?) [illegible]
[illegible]. P. 120. l. 8. for from r. for. P. 203. l. 4. for [illegible]
Chuvalon. P. 256. Notes at the Foot, for [illegible] r. [illegible]
Notes at the Foot, l. 4. for 3470 r. 3850.

☞ If there be any other Errors that may the Senſe, the Reader is deſired to excuſe them.

THE HISTORY OF THE Propagation of Chriſtianity, and Overthrow of Paganiſm.

CHAP. I.

The Truth and Excellency of the Chriſtian Religion confirmed.

THE glorious Enlargement of the Kingdom of our Redeemer over the World, the Preſervation of it for ſo many Ages, the Overthrow of Heatheniſh Idolatry, which had ſo deep rooting for ſome Thouſands of Years, and yet was overturned, not by Might nor by Power, but by the rational Methods of the Goſpel, en-

lightning the Minds of Men, and perſwading them to ſubject themſelves to the Laws of CHRIST, of which we have an Account in the following Hiſtory, are plain Proofs, that the *Chriſtian Religion* is of GOD, and is no humane Invention. Nevertheleſs I judge it proper, in the Entry, to demonſtrate the Truth and Excellency of our Holy Religion, that we may be fully perſwaded of the Truths it reveals; that we may admire the Providence of GOD in the Propagation and Preſervation thereof, and may be inſpired with a true Zeal in promoting the ſame over the World.

The Being of GOD, of Divine Providence, and the Immortality of the Soul, are fundamental Truths in Religion, which we ſhall demonſtrate in the firſt place, to raze the Grounds of Atheiſm, and to confirm our Faith in theſe important Articles.

The Exiſtence of GOD is a Truth no leſs certain than that of our own, and it may be eaſily ſhown that 'tis a Conſequence of it: For as we have infallible Evidence that we our ſelves are, ſo from hence we may be well aſſured that ſomething has ever been. For ſuppoſing that there once was nothing, we may be as ſure that neither we nor any other Being could ever have exiſted, as that nothing could not produce ſomething, or that ſomething could not produce it ſelf. This therefore cannot be doubted that ſome Being or other eternally exiſted. The great Queſtion is, What Manner of Being an eternal Being is? Now

'tis

'tis evident that an eternal Being was ever a neceſſary Being; the Reaſon is, becauſe it was without Beginning: For 'tis as certain that a Being without a Beginning neceſſarily was, as that there was never any Poſſibility of its not having been. 'Tis alſo evident, that this original eternal Being was not only ſuch as of abſolute Neceſſity ever was; but alſo ſuch as of abſolute Neceſſity muſt ever continue to be. By an abſolutely neceſſary Being, I underſtand not what exiſts without any Reaſon of its Exiſtence, but ſuch a Being as ever contained a neceſſary Reaſon of its Exiſtence in its very Nature, without the leaſt Dependence either on its own Will or that of any other Being. That there could be no other Being on whoſe Will and Cauſality ſuch an eternal Being depends, is ſelf-evident; and that its own Will, which, as is equally clear, could have no Influence on its Exiſtence, or the Continuation thereof, becauſe not antecedent thereto, is equally manifeſt. Conſequently the Reaſon of his Exiſtence muſt be included in his very Nature, without the leaſt Dependence either on his own Will, or that of any other Beings; and therefore ſtrictly and abſolutely neceſſary.

'Tis therefore evident, that there is an eternal independent Being, and that ſuch an eternal Being cannot but be abſolutely neceſſary. To gain a more particular Knowledge of this Being, we ſhall make ſome Search into the Import, and conſider the Reaſon of neceſſary Exiſtence, which, 'tis obſerved, this Being includes and poſſeſſes. *Firſt*,

It appears to be fully demonſtrable, that the Reaſon of an abſolute Neceſſity of Exiſtence can be no leſs than a Complication of all actual Perfections, or that there is no Kind nor Degree of Perfection which is not comprehended in the Nature of ſuch a neceſſary Being: For that the Author of all Beings can himſelf want nothing of that Perfection, which he has communicated to his Creatures, is undeniable.

We have already obſerved, that for a Being to exiſt with an abſolute Neceſſity, is to contain in it ſelf a neceſſary Reaſon of Exiſtence, without the leaſt Dependence, either on its own Will, or that of any other Being; or, which in Effect is the ſame, to be of ſuch a Nature as renders it an abſolute Contradiction, that it ſhould either ceaſe to be, or become other than what it is, by an eſſential Mutation. To this we may now add, That if a Being in any Reſpect is eſſentially imperfect, it can be no ſuch abſolute Contradiction, that it ſhould ever either ceaſe to be, or become other than what it is, in any other Reſpect. For there is no Imperfection in any Being, but what implies a Poſſibility of a greater and further Imperfection, and conſequently of the greateſt of Imperfections, *viz.* a ceaſing to be. From which Principles it evidently follows, that there is ſuch a Being, whoſe Nature excludes the very Poſſibility of ceaſing to be, and neceſſarily includes all poſſible Perfections; and therefore we may with the greateſt Aſſurance affirm, that there is a GOD,

that

that is, an eternal, abſolutely, neceſſary and moſt perfect Being.

I know that there have been ſome, who have endeavoured to evade the Force of theſe Arguments, and all others, which have been well made Uſe of to prove this fundamental Article, by imputing the Exiſtence of us, and all Things, to an infinite eternal Succeſſion of dependent changeable Beings. But ſuch an infinite Succeſſion moſt evidently implies an Abſurdity; for it can have no Cauſe from without of its Exiſtence, becauſe all Things which ever were in the Univerſe are ſuppoſed to be contained in it. Neither can it have any Reaſon within of its Exiſtence, becauſe no one Being in this infinite Succeſſion, is ſuppoſed to be ſelf-exiſtent and neceſſary; and where no one Part is neceſſary, 'tis evident that the whole cannot be neceſſary. An infinite Succeſſion therefore of merely dependent Beings, without any original independent Cauſe, is ſuppoſing ſomewhat to be cauſed, and yet that in whole abſolutely cauſed by nothing; which is manifeſtly abſurd. And whether we ſuppoſe this Exiſtence from nothing, to commence this Day, or from Eternity, 'tis equally a Contradiction; and therefore the Truth remains firm, and is further eſtabliſhed, that there is an eternal, ſelf-exiſtent, independent Being.

The Being of a GOD may be alſo very well proved from the Inconſiſtency and Abſurdity, to which all theſe may be eaſily reduced, who have endeavoured to account for the Exiſtence of the

World, and all Things therein by Matter and Motion; for it appears, from what has been ſaid, that Matter cannot be eternal: For if it be eternal and uncauſed, then it muſt alſo have been neceſſary and ſelf-exiſting, and inveſted with all Perfections; ſo that it ſhould have been abſolutely impoſſible and contradictory to ſuppoſe it not to exiſt, or ſuffer any real Change. But for any Atheiſt to aſſert that it is ſo, would be the moſt abſurd thing in the World: For is it not manifeſt that there is no Contradiction in the Nature of Things, to ſuppoſe that the Form of this World, the Situation and Diſpoſition of its Parts, the Form of the Matter of the whole, or any ſingle Portion, could be in any Reſpect otherwiſe than what now they are? Do not we ſee ſome Change which happens in it every other Day? But we ſhall a little conſider what ſome boaſting Atheiſts have ſaid of Motion and Matter: They firſt affirm, that Matter is eternal; and next, that Motion is an eternal eſſential Property of it. The *Firſt* of theſe is proved already to be falſe; yet here let us ſuppoſe it true, and then ſee if the Athieſt can ſupport his Principles by the *Second*. Now if Motion was the eternal Effect of Matter, it muſt alſo have been neceſſary; and if it was neceſſary in the intire Syſtem of Matter, it follows it was neceſſary to all its Parts in the ſame Degree: For all the Parts of Matter being, if equally eternal, equally neceſſary, 'tis unreaſonable to imagine any one of their Properties, which could not but exiſt with the

the very ſame Neceſſity in all, to have been neceſſarily different in any. To imagine any Portion or Portions of Matter ſhould have eternally neceſſarily poſſeſſed any Property, which another Portion as eternally and neceſſarily wanted, would be in Effect to make the Neceſſity with which Matter exiſted, to have been different, while we aſſert it to be the ſame. If Motion therefore was neceſſary to every Particle of Matter in the ſame Degree, 'tis evident every Particle of it muſt have moved alike: Both comparative Reſt and Increaſe of Swiftneſs muſt have been equally impoſſible, and a conſtant Uniformity of Motion muſt have diſcovered it ſelf throughout univerſal Nature. But this being evidently falſe, it follows undeniably, that Motion was not the eternal Effect or neceſſary Property, either of all Matter, or of any of its Parts.

Spinoſa, one of the moſt famous modern Atheiſtical Materialiſts, has affirmed, that there is only one numerical Subſtance; that the material World and every Part of it is the only neceſſarily exiſting Being. *Hobbes* and he agree in beſtowing Intelligence on this material Syſtem of theirs. I need not ſtay to refute this: The Principles already mentioned ſerve plainly to manifeſt its Abſurdity. Only I ſhall here remark, tho' they attributed Intelligence to the Syſtem of Matter, yet none ever aſſerted either the whole or any Part of it to poſſeſs an eſſential Liberty and Freedom of Action, without which 'tis plain there could

be no Beginning of Motion. And indeed, as has been obſerved, had they been inclined to aſcribe a Freedom of Action to any one Part of Matter, they would have been obliged to aſcribe the ſame Freedom to all; and if ſo, they could not have failed of a Confutation from every Man's Experience. To refute *Spinoſa*'s Opinion, let it alſo be conſidered, that Eternity does not ſo much as enter into the Idea of Matter: If it be eternal, it muſt exiſt of it ſelf, which is the moſt excellent of all Perfections, and does neceſſarily include all other; for if it exiſt of it ſelf, it muſt be independent, almighty, eternal, unmoveable, and in a Word infinitely perfect. But 'tis unconceivable that Matter, which is diviſible, corruptible, unactive, and void of Underſtanding, ſhould be endued with the moſt noble of all Properties, from which all others proceed. And as to one numerical Subſtance, it does plainly appear, that the World is compoſed of innumerable Subſtances really diſtinct from one another, and that the leaſt Atom can ſubſiſt, tho' other Parts of Matter were deſtroyed.

Epicurus, and ſince him, a great Tribe of ancient and modern Materialiſts, have endeavoured to ſubvert the Being of GOD, by another Way of explaining the Motion of Matter. They have made Motion an eternal Effect of a ſuppoſed eternal invariable Action of Matter; or that every Atom, or Particle of Matter, neceſſarily poſſeſſes a certain determinate Gravity or Weight, independent on any other Being; by Virtue of which

Gravita-

Gravitation, the Atoms combin'd into ſeparate Maſſes, moved ſtill, till by their Concourſe the World was formed as now it is. To refute this, we need only conſider, that the Gravitation of Bodies is variable, according to the Variety of Situations, which plainly demonſtrates that it does not proceed from any eternal independent Principle, eſſentially or neceſſarily inherent in every Atom or Particle of Matter (ſince ſuch a Principle could not be uniform and alike in all Situations) but to be an Effect depending upon ſomething external. But if we ſhould admit, That Gravitation is ſuch a neceſſary Property of Matter as the *Epicureans* would have it, yet 'tis impoſſible that it ſhould have been the Cauſe of that Variety of Motions which we experience in the World. For 'tis demonſtrable, That the Principle and Laws of Gravitation, ſince they muſt of Neceſſity be allowed (if eternal) to be uniform and invariable, could never have been the neceſſary Cauſe of various and contrary Motions, ſuch as may be obſerved in the preſent State of Things. For inſtance, the projective Motion of divers of the great Bodies of the Univerſe, tending to deſcribe Circles or Ellipſes, and the central Motion of their ſeveral Parts, tending always to ſtraight Lines.

If after all, any Atheiſt ſhould be ſo abſurd as to object, that perhaps Motion was neither abſolutely without a Cauſe, nor yet the Effect of any univerſal internal Principle eſſential to Matter, but a mere

meer Paſſion, communicated from one Part to another, in an eternal Circulation, as *Hobbes* and *Spinoſa* imagined; This is the moſt unaccountable Suppoſition of any: For in the Caſe of ſuch an eternal Circulation, there's neither any external Agent ſuppoſed, which might be the proper Cauſe of the Motion, nor any intrinſick Reaſon in the Bodies moved; but the Bodies are conceived, in a Manner purely paſſive, to transfer that Motion to each other, which none of them in particular poſſeſs'd with an abſolute Neceſſity in its own Nature, nor derived from the Power of any proper Agent whatſoever. Now this is to ſuppoſe Motion to exiſt without either a proper Cauſe, or ſo much as a Reaſon of its Exiſtence, which is abſurd.

We have now conſidered at ſome Length the ſeveral Ways by which the Enemies of Religion have pretended to account for the Motion of Matter: And when all has been ſeriouſly weighed, it will appear manifeſt, that Matter is no eternal ſelf-active Being; that its Motion muſt have been begun; that the Cauſe of its Motion muſt be ſome Principle eſſentially diſtinct; and that this Principle muſt be an immaterial Agent, eternal, neceſſarily exiſtent, and perfectly ſelf-active, which is GOD.

Tho' theſe Arguments which I have already made uſe of to prove this neceſſary Truth, are in themſelves moſt convincing; yet becauſe a great many Perſons, who may read them, are not accuſtomed

ſtomed to an abſtract Way of Reaſoning, I ſhall therefore now propoſe ſome moral or phyſical Arguments, to prove the ſame Truth of the Divine Exiſtence, which I hope will be more obvious to every common Capacity; As theſe following.

If the World be not eternal, then there muſt certainly be a GOD who made it. To aſcribe the Formation of the World to an accidental unmanaged Meeting of material Atoms is ridiculous, and is already diſproved. That it could not be from Eternity, the Hills and Valleys do plainly demonſtrate. The Rains that fall on the Earth, the Rivers which run into the Sea, continually carry away ſome of the Height into the Bottoms. Be the Quantity then never ſo ſmall, 'tis certain the Mountains would be levelled, and the Valleys filled up in an infinite Space of Time. Were the Earth from all Eternity, there would be no Mountains, no Valleys; it would be all covered with Water. Beſides this phyſical Proof, there are others which are very convincing; the remoteſt Hiſtories do not look back above five or ſix thouſand Years; the Invention of Arts and Sciences, and the Erection of States, is but of yeſterday in regard of Eternity, as was long ago obſerved by the heathen Poet *Lucretius* (*a*). The ancienteſt Monuments we

(*a*) Lucretius Lib. 5. verſ. 325. & ſeqq.

Præterea ſi nulla fuit genitalis origo
Terrarum & cœli, ſemperq; æterna fuere;
Cur ſupra bellum Thebanum & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

But grant the World eternal, grant it knew
No Infancy, and grant it never new;
Why then no Wars our Poets Songs imploy,
Beyond the Siege of Thebes, *and that of* Troy.

we have are very modern, being compared with infinite Time. 'Tis impoſſible, if the World had been eternal, but the Memory of ſome more ancient Hiſtory than any we have muſt have been preſerved. It cannot be conceived that Men ſhould be an infinite Length of Time without inventing Things neceſſary for Life; that they ſhould have lived like Savages, without any certain Places of Abode, without Towns, without Society; and that there ſhould not have remained ſome Monuments of great Antiquity. All this perſwades us that the World is not from Eternity, but was created in Time, according to Scripture Account, by GOD.

In the *next* Place, the Exiſtence of GOD has been believed in all Ages, and in all Countries of the World, by *Greeks* and *Barbarians*, Learned and Unlearned. For Proof of this we may find both in ſacred and profane Authors, That all People have acknowledged ſome Deity or other, whom they honoured with Worſhip. *There is no Nation ſo wild*, ſays *Cicero* (a), *none ſo groſs, but is perſwaded of the Exiſtence of the Gods: Many indeed have wrong Notions of them, which proceeds from the vitious Habit of the Mind, but all Men do conceive there is a Divine Power and Nature.* And he makes *Velleius* the *Epicurean* ſay (*b*), *That all the World is firmly perſwaded of this Truth; that there are neither Philoſophers, nor igno-*

(*a*) Tuſcul. quæſt. lib. 1. operum pag. m. 1145. edit. Gronovii 1692.
(*b*) De nat. Deorum, lib. 1. operum pag. m. 1209.

ignorant People, but are convinced of it. There is no Perſon, ſays *Ælian* (a), *neither* Indian, Gaul, *nor* Egyptian, *nor any* Barbarian, *who makes any Doubt but there are Gods, and that they take Care of our Affairs.* The ſecond and ſeventh Chapters of this Eſſay will further prove this Point. Indeed we might cite many Teſtimonies of ancient Writers (*b*), and a great Number of Moderns, who have publiſhed Relations of their Voyages to confirm it. The Abſurd Opinions of Heathen Philoſophers or others, concerning the Nature of the Deity, does not weaken this Truth. Many, even learned Men, do neither reaſon nor act conſequentially; we ought not then aſcribe to any Man the Conſequence which may be deduced from his Opinion, when he himſelf rejects the ſame. 'Tis unjuſt to accuſe the Philoſophers of bare-faced Atheiſm, ſince in ſpite of their impious Principles, they profeſſed to believe the Exiſtence of a GOD. Even *Epicurus* himſelf, according to *Cicero*, believed it, *What Nation, or what kind of Man is there,* (ſays he) *who, without being taught, have not ſome Idea of the Gods by Way of Anticipation; and ſince this Opinion is neither eſtabliſhed by Precepts, nor by Cuſtom, nor by Laws, but every Man has ſome innate Knowledge of it, the ſame muſt neceſſarily be true* (c). And the ſame Orator in another Place ſays, *'Tis ſo*

(*a*) Variæ hiſtoriæ Lib. 11. Cap. 3. (*b*.) Seneca epiſt. 117. (*c*) De natura Deorum. Lib. 1. ubi ſupra.

ſo evident that the Gods are, that the Man who denies it, I'll look upon him as a mad Man (a).

Tho' it be alledged, ſome whole Nations do not diſcover any Knowledge of a Deity, nor any Senſe of Religion; yet Travellers, who have accuſed ſuch of Atheiſm, have been contradicted by others, who have enquired better into that Affair. Some aſſert the *Caffrees* in *Africa* have no Religion; but this is denied by *Dapper*, an accurate Author worthy of Credit. He maintains theſe *Barbarians* do acknowledge a ſupreme Being, whom they call *Humma*, to whom they pay little or no Worſhip, but when he ſends them a good Seaſon, or when they complain of a bad one. But tho' there ſhould be ſuch miſerable Savages, who have little Humane but their Shape, this is no great Honour to the Atheiſts. A ſmall Number of Monſters makes no Exception to the general Laws of Nature; and the Extravagance of ſome Fools ought not in Reaſon to hinder the Belief of a Deity from paſſing for univerſal.

This univerſal Belief does not proceed from Timorouſneſs, as the Poet inſinuates (*b*): Faint-hearted Fear does rather incline Men to *Atheiſm*. I may appeal to the Conſciences of Atheiſts, let them tell us ſincerely, if it be not the Dread of Divine Judgments that makes them reaſon againſt the Divine Being, that they may without Remorſe indulge their beloved Luſts. Neither is Ignorance

(*a*) De nat. Deorum, Lib. 2. § 45. *Eſſe igitur Deos ita perſpicuum eſt, ut id qui neget vix eum ſanæ mentis exiſtimem.* (b) *Primus in orbe Deos fecit timor.*

rance of the Cauſes of Events in the World the Occaſion of this Belief. The Atheiſts themſelves can never give any tolerable Account of Things by the Laws of Matter and Motion, as is already demonſtrated; there muſt be a Recourſe to a ſpiritual, intelligent and infinite Being. Nor is it to be aſcribed to the Policy of Princes, who invented this inviſible Being, the better to retain People within Bounds; for the World was perſwaded of the Exiſtence of GOD, before the Foundation of Empires, and the Eſtabliſhment of humane Laws. Princes could not pretend to eſtabliſh this firmly by their own Authority; nor could it obtain univerſally over the Minds of all Men, by their Contrivance. Now, ſince 'tis undeniable all People have ackowledged a God; and no leſs certain, that this Belief cannot proceed from the Invention of Men, we muſt neceſſarily conclude, the only Cauſe is the full and clear Evidence of the Thing itſelf. What elſe could perſwade all Men, learned and unlearned of this Truth? Even *Sadducees*, who did not believe a Judgment to come, who were not prepoſſeſſed with Fear; *Stoicks*, who had the Inſolence to prefer themſelves to GOD, and applaud their own Wiſdom; *Epicureans*, who alledged GOD did not concern himſelf in humane Affairs; Heathens who repreſented their Gods as moſt vicious and diſorderly; and the modern *Deiſts* who reject reveal'd Religion, do yet all maintain and own this fundamental Truth of the Exiſtence of GOD.

To

To this we shall add, that the Being of GOD appears also from Conscience: The very Heathens have a Conscience within, which does sometimes accuse and excuse them, checks and chides them for Sin; yea for secret Sins that are beyond the Cognisance of the World. *Juvenal*, a heathen Poet, owns this (*a*). Fears and Terrors of Conscience in Sinners have sometimes arrived at that Height, that they would have reckoned it a Favour to be out of the World, that they might be free of them. Such Terrors are to be found even with the stoutest Sinners, and in Men of highest Place and Power on the Earth. The Emperor *Caligula*, when it thundred, sneaked under a Bed (*b*). Some do what they can to smother these Fears, while they wallow in Sin, and spend their Days in carnal Jollity; yet there come sudden Terrors, which they cannot altogether extinguish; and these are revived, whether they will or not, when the Hand of GOD is upon them, when alone, or upon the Confines of Eternity. These Things do arise from the secret Sense of the supreme Being; who knows, observes

(*a*) Satyr. 13. ver. 2. & seqq.

——— Prima est hæc ultio, quòd se
Judice, nemo nocens absolvitur———

Ibid. ver. 192.

———Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, & surdo verbere cædit,
Occultum quatiente animo tortore flagellum?
Pœna autem vehemens, ac multo sævior illis,
Quos & Caditius gravis invenit aut Rhadamanthus,
Nocte dieque suum gestare in pectore testem.

(*b*) Sueton. in Caligula, Cap. 51.

serves, and will call Sinners to an Account. Every Man's Conscience is as a Thousand Witnesses to demonstrate to him the Being of a GOD.

This fundamental Truth may be also confirmed from the Nature of the humane Soul. How vast is its Capacity, suited to all Objects, as the Eye is to all Colours? How swift is its Motion? The Sun surrounds the World in a Day, but the Mind can run through the World in a Moment, and on a sudden think upon Things at a Thousand Miles Distance. Such a Spirit must proceed from a Spirit higher than itself. How wonderful is the Union of the Soul and the Body? That so noble a Being should inhabite a Tabernacle of Clay, and be linked to it by such a strait Union. This must be the Effect of infinite Power. Who but the almighty infinitely wise GOD, could unite such different Substances? More particularly, there are in the Soul of Man insatiable Desires after Happiness, Contentment and Satisfaction, which it cannot find in worldly Things, and therefore still pursues after some higher Happiness, to content and satisfy it for ever. These Desires prove there is in the Soul some Notion of a perfect Being, proper to make us happy; and indeed if there were no such Being, the noblest Creature in the World would be the most miserable. Other Creatures obtain their ultimate Desires, they are filled with Good. If there were nothing to satisfy the vast Desires of the Soul of Man, he would be in a worse Condition than any Creature whatsoever.

I might also confirm this Truth, from the Disposition and Preservation of the World, into that Beauty and Harmony which is so wonderful in it; and the regular exact Government of all Creatures therein: But I'll soon have Occasion to consider this, when discoursing of the Providence of GOD, which will further demonstrate the Truth of his Existence.

To conclude, GOD's Existence being so certain, it appears plainly, that Atheism is the greatest Evil and Folly imaginable. 'Tis most irrational, contrary to the Stream of universal Reason, to the rational Dictates of the Souls of Atheists themselves, and to the Testimony of every Creature, 'tis most impious. What monstruous Impiety is it for wretched Men to envy their Creator a Being, without whose Goodness they could have had none themselves? 'Tis a Thrust at his Destruction, saying upon the Matter, GOD is unworthy of a Being. Atheists are worse than Heathens; they worshipped many Gods, but these, none; they preserved some Notion of GOD in the World, these essay to raze it out. Atheists are someway worse than Devils; the Demons are under the Dread of the eternal JEHOVAH; they cannot be Atheists in Opinion; for they feel the Wrath of GOD tormenting them. Atheism has no Footing in Hell: 'Tis destructive to humane Society, and to all Probity and Vertue. According to the Opinion of these Infidels, Virtue is but a *Chimæra*, Piety but a vain Dream, Uprightness

no

no better than Hypocriſy; a Friend may betray another, a Citizen ruin his Country, a Son aſſaſſinate his Father, that he may inherit his Eſtate: If he eſcape the Puniſhment of a civil Judge, there is no other Thing to be feared. *Cicero*, that great Orator and Philoſopher, by the Light of Nature was perſwaded of this of old, (his Words are at the Foot of the Page) (*a*): Much more may we be certain of it in our Days. To ſum up all, Atheiſm is the moſt dangerous Evil; he who denies the Being of GOD, and ſeeks to raze all Notions of a Deity out of his Mind, what can he gain by this, but ſordid Pleaſure, unworthy of humane Nature? And ſuppoſing there were no GOD, which is impoſſible, what can he loſe, but his fleſhly Luſts, by firmly believing there is one? There may be a GOD for ought the Atheiſt knows, he can never demonſtrate the contrary; and if there be, as certainly there is, what a hot Receptacle in Hell muſt be reſerved for theſe his Enemies, who ſtrick at his very Being? Beſide, 'tis remarkable that almoſt no Atheiſt can be named in Hiſtory, who came not to ſome fearful and untimely End.

We have now undeniably proved that GOD is, that he is the only eternal Being, that his Exi-

(*a*) De natura Deorum, lib. 1. § 3. 4. *Sunt enim Philoſophi, & fuerunt, qui omnino nullam habere cenſerent humanarum rerum procurationem deos. Quorum ſi vera ſententia eſt, quæ poteſt eſſe pietas? quæ ſanctitas? quæ religio?* ..... *Atque haud ſcio, an pietate adverſus deos ſublatâ, fides etiam, & ſocietas humani generis, &, una excellentiſſima virtus, juſtitia tollatur.*

ſtence is neceſſary, and that he is infinitely perfect; all which Attributes are moſt cloſely and moſt inſeparably connected together.

And now we ſhall proceed to prove, and a little to conſider ſome other of the Divine Perfections; for tho' the moſt glorious and ſupreme Being, be the moſt ſimple and free from any Thing like Compoſition, yet by Reaſon of the Weakneſs and Inſufficiency of our Minds, we poor finite Creatures, when we attempt to form a ſuitable Conception of his infinitely perfect Nature, are obliged to conſider thoſe particular Ideas, one after another, which make up our general Idea of his Perfections.

This ſupreme Being muſt therefore be infinite, and omnipreſent, becauſe he is neceſſary and ſelf-exiſtent; for an abſolute Neceſſity has no Relation to Time or Place; whatever therefore exiſts neceſſarily muſt needs be infinite as well as eternal. A finite Being cannot be ſelf-exiſtent, for to ſuppoſe that, is abſurd; for if a Being can without a Contradiction be abſent from one Place, it may, without a Contradiction, be abſent alſo from another Place, and from all Places, and ſo could not be ſelf-exiſtent; but GOD's Self-exiſtence is already proved, therefore he is infinite and omnipreſent. And from hence it follows, that this ſelf-exiſtent Being muſt be incorruptible, unchangeable, moſt ſimple and free from all Affections of Matter: For all theſe Things are directly contrary to infinite Perfection, and evi-

evidently imply, in their Notion, a limited Finiteneſs.

Since GOD exiſts of himſelf, hence it appears he is independent; for if all the Power, Glory, and Perfection GOD poſſeſſes, flow alone from himſelf, as we muſt own, when we acknowledge his Self-exiſtence, it follows, that his Wiſdom, Power and Goodneſs depend upon none but himſelf. Hence ſince GOD has received nothing, nor borrowed from any, but hath all in and of himſelf, it follows, that nothing from without can change any Thing in his Eſſence or Purpoſes; and ſince he exiſts of himſelf, nothing can limit his Perfections, they are infinite. He who has received nothing from any, can loſe nothing by any Extent of Time, or Changes in it: He is eternal and unchangeable.

Next we obſerve, that this ſelf-exiſtent infinite Being muſt be neceſſarily but one; for to ſuppoſe two or more different Natures ſelf-exiſting, neceſſary and independent, is the ſame Thing in Conſequence, as ſaying two abſolute Infinites, and if we ſay two, we may ſay as many as we pleaſe; that is to ſay, none of them would be really infinite, for Infinity is abſolute and only. If we ſuppoſe two ſelf-exiſtent independent Beings, either of them may be conceived to exiſt alone, and ſo it will be no Contradiction to imagine the other not to exiſt, and conſequently neither of them will be neceſſarily ſelf-exiſting. Since Infinity excludes all Limits, we are ſure that GOD is one

only, and no more; for two or more Infinites involve the greateſt Contradiction, ſeeing to ſuppoſe two are infinite, is to ſuppoſe neither of them are ſo: For that were all one as to ſay, there were two Alls, each of which were All: So that GOD, eſſentially conſidered, is One only. *Plato*, *Socrates*, and ſome other antient Philoſophers, in ſpite of all the Prejudices of their Education, acknowledged this Truth. The Multitude of falſe Deities, adored by the Heathens, flowed from different Cauſes; they imagined it difficult to aſcribe all the Virtues in Nature to one Subject, and therefore attributed every one of them to a particular Deity. The intolerable Pride of vain Men, made them deſire to be counted Gods after their Death; hence *Apotheoſes* were multiplied; every City, each Kingdom and Profeſſion muſt have their own Protectors: Ignorant carnal Men conceived of GOD as themſelves, to be of different Sexes and Stations. When Nations were at War with one another, they muſt have different Deities for their Protectors. The Heathens, wanting Divine Revelation, became thus vain in their Imagination; and through a fooliſh Deſire to have the Object of their Adoration before their Eyes, they multiplied Images, and by Degrees conceived the Original was alſo multiplied; and their Poets deified all, to pleaſe theſe whoſe Favour they courted, talking of as many Gods, as Men have inordinate Affections. But we know, that ſince GOD neceſſarily exiſts of himſelf, nothing can be wanting

ing in him, and if nothing be wanting, yea infinitely perfect, he can have no Equal nor Aſſiſtant: He is therefore the one independent ſelf-exiſting Being.

Next we obſerve, That this ſupreme ſelf-exiſting Being muſt be intelligent; for, as has been already proved, Motion was not eternal, nor cauſed by Matter, but by ſome eternal, immaterial, ſelf-exiſtent and ſelf-active Agent; but 'tis impoſſible for us to have any other Idea of this ſelf-active Agent, but as a thinking Being, and Thought is inſeparable from Intelligence.

This eternal Origin of Motion is a neceſſary Being, as is already proved, and therefore he could never have begun Motion without a neceſſary Principle of Self-determination; for if ever he had wanted this active Principle, he would neceſſarily ever have remained ſo. But this ſelf-determining Principle implies plainly, that he eternally perceived the Power of acting, and the Difference of Acts; and this Perceiving carries neceſſarily along with it, and directly implies Self-conſciouſneſs and Intelligence.

This Truth too might have been demonſtrated from the Works to be ſeen in the World, and particularly in Man, who is endued with Self-conſciouſneſs, Thought and Intelligence, communicated by his Creator. Now, if this ſelf-exiſtent Being were not intelligent, then this Perfection in Man would be cauſed by nothing, which is abſurd; for no Perfection can be in the Effect, which is

not in the Cauſe; and 'tis plain, and ſhall be ſoon proved, that Thought and Intelligence cannot be produced by any Thing in Matter: This ſelf-exiſtent GOD, who is the Author thereof, is then infinitely intelligent.

We come next to obſerve, That this ſelf-exiſtent Being is endued with a perfect Liberty, Choice and Freedom of Action. This is a neceſſary Conſequence of his Knowledge; for what is Intelligence without Liberty? 'Tis no Perfection at all. Without Liberty nothing can be properly ſaid to be an Agent or Cauſe of any Thing; for to act neceſſarily is really not to act, but only to be acted upon. If the ſupreme Cauſe want this Freedom, then all Things in this World are abſolutely neceſſary in their Number, Figure, Motion, *&c.* Nothing which is, could poſſibly have not been, and nothing which is not, could poſſibly have been. But all this is ſo abſurd, ſo falſe, ſo contrary to the Nature of Things, and common Senſe, that it plainly tells us, that GOD, the Cauſe of all Things, is endued with Liberty, Choice and Freedom. The excellent Books writ by *Galen, de uſu partium*, Mr. *Boyl, of final Cauſes*, *Ray*, *Derham*, &c. and the Diſcoveries made of late in natural Philoſophy, may convince any Man fully, how every Thing in Nature exactly ſuits the End, and is moſt admirably made for it. But if GOD were not a free, but a neceſſary Agent, then there could be no ſuch Thing as any final Cauſe in the Univerſe; to aſſert which, is againſt all Senſe

and

and Reaſon. I have inſiſted the longer in proving that theſe two Properties, of Intelligence and Liberty, belong to the ſupreme Being, becauſe that there lyes the main Queſtion between us and the Atheiſts, and particularly with *Spinoſa* and his Followers, who build all their ſtrange Doctrine of the Nature of GOD, upon the denying of theſe.

Another Attribute of this ſupreme ſelf-exiſting Being, is Omnipotence, a Power to do every Thing which is not contradictory in itſelf, or diſagreeable to the Divine Nature. That the ſupreme Being is endued with this Perfection, is undeniable; for, as has been proved, he is the only ſelf-exiſting Being. All Things in the Univerſe are produced by him; they muſt all depend on him; whatever Powers they have muſt be ſubjected to him. Nothing therefore can reſiſt his Will; he muſt without Hindrance (of Neceſſity) execute it with abſolute Power where he pleaſes. *Creation* and *Suſtentation* may be juſtly called proper Acts of Omnipotence: A Power which can perform theſe, may be equally capable to perform any Thing elſe which is not a Contradiction.

The next Attribute we obſerve to belong to GOD, is Wiſdom, that is, an Ability to know the fitteſt and beſt Method of diſpoſing Things in all poſſible Caſes, and what are the moſt proper Means to bring about what he thus knows to be meet and fit in the End. The Idea of Creation implies Wiſdom; for Omnipotence in a Creator could

could only produce of itſelf Materials, diſorderly Rubbiſh and confuſed Motion. If he had not Contrivance and Deſign, he would be below the meaneſt Artificer; but Deſign joined with Omnipotence could not be ſufficient for the Creator of the Univerſe; for if he were not able to propoſe the beſt Means for promoting the beſt Ends, (that is Wiſdom) his Deſigns and Contrivances would be liable to the Hazard of ſome Defeat. But the other Attributes, we have already demonſtrated, do ſufficiently prove, that the Deity poſſeſſeth Wiſdom; for he is infinite, and everywhere preſent; he is intelligent, and therefore being with, and penetrating all Things, he muſt know all Things, even the moſt hid Imaginations of our Souls. And as all Things are his dependent Creatures made by him, and owing their Powers and Faculties every Moment to him, ſo he muſt know what at preſent is done perfectly, and what will ever be done by theſe his depending Creatures. As he muſt at one View ſee all the Changes and Circumſtances of Things, all their Relations one to another, and their Fitneſs to certain Ends; ſo 'tis impoſſible but he muſt exactly know what are the beſt Means to promote the beſt Ends. And as he can be hindred by no Error or Miſtake, ſo having almighty Power, he can be kept back by no Oppoſition, from effectuating what is moſt proper in infinite Wiſdom to be done. It follows then, that GOD is infinitely wiſe, and all Things are done by him, throughout the Univerſe, in infinite Wiſdom.

Wiſdom. This Truth too might have been confirmed by a large View and Conſideration of the Works of Creation, were this a proper Occaſion for it. The longer the World continues, and the greater the Diſcoveries are, which are made in the Works of Nature, this Argument grows the ſtronger. The Heavens, the Earth, the Seas, the Body of Man, and every Thing around us, do particularly diſcover the conſummate Perfection, and admirable Excellency of their Frame, and proclaim aloud the infinite Wiſdom of their Creator.

Laſtly, I obſerve of the ſupreme Being, that he muſt neceſſarily be of infinite Juſtice, Truth and Goodneſs, and muſt be endued with all other moral Perfections. This is evident, if we conſider, 1*ſt*, That as there are different Things in the World, ſo they are placed in different Relations and Circumſtances: There are ſome Things in their own Nature ſuitable and fit to be done, and other Things again unſuitable and unfit to be done; and 'tis ſelf-evident, that a guilty Criminal and an innocent Perſon ſhould not be treated after the ſame manner. This Suitableneſs ſeems to be before all poſitive Appointment, and to have a neceſſary Foundation in the Nature of Things. 2*dly*, Conſider that theſe neceſſary Relations of Things appear what they really are to all intelligent Beings, except ſuch as underſtand Things to be what they are not. 3*dly*, By this Knowledge of the natural Relations of Things, the Actions of all intelligent Beings are always directed, except their

their Will be corrupted and ſwayed by ſome unreaſonable Luſt. Therefore 4*thly*, The ſupreme Being, ſince he poſſeſſeth infinite Knowledge, and knows Things always as they exactly are in themſelves, ſince he, being infinitely perfect, can want nothing, and cannot have his Will ſwayed unreaſonably, ſince being all powerful, he muſt do what he pleaſeth, and is limited by none; therefore 'tis evident he muſt neceſſarily do what is moſt fit and ſuitable to be done, that is, he muſt always do according to the exact Laws of Juſtice, Truth, Goodneſs, and all other moral Perfections.

Now I go to conſider the Doctrine of Providence, and becauſe 'tis in a ſpecial manner a neceſſary Foundation for all Religion, and denied by many modern Deiſts, and ſome antient Philoſophers, I ſhall therefore more particularly prove and explain it.

By the Providence of GOD, I underſtand his immediate providing for the Preſervation and Subſiſtence of his Creatures, and alſo his diſpoſing and governing of them agreeably to their Natures, for the moſt effectual attaining of his own Ends.

That there is ſuch a Providence, may be well deduced from what has been already demonſtrated: For as to the Preſervation of Creatures, 'tis evident that becauſe they were created, they cannot be of themſelves one Moment independent: Upon whom therefore muſt they depend for their Preſervation? He muſt certainly be their Creator, who

who is the only independent Being: He muſt be a Being who is omnipreſent with all Creatures in the Univerſe: He muſt be infinitely wiſe, to know exactly the State and Condition of all Creatures: He muſt be perfectly good and benevolent, elſe he could not preſerve all Creatures; and he muſt be All-powerful, elſe he could not be able for this Work. But theſe Attributes belong only to GOD, the moſt perfect Being: And on the other Side, if he really has ſuch Attributes, he cannot but exert his Providence in the Subſiſtence and Preſervation of theſe Creatures which he has made.

Epicurus and his Followers repreſent GOD as regardleſs of Mankind; yea ſome have aſſerted, that 'tis below the Divine Majeſty any way to concern himſelf with any of the Creatures whatſoever. But the abſolutely perfect GOD is endued with infinite Wiſdom, and ſuch an almighty Power, as can admit of no Fainting nor Wearineſs: Conſequently he muſt, by his perfect Wiſdom, equally know, and, by his perfect Power, equally be able to preſerve and govern all Things with equal Care as any, and the leaſt as well as the greateſt: So that if he do not mind theſe Things, he muſt be limited and contracted, which is contrary to his infinite Nature; his Perfections muſt be denied, and conſequently his Being. Beſides what Reaſon have we to judge any Thing unworthy of his Care, which he himſelf thought worthy of his Creation?

But

But now we ſhall proceed in this Subject, and make it evident, that as our Arguments from Reaſon convince us of ſuch an univerſal Providence, ſo Experience and Obſervation ſufficiently confirm it.

Gravity, as was formerly proved (*a*), is no neceſſary Property of Matter; indeed 'tis to the preſerving Providence of GOD alone that we muſt owe this wonderful Effect. Gravity, by which the Parts of greater Bodies ſtill tend to their reſpective Centers, and the Bodies themſelves to one another, is the only Cement which holds the World together. The Motion of many of the great Bodies of the Heavens, is altogether neceſſary for the Subſiſtence of Animals and Vegetables; but without Gravity, that Motion would ſoon reduce theſe glorious Bodies to an irregular Heap of Confuſion.

It is alſo to this preſerving Providence that we owe the excellent Regulation the Winds are under. Did not GOD excite and regulate their Motions; did Chance only produce them, and put an End to them, the Creation would always be in Danger of Ruin, the Earth would ſoon come to be a hideous Heap or frightful Deſert, the Air would contain nothing but Blaſting and Infection, the Sea would be nothing elſe than a Sink of Poyſon and Noyſomneſs. Whereas on the contrary, by the Care of Providence, the peſti-

(*a*) See Pag. 8. and 9.

peſtilential Steams are diſſipated; the Seas are preſerved wholeſom by Storms and Tempeſts, and the Air is made pleaſant and refreſhing by ſeaſonable Breezes.

It is alſo to this preſerving Providence that we muſt owe the due Proportion between the Numbers of the different Sexes in Animals. This was neceſſary in Man, and indeed in this Caſe 'tis moſt remarkable. The Proportion is obſerved to be commonly 14 Males to 13 Females, or thereby; by which Overplus in the Males, Proviſion is made againſt the Accidents to which that Sex is chiefly expoſed, as Wars, Navigations, *&c.* But without the Suppoſition of a Providence, this admirable Equality would have been abſolutely unaccountable. If this were not ſo provided, the Diſproportion between the Males and Females might at ſome Time or other have been ſo great, as very much to diminiſh, if not intirely to extinguiſh the whole Species.

And further, that there is ſuch a Providence, will appear, if we conſider the due Proportion of the Numbers of Animals and Vegetables, by the equal Prevention of their too great Increaſe on the one Hand, and Deſtruction on the other. Thus, notwithſtanding the great Conſumption of Mankind, by Wars, Plagues and other Accidents, we have good Reaſon to aſſert, that the Number of Mankind in every Age exceeds that of the former; and which is moſt remarkable, the Increaſe is in ſuch a Gradation, as bears a Proportion to

the

the gradual Invention of Arts, and Improvement of the Methods of Living, as they are diſcovered. And as to other Animals, their Propagation is ever proportionable, both to the Length of their Lives and the Accidents to which they are ſubject. Thus a Doe, which lives long, breeds, after eight Months Pregnancy, but one, or at moſt, perhaps two; whereas the Fox, which lives much ſhorter, breeds four in a leſſer Time. The like is true of Vegetables; by which wonderful uniform Courſe of preſerving Providence, the Species are preſerved, and yet the World not overſtocked with Inhabitants.

What has been ſaid regards moſtly the Providence of GOD, as it regards the Preſervation and Subſiſtence of his Creatures. We ſhall now conſider his diſpoſing and governing them.

'Tis in itſelf moſt plain, that the ſupreme perfect GOD never was indigent of any Thing, nor ever could receive the leaſt Acceſſion of Happineſs; conſequently the End he propoſed in the creating of the World, could not be ſimply his own Good, but alſo that of his Creatures: To obtain this End, his Providence hath wiſely appointed theſe Means, 1*ſt*, That moſt exactly regular Fabrick of the World: And 2*dly*, That admirable Government of ſuch Parts as are furniſhed with Life and Action. For I am not now upon the Means of reſtoring fallen Man, but upon the Works of GOD, as they may be known by us from the Light of Nature.

For

For the *First*, It is not my Deſign, neither is it proper here, to enlarge upon this Subject, which is indeed very agreeable and delightful, and is excellently handled by others: However, I cannot but remark, that 'tis impoſſible for any *Epicurean*, or any Enemy to Providence, to account for the preſent Conſtitution of the World; for tho' it be ſuppoſed, that after innumerable Ages the Matter of the Univerſe, by an internal Principle of Motion, might have combined into a World, without any fundamental or deſtructive Error in its Frame, yet none can imagine but that there would have been many Deformities and Irregularities; but let any attempt to name one ſuch Inſtance, they cannot find it. On the contrary, theſe Things, which at firſt View ſeem moſt exceptionable, as Rocks, Mountains, *&c.* appear to a diligent Obſerver to have plain Marks of being ordered and diſpoſed ſo by the Divine wiſe Providence. An Atheiſt who can ſay, that this World was cauſed by unintelligent Matter without a Providence, may on full as good Grounds ſay, That the Cities of *London*, *Paris* or *Edinburgh* were made by a Chance-jumbling of Stones without a Workman, or that the Books of the wiſe *Solomon*, the Iliad of *Homer*, or the Eneid of *Virgil*, were made by a Chance-jumbling of Letters without the Direction of Men. Indeed this would not be ſo ridiculous; for more Faults may be found in theſe Towns or Books, than in the Frame of this glorious World.

Every Thing in this preſent Syſtem is diſpoſed by Providence for the beſt, nothing whatſoever wants ſome good Uſe. Often the ſame Thing is diſpoſed for a Variety of glorious Uſes. How many Uſes have we for the ſeveral Parts of our Bodies? as our Hands, Eyes, Tongue, *&c.* Yea, how many Uſes has every ſingle Muſcle, and every Bone, yet all theſe are not abſolutely neceſſary for our Subſiſtence. Every Thing is done in the fitteſt Manner; nothing ſo well ſuited to Viſion as the Eye, to Operation as the Hand, to Motion as the Foot, or Wing. 'Tis unaccountable, without the Suppoſition of a Providence, that ſo many different Parts ſhould ſo fitly conſpire to one common Uſe, as are the Parts which contribute to Nutrition and Motion in Man and other Animals. Here is every Thing for Ornament, but no uſeleſs Expence. I muſt ſtop; but 'tis plain, that every Thing in the Frame of the World is ſo complete, that the Wit of Man is not capable of making the leaſt Improvement, and that all was diſpoſed by Divine Providence.

The other Mean appointed by Providence for obtaining the End of Creation, is, that admirable Government of ſuch Parts as are furniſhed with Life and Action. This is different according to the Diverſity of its Subjects, which are either rational or irrational. As to the latter, if we view the Actions of Brute Beaſts in general, we cannot ſay they are meer Machines, doing only according to external Impreſſions, for the Actions of the

meaneſt

meaneſt of them are wonderfully diverſified. So that if we look to an Ant-hill or Bee-hive, we ſhall find them as differently employed as the Inhabitants of a City, tho' they are at the ſame Time beſet with the ſame Objects, and for ought appears, receive the ſame Impreſſions from without. But as the Actions of Brutes are not the Effects of meer Mechaniſm, ſo they cannot proceed from Reaſon and Liberty, as theſe of Men, nor can they obey any Moral Law. Yet herein is the wiſe Providence of GOD manifeſted, that he has implanted in theſe Creatures ſuch an uniform Principle of Action, call it by what Name you will, as directly tends to the advancing his End, the univerſal Welfare of his Creatures. But I cannot enlarge on this Head. I hope here it appears there is a governing Providence.

The Method of governing the rational World, is by Laws, the Foundation of this Government is the abſolute Propriety of the Creator in his Creatures, antecedent to Conſent or Contract; its original Rule and Standard is the Nature and Will of the Governour, the Supreme Perfection of his Wiſdom, which cannot but immutably incline him to act in Conformity to the States and Capacities of his Subjects, and to that original Fitneſs and Unfitneſs which is in the Natures and Circumſtances of Things. That there really is ſuch a Government appears from this, That there are certain uniform Dictates of Reaſon, with Reference to Matters of higheſt Concern to the

Welfare of intelligent Creatures, of which every ſuch Creature, acting like himſelf, cannot be ignorant. Theſe Dictates are qualified to be a Rule of the Actions of Creatures; but whatever appears qualified to be a Rule of Actions, can be no other than a Law with Reference to the Deſign of the Creator. Reaſon and Liberty are the two principal neceſſary Qualifications in the Subjects of this Government; without the former they cannot know their Duty, and without the latter they cannot diſcharge it: Without either in a ſufficient Degree, Government by Laws would be ridiculous. With both in a due Perfection, they found in Creatures an immediate Obligation to obey their Creator; and from this Obligation ariſes the Suppoſition of Rewards and Puniſhments, and of Juſtice in proportioning and diſpenſing them by the Supreme Creator and Governour.

If there were not ſuch a Providence in the World, what diſmal Work would there be? Man would become more miſchievous than the Brutes; all Vertues would degenerate into the contrary, Vices, or Self-Love. All Men would be Tyrants to the inferior Creatures; and ſo far as it were in their Power, and for their Intereſt, would be ſo to one another. In a Word, every Thing would tend to a State of War, Confuſion and Deſtruction.

From all which it follows, That it would be unſuitable to the Divine Wiſdom, and conſequently

ly impoſſible not to have ſuch a Government; that 'tis neceſſary to the Good of the Creatures, and to the Glory of the Creator; that there muſt be an equal and juſt Diſtribution of Rewards and Puniſhments by the Lawgiver to the Subjects, if not in this Life, yet in a future State. In a Word, That GOD by his Providence preſerveth, diſpoſeth and governeth all his Creatures agreeably to their Natures, for attaining the beſt Ends.

Add to all this, the very wiſeſt of the Heathens acknowledged this Divine Providence; the Emperor, *Mark Antonin*, ſays (*a*), *If there be no Gods, or if they take no Care of human Affairs, to what Purpoſe do we live in the World, empty of* GOD *and his Providence.* *Cicero*, that great Orator and Philoſopher, expreſſes himſelf thus, *I aſſert, That by the Providence of the Gods, the World and all its Parts were made at the Beginning, and are always governed. This Diſpute we divide in three Parts, whereof the firſt is to prove the Exiſtence of the Gods, which being confeſſed, we muſt alſo acknowledge that the World is guided by their Adminiſtration* (b). Does not Providence make itſelf ſenſible even to the

(*a*) Εἰ τι ἐκ εἰσιν, ἢ ἀμέλει αὐτοῖς τῶν ἀνθρωπείων, τὶ μοι ζῆν ἐν κόσμῳ κενῷ Θεῶν, ἢ προνοίας κενῶ. Marcus Antoninus εἰς ἑαυτὸν. Lib. 2. § 11.

(b) *Dico igitur providentiâ deorum mundum, & omneis mundi parteis & initio conſtitutas eſſe, & omni tempore adminiſtrari: eamque diſputationem treis in parteis noſtri ferè dividunt: quarum pars prima eſt, quæ ducitur ab ea ratione, quæ docet eſſe Deos, quo confeſſo, confitendum eſt eorum conſilio mundum adminiſtrari.* Cicero de natura Deorum, L. 2. C. 2.

moſt impious? We ſee in all Hiſtories and Revolutions of States and Kingdoms, ſo ſurpriſing and ſo unexpected Turns of Affairs, that the ableſt Politicians could not account for. The moſt ſecret Crimes have been oft ſtrangely diſcovered; our Life has been expoſed to ſo many Dangers, in all Appearance, unavoidable, from which it has been delivered by unforſeen Means; the Afflictions that have been very grievous to us, have terminated to our Advantage; ſo as we cannot but in all theſe, and on many other Occaſions obſerve the viſible Tokens of the Power, Juſtice, and Goodneſs of GOD, who holds all Creatures in his own Hand, and governs them according to his Pleaſure.

There have been, and ſtill are many Objections and Difficulties ſtarted againſt this Doctrine of Providence. I cannot now ſtay to diſcourſe of the Origin of Evil, the Liberty of Man, and to vindicate the Attributes of GOD, in his Diſpenſations of Providence. In ſhort, if there be any Thing at all in theſe which we cannot fully account for, it muſt ariſe from the Weakneſs of our poor finite Minds, which cannot comprehend the Ways of the Infinite GOD. 'Tis impoſſible that there can be any real Irregularity in Divine Providence; and a proper Time will come, when we ſhall be convinced, and all his Diſpenſations will appear to be what they really and certainly are, juſt and righteous altogether.

I now proceed to another great Fundamental Article of Religion, the Immortality of the Soul. There are no Subjects on which we can turn our Thoughts, capable to afford us more Pleaſure, Advantage and Delight, than thoſe which concern our Souls; and of all ſuch Subjects, none concern us more nearly, nor more capable to advance ſo valuable Ends, than that of our Immortality. This then very well deſerves the ſtrict and accurate Enquiry of every one of us.

There are ſeveral Sources from whence we might derive many ſtrong Arguments to convince us and all Men, that our Souls are immortal: I ſhall a little argue from theſe following.

Firſt, The Soul is immaterial, therefore 'tis immortal. That the firſt of theſe Propoſitions is true, might be proved by a long Chain of Reaſoning (*a*); but I ſhall only prove briefly, that if the Soul were not immaterial, it would be abſurd to ſuppoſe any Variety or Diverſity of Thought, or any Inference or Argumentation in our Mind. Becauſe, ſuppoſing our Souls to be made up of material Particles, all our Thoughts muſt ariſe from the Motion of theſe Particles, that is, for every Change of Thought, there muſt be a Change in the Number of moving Particles, in the Direction, or in the Quantity of their Motion; for 'tis evident, that a Cauſe working ſtill the ſame Way, would ſtill produce the ſame Effect, and

(*a*) See Ditton on the Reſurrection, Pag. 489, *&c.* Appendix. Dr. Samuel Clark's Letters to Mr. Dodwell.

and our Thought would be always the very ſame, if ſome Change or other did not happen in theſe Parts of Matter. But by the Hypotheſis we oppoſe this Change muſt be cauſed by the Impulſe of ſome foreign Matter; there muſt therefore be ſome prior Mover to that, for 'tis plain that Matter cannot change its State of Reſt into that of Motion by itſelf, and another prior to the former, and ſo by an infinite Progreſſion: And this muſt be the Caſe in every individual Act of Reaſoning, on the very leaſt Change of Thought, which is ſo contrary to all true Philoſophy and common Senſe, that it cannot be endured. The Soul therefore is immaterial.

Now that the Immateriality of the Soul does prove its Immortality, may appear, if we conſider, *Firſt*, That our Souls and Bodies being of quite different and oppoſite Natures, however cloſely they may be united, can never ſuffer any Mixture or Confuſion among themſelves. 2*dly*, That the Soul being of a ſimple incorporeal Subſtance, is not at all capable of a Diſſolution. 3*dly*, That when the Soul and Body are diſunited, the firſt of theſe is not diſſolved; nor is there the leaſt Shadow of Reaſon to imagine that its Being and Activity is any Way tied to the Being and regular Condition of the Body. But, 4*thly*, That on the contrary, we have Reaſon to think, That as our Soul in its State of Union, was always moſt noble and elevated, when it had leaſt to do with, and was moſt abſtracted from the Body; ſo now after its

Separa-

Separation, being free from all theſe Clogs and bodily Indiſpoſitions, which leſs or more ſtill attended it, during its Union; in this Caſe we may juſtly think, that all its Actions and Thoughts will be exerted with far more Freedom and Sprightlineſs than when it was joyned to the Body. It is then certain the Soul is immortal, for that the Body nor any of the Laws of Matter can have any Influence to the contrary.

2*dly*, That the Soul is immortal, may be demonſtrated from the Paſſions and Sentiments of our Souls, *I am perſwaded*, ſays *Cicero* (a), *by the Quickneſs of Thought with which the Soul is endued, its wonderful Memory of Things paſt, and Foreſight of Things to come, it has invented ſo many Arts, ſo many Sciences, and has made ſo many admirable Diſcoveries, that it cannot be but immortal.* This Soul cannot ſatisfy itſelf with earthly Enjoyments, its Love of Exiſtence is exceeding ſtrong, it ſhuns the Thoughts of Annihilation with Horror, and with the moſt eager Inclinations, aſpires after Immortality. That the Soul is endued with ſuch Sentiments, is ſo evident, that I think it would be ſuperfluous in me to prove it. I am confident this Truth can run no Riſque, if I ſhould by open Appeal leave the Confirmation of it to the Conſciences of Men; to Men, I ſay, who are not either prodigiouſly inconſiderate, unattentive, and ſo moſt ſtupidly ignorant, who

(a) De Senectute, §. 78.

who are not quite miſled by early, ſtrong and fooliſh Prejudices; or above all, who are not ſo entirely depraved by vicious Habits, ſo wholly corrupted by debauched Practices, that they either cannot, will not, or dare not think freely and calmly. Such People indeed are not to be dealt with, and I dare ſay all others both perceive well the foreſaid Sentiments, and will as freely own them.

Now, to prove the Immortality of the Soul from theſe its Paſſions and Sentiments, we muſt conſider that the infinitely perfect Being, the Creator of all Things, and particularly of Man, has done all Things wiſely and well; the very Brute Beaſts have a Happineſs proportioned to their Faculties, they have the Means, and actually obtain the Enjoyment of theſe Things to which their natural Deſires, planted in them by their Creator, ſtrongly encline them: And therefore, if our Souls were not immortal, Men would be on this Account more miſerable than Brutes, in that they had not a Happineſs proportioned to their Faculties, and could have no poſſible Way to come at the Enjoyment of theſe ſtrong and ardent Deſires, ſo deeply fixed in them by their Creator. Yea I may add, that if we ſuppoſe the Soul not to be immortal, then the more excellent any one Man were among the humane Kind, the more ſagacious, juſt, wiſe, *&c.* ſo much more would he be miſerable, and ſo much leſs incapable of Happineſs, becauſe he would be the more ſenſible of his Death,

Death, which ſo faſt approaches; and this would ſour all his preſent ſenſible Happineſs. The more wiſe he were, he would not only be more ſenſible of the Shortneſs and Uncertainty of his Life, but of the Poorneſs, Inſufficiency and Diſſatisfactorineſs of all ſuch pitiful Delights, ſince 'tis certain that a Fool ſets a greater Value on ſenſible Happineſs, than a wiſe Man; and ſo would be moſt, if not the only Perſon, capable of true Happineſs. Theſe Things may perſwade us of many abſurd Conſequences of aſſerting the Soul to be a mortal periſhing Subſtance. Indeed the vaſt Capacity of the Soul of Man to recal Things paſt, forſee Things to come, and in a Manner to give Being to Things that are not, to raiſe up itſelf to the Heavens, and pant after them; to deſcend to the Abyſs, and ſound the Depth thereof; and tho' chained to a languiſhing Body, yet to aſpire after Immortality, may convince any Man of the heavenly Original of the Soul, that 'tis not formed to periſh with a vile Lump of Matter, whoſe Duration is ſo ſhort and miſerable, but is immortal, and endureth for ever.

Thirdly, The Doctrine of the Immortality of the Soul, and conſequently of its being capable to receive Rewards and Puniſhments in the Life to come, is moſt profitable to the right Government of Men's Lives and Actions in the World, and the preſerving Society among them. If no Happineſs or Miſery is to be expected hereafter, then the only Buſineſs Men have to take Care of, is their

their preſent Well-being in the World: If a Man be enclined to make Gain, if he can cheat or ſteal, ſo as not to be puniſhed by a Civil or Criminal Judge, it will be ſo far from being his Fault, that 'tis plainly his Duty, becauſe 'tis a proper Mean to encreaſe his Plenty and opulent Eſtate. And as to Anger, Hatred, Revenge, or the like Luſts, by this Principle a Man may take the firſt Opportunity of ſatisfying theſe Paſſions, by doing Miſchief to the Perſon he is offended with, either by Accuſation, Perjury, Poiſoning or Stabbing, if he can do it, ſo as to eſcape the Suſpicion of others, and humane Penalties. What Tygers, Wolves, Monſters in humane Shape would Men be, if they might thus gratify their impetuous Luſts, as oft as they could do it ſafely? The Atheiſts themſelves, while they own Religion is a politick Invention, neceſſary for the right Government of the World, grant the Excellency of it, tho they pretend otherwiſe; yet they are not ſo far out of their Wits as to deſire their Wives, Children or Servants ſhould be of the ſame Opinion with them, for then they could have no Security for their Eſtate, Honour or Life. If any imagine the Principle of Honour may ſupply the Room of Conſcience: I anſwer, This relates only to external Reputation, and the Eſteem we have among others, and therefore can be of no Influence to reſtrain Men from ſecret Miſchief. GOD hath then in great Wiſdom added everlaſting Rewards to good Men, and Puniſhments to the wicked, as Sanctions to his Law, to in-

influence Men to Obedience, from a tender Regard to the Good of their immortal Souls.

Fourthly, The very Heathens believed the Immortality of the Soul. *Seneca* expreſly aſſerts it: (*a*), *We prove*, ſays he, *the Being of Gods from this among other Arguments, that all People are of this Opinion: There is no Nation ſo rude without Laws and Manners, but they believe there are ſome Gods: When we diſpute about the Eternity or Immortality of the Soul, the general Conſent of Men either fearing or worſhipping the infernal Powers, is of no ſmall Moment to us.* *Cicero* ſays, (*b*), *We do believe that the Souls of Men do abide after Death, by the Conſent of all Nations.* Both theſe eminent Authors connect the Doctrine of the Soul's Immortality with that of the Exiſtence of GOD, the one depending upon the other, and affirm all Nations are of this Opinion. Many other Teſtimonies may be cited from the Greek Philoſophers and Poets, to the ſame Purpoſe, which the curious may find quoted by *Juſtin Martyr*, *Clemens* of *Alexandria*, and other ancient Fathers. I do not here ſtay upon them, ſince the Immortality of the Soul we aſſert, appears evident

---

(*a*) Seneca Epiſt. 117. non longè ab initio, *Deos eſſe, inter alia ſic colligimus, quòd omnibus de diis opinio inſita eſt: nec ulla gens uſquam eſt adeò extra leges moreſque projecta, ut non aliquos deos credat. Cum de animarum æternitate diſſerimus, non leve momentum apud nos habet conſenſus hominum, aut timentium inferos, aut colentium.* (*b*) Tuſc. quæſt. lib. 1. cap. 16. *Sed ut deos eſſe naturâ opinamur.——— ſic permanere animos arbitramur conſenſu nationum omnium.*

dent and neceſſary from the Arguments already adduced. And

Fifthly, From the ſolid Hopes good Men have of future Happineſs: Hence they have with a more than Heroick Courage endured the ſoreſt Sufferings and moſt cruel Deaths, for adhering to Religion, which does ſuppoſe, and is founded upon a ſtrong Perſwaſion of Happineſs in a future State, where their Sufferings ſhall be rewarded with an eternal Weight of Glory; which Hope ſhall not be in vain. On the other hand, wicked Men, even tho' Grandees in this Earth, who did command Armies, and gave Laws to Nations, cannot avoid the Laſhes of Conſcience, the Terrors and Fears of Judgment and eternal Miſery to come. There is no Creature below Man that has any Fears of this kind. If there be no real Ground for theſe Hopes or Fears, it muſt follow, that GOD, who has framed all his other Works ſo well for the End to which they are deſigned, did ſo contrive the Nature of Man, as to be a needleſs Torment and Burden to it ſelf. If theſe Impreſſions did flow only from Education, the Pains, a mocking Atheiſtical Generation takes, might be ſufficient to extirpate them; but the contrary is found to Experience. Our Creator has ſo engraven theſe Truths upon the Souls of Men, as the Impreſſion can never be altogether razed out.

Laſtly, The Nature of the ſupreme Being, his Wiſdom, Goodneſs and Truth, affords the moſt un-

undeniable Arguments for the Soul's Immortality; but, to avoid Prolixity and Repetitions, I ſhall only lightly touch them. I ſay then, if the Soul of Man were mortal, it would derogate mightily from the Wiſdom of GOD, to have made it with ſuch unſuitable Faculties as theſe it hath would be, were the Soul a periſhing tranſient Creature: This would argue more want of Skill in GOD than is to be diſcerned in any good humane Artiſt, who is always ſure to make his Piece of Workmanſhip ſuitable to the Duration he deſigns it ſhould have, and the Sphere of Activity he is to place it in. But 'tis evident, that the Faculties of Brute Beaſts are vaſtly inferior to theſe of the humane Soul: What therefore is common to the Beaſts, as well as Man, cannot be the End of Man. The Wiſdom of GOD then muſt certainly ſuffer, if, as he appoints Man to an End of his own deſigning, ſo he did not appoint him an End anſwerable to the Excellency of his Soul: An End as much above other Creatures, as that exceeds them in Worth and Excellency, as was before hinted. But if our Doctrine were falſe, we might not only impeach GOD's want of Wiſdom in making Man, but alſo in his Government of the World. What wiſe Governour would allow, or, I may ſay, authoriſe ſuch Things, as would certainly breed the moſt horrid Confuſion in the Government? And if GOD had made Man to periſh, Soul and Body, what Deſtruction, Diſorder and Ruin would not have naturally followed throughout all

the

the World? No Reſtraint, no Bonds would have been on Men. Or if a Way can be found to defend his Wiſdom, how much muſt his Goodneſs ſuffer, in having miſled Men, through all Ages, in ſuch a groſs Error, in having ſo deeply rooted in their Minds the above-named idle, groundleſs, tormenting Paſſions, in having perſwaded many, by an invincible Error, to a great deal of troubleſome Things, from the Hopes of a Reward after Death, and in having hindred them from doing many Things pleaſant and grateful to their Inclinations, from the Fears of a Puniſhment after Death; and yet theſe Hopes and Fears muſt be mere deluding Fancies. Or if we wrongfully accuſe his Goodneſs, how ſhall his Truth and Juſtice be ſaved? Shall good Men, who to their unexpreſſible Loſs obeyed his Laws, know of no Reward after Death? Shall all theſe Promiſes which he made Mankind rely on as Truth itſelf, be found to be nothing but Deceit, Coſenage and Falſhood? Shall all that Juſtice, for which he made himſelf ſo famous, be at length diſcovered to be the baſeſt Treachery, Iniquity and Unjuſtice? No, no, away with ſuch blaſphemous Contradictions! Let us believe after the old, ſure, demonſtrated Way, that GOD is moſt perfectly and ſuperlatively Wiſe, Good, Juſt and True; and, as is firmly demonſtrated by this and the preceeding Arguments, that the Souls of Men are Immortal.

The

The great Principles of Religion, the Exiſtence, the Attributes, and the Providence of GOD, with the Immortality of the Soul, being thus demonſtrated, the Duties incumbent on Men do ſhine by a native Conſequence: The more general Duties are, Praiſe, Thankſgiving, Truſt and Prayer. Since GOD is our Sovereign, infinitely perfect, who has made us, who has given us all we have, who can ſtill do us good, ſupply all our Neceſſities and Wants, relieve us in all our Troubles, and crown us with all the Bleſſings of his Goodneſs; 'tis highly reaſonable we ſhould admire his Liberality, truſt in his Mercy, pray to him for what we need, and give Thanks to him for what we receive. Even a Heathen could ſay, *The Nature of GOD may juſtly challenge the Worſhip of Men, becauſe of his Excellency, Bleſſedneſs and Eternity; for whatſoever excells, has upon that Account a Veneration due to it* (a). There are ſeveral particular Actions and Services, which, by the Light of Nature and the Conſent of Nations, have been proper to expreſs the Honour due to him; as ſetting apart particular Perſons, Places and Times for his Worſhip. It has been the general Practice of all Nations to have among them a diſtinct Office of Men, ſet apart and conſecrated to officiate in holy Things, to aſſiſt the People in their publick Worſhip, to inſtruct

(a) Cicero de natura Deorum, Lib. 1. § 45. ----- *Nam & præſtans Deorum natura hominum pietate coleretur, cum & æterna eſſet & beatiſſima, habet enim venerationem juſtam quicquid excellit.*

ſtruct them in the Doctrine and Practice of Religion, and to excite them to the Performance of religious Duties. Reaſon tells us, ſuch Men are like to have the greateſt Skill, who have made it their Buſineſs and chief Care, who are obliged to it by their Office. 'Tis reaſonable for Men who are joined in civil Societies, to join alſo for religious Worſhip. In order to this, 'tis neceſſary there ſhould be publick Places and ſolemn Times dedicated for ſuch Aſſemblies, which has been the Practice of all civilized Nations; and all this ought to be done with great Submiſſion and Reverence.

The Divine Perfections do alſo diſcover what Honour and Service is due to GOD from his Creatures. 'Tis neceſſary, in our preſent State, we ſhould have ſomething to depend upon, and have Recourſe to, for Support and Relief: Man, at his beſt Eſtate, being but a feeble and infirm Creature, by reaſon of the Weakneſs of his Mind and Diſorder of his Paſſions, 'tis Folly to truſt in himſelf; and 'tis no leſs to truſt in Creatures, which are ſo uncertain in their Events, and ſo changeable in their Diſpoſitions. But ſeeing the glorious GOD perfectly underſtands our Weakneſs, and all the proper Remedies; ſince he is of ſuch unqueſtionable Goodneſs, Love and Faithfulneſs, to be concerned for us, and take Care of us, of infinite Power to relieve us in every Condition, and everlaſting to be uſeful to us and our

Po-

Poſterity in all Generations: He is the only proper Object of our Truſt and Dependence.

Our Love is alſo due to this GOD, to love his Laws, his People, his Worſhip, his Precepts and Commands, to eſteem him and ſeek after him as our only Happineſs; ſince he is good in himſelf, the Original of all Good in the World, and good unto us, the Author of our Being and Well-being. 'Tis alſo reaſonable we ſhould reverence and fear his Name; that we have a humble and awful Regard to his Divine Majeſty, flowing from Eſteem and Love to him, ſo as to be unwilling to do any thing which will argue a Contempt of him, or provoke and offend him, but careful to do every thing that may pleaſe him. His Sovereignty and Dominion over us do claim our willing Subjection to his Laws, our Obſervance of them, and Conformity to them in our Lives, with a patient Submiſſion to what he carves out for us.

Not only may the Duties of Piety toward GOD be deduced from theſe great Principles of Religion formerly demonſtrated, but alſo the Duties we owe to our Fellow-Creatures, and to ourſelves, called Righteouſneſs and Sobriety.

It has already been made evident, that GOD acts always according to the ſtricteſt Equity, Juſtice, Goodneſs and Truth, that is ſuitable to his own Nature, and according to the eternal Reaſon of Things, 'tis impoſſible for him to be deceived or prejudiced. Theſe Creatures of his therefore,

on whom he has beſtowed Liberty and Reaſon, intolerably abuſe theſe his Gifts, when they either negligently ſuffer themſelves to be deceived, or wilfully prejudiced in Matters of Good and Evil, and ſo act contrary to GOD, and to theſe noble Faculties he has endued them with, which will tend to their own Hurt and Ruin. Now, Juſtice and Equity to every Man, to deal with him, as we in the like Caſe would reaſonably expect he would deal with us, is ſo plainly fit and reaſonable in itſelf, that he who denies it, or acts contrary thereunto, moſt unaccountably abuſes Reaſon, acts contrary to his noble Faculties, contrary to GOD, who, as he is perfectly juſt himſelf, cannot but abhor and puniſh all Iniquity and Unjuſtice in reaſonable Creatures.

Univerſal Love and Benevolence to all Men, is alſo a Duty which flows from the ſame Principles; for as GOD is juſt, ſo he is perfectly good, and always does what is beſt in the whole: So reaſonable Creatures ought to do not only what is fit and juſt, but alſo they ought to endeavour to do what is the greateſt Good: This muſt ſtill be the moſt reaſonable to be done. Now that Love and Benevolence, or a conſtant Endeavour to promote the univerſal Welfare of all Men, is what moſt reſembles and beſt pleaſeth GOD, and is the greateſt Good we can do in our Sphere, is ſo evident, that none can deny it, or be guilty of the contrary in Practice, who has not his reaſonable

ſonable Faculties moſt prodigiouſly and unnaturally corrupted.

Then, as to the Duties we owe with reſpect to ourſelves, 'tis clear that we ought to preſerve our Being as long as we can; for we can have no juſt Power or Right to deſtroy what is GOD's Work and Gift: He alone has appointed us our Work, and he only knows when it will be ended; and therefore he only can diſmiſs us when all that Work is done which he ordered for us. The *Apology* of Mr. *Gildon*, for *Blount*'s abominable Practice (*a*), ought then to be hiſs'd out of the rational World: And as we are like Souldiers, who cannot quit our Poſts when we pleaſe, ſo we muſt always keep ourſelves in a Condition fit for performing the Duties of our Stations; and therefore we muſt do what we can to keep our reaſonable Faculties in good Order, to regulate our Paſſions and reſtrain our Appetites, to keep free from all Intemperance, either in Body or Mind: For when we are in ſuch a Condition, we are unfit for performing the neceſſary Duties of Life to which GOD calls us; and we are not ſecure, but that we may be led into the Commiſſion of all Sorts of Sins againſt GOD and our Neighbours. We muſt therefore in a ſpecial manner take Care to practiſe theſe Duties, to preſerve our Being as long as we are able, to keep ourſelves always in a Condition fit for our Work,

(*a*) Preface to *Blount*'s Oracles of Reaſon.

and to be diligent and ſatisfied in that particular Station in which holy and wiſe Providence has placed us.

Tho' from the Light of Nature, eſpecially after it has been cleared up to us by Divine Revelation, and improven by Education, we may deduce ſuch Conſequences, as have been already inſiſted upon; yet natural Religion, without the Help of Divine Revelation, can never conduct Men to eternal Happineſs: In order to ſatisfy ourſelves in this Point, we muſt look mainly into the Writings of theſe, who never had the Benefit of Divine Revelation. The Account we ſhall give, in the Sequel of this Book, of the State of Idolatry among the *Gentiles*, and the beſt Notions their Religion furniſhed them with, for the Service of GOD, may demonſtrate this. But to prove the Inſufficiency of natural Religion, and the Neceſſity of Divine Revelation, I ſhall offer the following Conſiderations; and I may be excuſed if I ſtay a little upon them, becauſe they may be of Uſe to us in the following Part of this Eſſay, to diſcover the Vanity of Heatheniſm, and the unſpeakable Advantages we have by Divine Revelation.

Firſt, Religion does import that Veneration or Regard which is due from the rational Creature, in the whole Courſe of his Life, to the ſupereminently excellent Being, his Creator, Preſerver, LORD, and Benefactor (*a*). This Veneration muſt

(*a*) *Haliburton*'s Natural Religion inſufficient, Pag. 45.

muſt be upon the Account of his ſupereminent Excellencies, his abſolute and independent Sovereignty, his Creation, Preſervation, and other Benefits beſtowed upon us; we muſt love him with a Love ſuperior to that we give to any Creature. Would our King be pleaſed, if we payed him no more Reſpect than we do his Servant? In order then to ſerve GOD acceptably, we muſt have a diſtinct and particular Knowledge of him. To engage me to truſt in GOD, I muſt know his Power, be perſwaded that he knows, and is willing to take Care of me. To engage me to pray to him, I muſt be perſwaded of his Omniſcience to know my Deſires, and of his Ability and Willingneſs to ſupply my Wants. To engage me to love him, I muſt know the Amiableneſs of his Perfections; and to pay him Obedience, I muſt know his Authority, and the Laws that are to be the Rule of my Actions. Now the Heathens, by the dark Light of Nature, had no ſuch Knowledge of GOD: They could ſcarce ſpell out his Name, by the Works of Creation and Providence, without Revelation. To be ſure the Vulgar could not do it, when their greateſt Philoſophers were ſo groſly ignorant in theſe Matters. 'Tis amazing that they, who were ſuch Giants in all other Kinds of Learning, ſhould prove ſuch Dwarfs in Divinity, that they might go to School to get a Leſſon from the moſt ignorant Chriſtians, who knew any thing at all. Juſtly ſaid the Apoſtle *Paul*, *In Wiſdom they*

knew not GOD; their Knowledge was plain Ignorance. *Cicero*, who collected the Opinions of other Philosophers, in his Books, *De natura Deorum*, as of *Thales*, *Socrates*, *Solon*, *Protagoras*, *Diagoras*, &c. says (*a*), *These who assert the Being of the Gods, run into such a Variety and Difference of Opinions, that is troublesome to report: They say so many different Things, of the Shapes of the Gods, of their Places, Seats and Actions; of their Lives, (about which there is great Dissension amongst Philosophers) and which touches the Point more nearly, some of them affirm the Gods do nothing, are free of all Government and Care of Affairs. Others, that all Things were made from the Beginning, and regulate and moved for an infinite Time.* What mis-shapen Notions are these? Beside, an endless Variety of Opinions, whereby they say and unsay, are wavering and uncertain. *Cicero* himself never adventured to give any methodical Account; he scarce establishes any thing, but spends his whole Time in refuting the Opinions of others, without daring to advance his own. *Have you forgot*, says he (*b*), *what I told you in the Beginning, that 'tis easier for me to tell you what is not my Opinion, than what it is.* The best Theology of the Heathen Sages is but dark Hints, which the Vulgar did not

(*a*) De natura Deorum, Lib. 1. § 2. *Qui vero Deos esse dixerunt tantâ sunt in varietate ac dissensione*, &c. (*b*) Idem ibid. Lib. 2. § 2. *Oblitus es, quod initio dixerim, facilius me, talibus præsertim de rebus, quid non sentirem, quàm quid sentirem, posse dicere?*

not underſtand. Scarce any of them is poſitive, that there are no more Gods than one. Even *Socrates* himſelf, who is ſuppoſed to have died a Martyr to this Truth, durſt not own it plainly. While this is undetermined, all Religion is left looſe and uncertain, and Men cannot know how to diſtribute their Veneration to ſeveral Deities.

Secondly, The Light of Nature is inſufficient to direct us in the Worſhip of GOD, which conſiſts not only in the Acts of the Mind, as Eſteem, Fear, Love, but in a more ſtated and ſolemn Way of Veneration. Mankind, as united in Societies, depends intirely upon GOD, and therefore owe him Reverence, and all ſuitable Expreſſions of it. Publick Benefits require publick Acknowledgments; the Deiſts themſelves own this. Now the Nations that were left to the mere Light of Nature, were filled with blaſphemous, ridiculous and unworthy Rites of Worſhip; yea ſome of them were impious and abominable, as we may ſee afterward, in the ſecond Chapter of this Eſſay. We cannot any where in the Heathen World ſee any Worſhip that is not manifeſtly unworthy of, and injurious to the Glory of GOD. That Light that ſuffered the World ſo far to loſe their Way, muſt be ſadly defective. What did they know about either the Matter or Manner of Prayer or Praiſes? What Security did, or could Nature's Light afford of the Succeſs and Acceptance of theſe Duties? *Plato*, in his ſecond *Alcibiades*, makes it his Buſineſs to prove that we know

know not how to manage Prayer, and therefore concludes it ſafer to abſtain altogether, than err in the Manner of Performance. *Epictetus* ſays, *Every one muſt ſacrifiſe and offer the firſt Fruits according to the Manner of their Country* (*a*). *Seneca* condemns this, and ſays, *Deum colit qui novit, Let theſe that know GOD worſhip him* (*b*). Remarkable is the Confeſſion of *Jambilicus*, a *Platonick* Philoſopher in the firſt *Century* (*c*), *'Tis not eaſy to know what GOD will be pleaſed with, unleſs we be either immediately inſtructed by GOD ourſelves, or taught by ſome Perſon GOD has converſed with, or arrive at the Knowledge of it by ſome Divine Means or other.* If theſe great Men were ſo bemiſted, what was the Caſe of the reſt of the Pagan World?

Thirdly, Nature's Light is not able to give any Diſcovery wherein Man's chief Happineſs conſiſts, or how it is attainable. The *Gentile* Philoſophers have ſplit upon this Point, into an endleſs Variety of Opinions; *Varro* reckons no leſs than 288. If the Diſcoveries of Nature's Light were ſufficient to Happineſs, there could be no longer ſuch Contention and Difference about the chief Good; every Man might know and reſt ſatisfied with it. Such a Confuſion of Opinions is a certain Argument of Darkneſs. The *Epicureans* placed the chief Good in Pleaſure; *Solon*, in the Enjoyment of

(*a*) Enchiridion cap. 38. pag. m. 56. (*b*) Epiſt. 95. pag. m. 228. (*c*) De vita Pythagoræ, cap. 28.

of outward Things; *Socrates*, in Knowledge; *Zeno*, in living according to Nature. The *Epicurean* Opinion encouraged Senſuality; and no Wonder, for tho they granted the Being of GOD, yet they denied his Providence, which does reſtrain Vice, and encourages Virtue. The *Stoicks*, tho they granted a Divine Providence, yet they mantained ſuch a fatal Neceſſity, not only in the Effects of humane Actions, but in the Actions themſelves, as thereby they blunted the Edge of all virtuous Endeavours, and made an Excuſe for vitious Practices. 'Tis evident none of theſe People knew that Happineſs conſiſts in the eternal Enjoyment of GOD. If we were to expect ſuch a Diſcovery among the Heathens, we might look for it among theſe who have not by the by, but as their main Purpoſe, diſcourſed of moral Philoſophy, and the Ends of humane Life, as *Cicero* and *Seneca*. *Cicero* tells us (*a*), he deſigned to enrich his native Country with a Tranſlation of what is moſt valuable in the *Greek* Philoſophers. With this Deſign he ſets himſelf to write, *De finibus bonorum & malorum*, of moral Ends good or evil, in five Books. Here we might expect to find wherein Man's Happineſs does conſiſt; but if we do, we are diſappointed. The Firſt Book ſets off *Epicurus*'s Opinion about Happineſs with a great Deal of Rhetorick. The Second overthrows it, ſhewing our Felicity does not conſiſt in Pleaſure. The

(*a*) De finibus, lib. 1. ab initio.

The Third represents the *Stoicks* Opinion. The Fourth confutes it. The Fifth represents and asserts the *Peripateticks* Opinion, which had been as easily confuted as any of the rest. And this is all we are to expect from *Cicero*, without one Word of GOD, or of the Life to come. *Seneca* writes a Book *de vita beata*, of a happy Life, in 32 Chapters; from his State of the Question we might expect great Matters, *Let us enquire*, says he (a), *what is best to be done, not what is most customary; what will bring us to the Possession of eternal Happiness, not what is approven by the Vulgar, the worst Interpreter of Truth.* But after this, I assure you, you need look for no more Words of *Eternity*, but only a jejune Discourse, with some pretty Sentences about the *Stoicks* Opinion, that a Man would be happy if his Passions were extinct, and were perfectly pleased with the Condition he is in, be what it will. Yea, he commends *Diodorus*, the *Epicurean*, who killed himself, saying (*b*), *This happy Man, full of a good Conscience, gave a Testimony to himself when dying.* After this can we dream that Nature's Light is sufficient to discover the Way to true Happiness? Can the vulgar Sort of People discover that which the greatest Philosophers, after the most serious Application, failed to do? 'Tis true *Plato* and *Cicero* have given such Arguments for the Im-

(*a*) De vita beata, cap. 2. (*b*) Ibidem, cap. 19. operum pag. m. 351.

Immortality of the Soul, as the Atheiſts cannot anſwer; yet when compared with the Performances of Chriſtian Writers, they are but like the Trifles of a Boy at School, laid in the Ballance with the elaborate Performances of great Maſters. Their Arguments did rather beget a Suſpicion than a firm and ſteady Belief, as the ingenuous Auditor in *Cicero* acknowledges (*a*), *While I read the Arguments of* Plato, *I aſſent*, ſays he; *but when I lay by the Book, and think with myſelf of the Immortality of the Soul, I know not how this Aſſent* all evaniſhes. But ſtill they had no Diſcovery of the Nature of the Happineſs of immortal Souls, wherein it conſiſts, or of its Excellency and Suitableneſs, to engage Men to deſire and purſue after it as the chief Good. No View of the glorious Recompenſe of Reward, of the everlaſting Enjoyment of our Redeemer, and ſinging his Praiſes in Glory, as we Chriſtians have by the invaluable Advantage of Divine Revelation.

In the *Fourth* Place, As the Light of Nature cannot diſcover our Happineſs, ſo neither does it clear up the Way that leads to it. It cannot be a complete Directory to guide a Man in the Way of Holineſs, and bring him to everlaſting Life. Mr. *Lock* has well diſcourſed the Point, in his *Reaſonableneſs of Chriſtianity, as delivered in the Scriptures* (b), *So much Virtue as was neceſſary to hold Societies together, and to contribute to the Quiet of*

(*a*) Tuſc. quæſt. lib. 1. § 25. (*b*) Pag. 268.

of the Governments, the Civil Laws of Commonwealths taught, and forced on Men who lived under Magistracy; but these Laws being for most Part made by such, who had no other Aim but their own Power, reached no further than these Things that would tye Men together, or conduce to the temporal Prosperity of the People. But natural Religion, in its full Extent, was nowhere that I know, taken Care of by the Force of natural Reason; it should seem by the little that has been hitherto done, 'tis too hard for unassisted Reason, to establish Morality in all its Parts, upon its true Foundation, with a clear and convincing Light. It would be a difficult Task to gather the scattered Shreads of the Heathen Moralists into a Body, but tho it were done, it would not be a System any Way useful to Mankind. It would consist for most Part of enigmatical, dark and involved Sentences, that would need a Commentary too large to peruse to make them intelligible. Of what Use would it be to read such Morality as the Sayings of *Pythagoras, Poke not the Fire with a Sword: Stride not over the Beam of a Ballance: Eat not the Heart: Carry not the Image of GOD about with you in a Ring* (a). Many of the Sayings of Philosophers, recorded by *Diogenes Laertius*, are of the same Kind. The Pagan Morality is very defective, many necessary Duties are wanting; it never teaches the Duty of Self-denial,

(a) Diogenes Laertius's Life of Pythagoras.

al, to ſubject all our Concerns to the Honour of GOD, and to depend upon him alone for Aſſiſtance, and Acceptance in our beſt Performances. Nature's Light does not direct us to forgive our Enemies, to love them and pray for them; does not regulate our Thoughts, Deſigns, and the Frame of our Soul. Theſe Things go above the View of unenlightned Nature; we are obliged to Divine Revelation for the Diſcovery of them.

The Heathen Morality is not only defective and lame, but alſo corrupt and pernicious. *Epictetus* bids you (*a*) *temporiſe and worſhip the Gods after the Faſhion of your Country. Pythagoras* (b) *forbids you to pray to* GOD, *becauſe you know not what is convenient. Cicero* defends *Brutus* and *Caſſius* for killing *Julius Cæſar*, and thus authoriſes the Murder of ſupreme Magiſtrates, if the Actors can perſwade themſelves they are Tyrants: Thus no Prince could be ſecure either of his Crown or Dignity. We may find *Plutarch* commending *Cato Uticenſis* for killing himſelf amidſt Philoſophick Thoughts, with Reſolution and Deliberation, after reading *Plato* on the Immortality of the Soul (*c*). *Cicero* pleads for Self-murder; herein he was ſeconded by *Brutus*, *Caſſius*, *Seneca* and others; theſe practiſed it: Many of their learned Men applauded their Opinion and Practice. The Modern Deiſts juſtify it, in the Preface to *Blount*'s Oracles of Reaſon. *Seneca*

(*a*) Enchiridion cap. 38. pag. m. 56. (*b*) Diog. Laertius. (*c*) Plutarch's Life of Cato, near the End.

neca pleads for it thus (*a*), *If thy Mind be melancholly and in Misery, thou may put a Period to this wretched Condition; wherever thou looks, there is an End to it: See that Precipice, there thou may have Liberty; Sees thou that Sea, that River, that Well? Liberty is at the Bottom of it; that little Tree, Freedom hangs upon it; thy own Neck, thy own Throat may be a Refuge to thee from such Servitude, yea, every Vein of thy Body.* Ah wretched Morality! We may find in the Heathen Philosophers customary swearing commended, if not by their Precepts, yet by the Examples of their best Moralists, *Plato*, *Socrates*, *Seneca* and *Julian* the Emperor, in whose Works numerous Instances of Oaths, by *Jupiter*, *Hercules*, the *Sun*, *Serapis*, and the like, do occur. In the same Manner we may see the unnatural Love of Boys recommended. *Aristotle* practised it, and *Socrates* is wronged, if he was not guilty of the same; hence came the Proverb of *Socratici Cinædi* in *Juvenal's* Days (*b*). *Lucian* makes no Secret of it (*c*), yea in his Discourse, entituled ἐρώτες (*d*), we have a long Discourse of one *Callicratidas*, vindicating and commending this infamous Love, as more becoming a Philosophick Mind, insinuating it was the common Practice of *Greek* Philosophers, and permitted to them. What abomin-

able

(*a*) De ira lib. 3. cap. 15. pag. m. 319. (*b*) Juvenal Satyr 2. ver. 10. (*c*) Luciani opera, vitarum initio, Tom. 1. pag. m. 379. παιδερασὴς εἰμὶ σόφος τὰ ἐρωτικά. (*d*) Luciani amores, operum Tom. 1. pag. m. 895. & seqq.

able Opinions are theſe of *Ariſtippus* (*a*), *That he did not think it rational that a virtuous Man ſhould hazard himſelf for his Country; for it was not fit that he ſhould throw away his Prudence for the Folly and Miſcarriages of others; beſide the whole World is his Country. That it was lawful for a wiſe Man to ſteal, commit Adultery, and Sacrilege, when Opportunity offered; for that none of theſe Actions were naturally evil, ſetting aſide the vulgar Opinion, which was introduced into the World by ſilly and illiterate People. That a wiſe Man might publickly, without Shame or Scandal, keep Company with common Harlots, if his Inclinations led him to it. May not a beautiful Woman be made uſe of, becauſe ſhe is fair, or a Youth, becauſe he is lovely? Certainly they may*, ſays he. No Wonder the Heathen World was debauched, when the Philoſophers, the Oracles of theſe Times, taught them ſo impious Leſſons.

Pride and Self-eſteem were among the Virtues, which rendred their beſt Morality unſavoury. *Seneca* ſays (*b*), *Let a Man be pure, not overcome by any external Accidents, admiring only himſelf.* And again he ſays (*c*), *A wiſe Man can bear all Things, with as equal a Temper of Mind as* Jupiter *himſelf; yea in this he exceeds, that* Jupiter *cannot uſe theſe Things a wiſe Man will not.* This was a ſtupenduous Effect of Pride, to prefer themſelves to the Gods they worſhip-

(*a*) Diog. Laertius, Vol. 1. pag. m. 165, 166. (*b*) De vita beata, cap. 8. pag. m. 346. (*c*) Epiſt. 73. pag. 164.

ped. Never one of these Philosophers proponed the Honour of their Gods, as the chief End of their Actions, nor so much as dreamed of it; all their Aim was, to set up a Pillar to their own Fame. The known Sentence of *Cicero* justifies this, *Vult planè virtus honorem, nec virtutis ulla alia merces.* Virtue aims at Honour, neither has it any other Reward. And particularly he says (*a*), *We are all moved by the Desire of Praise, the best of Men are led by that which tends to their own Glory; the Philosophers themselves in these Books which they write, of contemning Glory, inscribe their own Names.——— Virtue desires no other Reward of all the Labours and Dangers it undergoes, but this of Praise and Glory. If this, O Judges, be taken away, what is it, for which in this little Course of our Life we exercise ourselves with so many Labours.* *Seneca* talks like a profane Heathen, when he tells (*b*), *Let Philosophy minister this to me, that it render me equal with God.* And *Cicero*, *Deum te igitur scito esse*, know thyself to be a God (*c*). Yea, in another Place he will not allow that the Praise of our being good and virtuous should be ascribed to GOD. *For*, says he (*d*), *the Gods neglect little Things, take no Care of our Asses or Vines, no Body owns they have Virtue from God, and they are in the right; for we are justly praised for our Virtue, and glory in it, which could not be, if we had that Gift from*

(*a*) Oratio pro Archia, § 26, 28. (*b*) Epist. 48. pag. 128. (*c*) Somnium Scipionis prope finem. (*d*) De natura Deorum, lib. 3. § 85, 86.

from the Gods, and not from ourſelves. Thus, and more to this Purpoſe, ſpeaks this famous Author, which I need not tranſcribe. Were all the Pagan Morality gathered together, it would be full of endleſs Contradictions, one condemning as abominable what another commends and praiſes. The Curious may read enough of this in the Works of the ancient Fathers againſt the Gentiles, particularly in *Hermias's Irriſio Gentilium Philoſophorum*, to be found at the End of *Juſtin Martyr's* Works, in the Edition at *Cologn* 1686. Mr. *Lock*, in his Eſſay on Humane Underſtanding, remarks (*a*), *We may ſee it has been cuſtomary in ſome Nations to expoſe their Children, to bury them alive without Scruple, to fatten them for Slaughter, kill them and eat them, diſpatch their aged Parents, and eat their Enemies; yea, expected Paradiſe as a Reward of theſe abominable Practices.* Such fatal Miſtakes prove the Inſufficiency of Nature's Light, to afford us a Rule of our Duty: If they erred ſo ſhamefully in the cleareſt Caſes, how ſhall we expect Direction in theſe that are more intricate?

To conclude this Argument, theſe ancient Sages have no Authority; were *Zeno* or *Ariſtippus* Law-givers to Mankind, Men might either hearken to their Dictates, or reject them, as they ſuited their Intereſts, Paſſions, Principles or Humours; they were under no Obligation. If Conſequences are to be drawn from the Dictates of

(*a*) Book 1. Chap. 3. §. 9.

Nature, how can Youth or Children do this? Yet there must be a Knowledge of the Rule before we can act conform to it. To be sure then the only Method to direct us in our Duty, and to prevent declining to the Paths of Folly and Wickedness, is the Law of GOD set before us in his written Word, as a *Light to our Feet, and a Lamp to our Paths.*

Fifthly, The Light of Nature gives no sufficient Arguments to enforce Obedience; it does not discover the Excellency and Authority of the Lawgiver, nor the Advantage we have by his Providence, Care and Inspection, by his Wisdom, Justice, Mercy and Goodness, by his redeeming Love, and Communications of his Grace. Neither does it discover the Profit and Pleasure of Holiness in this present Life, to excite us to cross our vitious Inclinations from the Prospect of Communion with GOD, Peace of Conscience, and Joy in the Holy Ghost. Nor can it afford such noble Examples of Purity, Holiness and Virtue as these of our Blessed Redeemer, of the Apostles, the Patriarchs, Prophets, and Cloud of Witnesses; the best of the Heathens, when compared with these, are but Monsters in humane Shapes, not to be named with them in the same Day. Nor can the Light of Nature give any full View of the glorious eternal heavenly Reward, prepared for the Saints, nor of the eternal Punishments provided for the Disobedient. What the Gentiles talked of the *Elysian Fields*, and of the Punishments in *Pluto's* Kingdom, of *Styx*, *Lethe*, *Cerberus*,

berus, Charon, &c. were made ſo ridiculous by the Poets Fictions, as the wiſeſt of the Heathens believed them not. *Cicero* was perſwaded they were mere Fictions of Poets and Painters (*a*), not worthy of a Refutation. *Lucian* laughs at them (*b*).

Sixthly, The Light of Nature gives no clear Diſcoveries of the Origin of Sin, tho' 'tis clear, as the Sun ſhines, that the World lyes in Wickedneſs, that the Creation groans under it, the very Heathens complain of it. Any Body who does not ſtop his Ears, ſhut his Eyes, ſtifle his Conſcience, and abandon Reaſon, may ſee the World full of Idolatry, Blaſphemy, Pride, Revenge, Perjury, Rapes, Adulteries, Thefts, Robberies, Murders, and other abominable Evils; all which ſpring from the univerſal and contagious Corruption that is in Man. Nevertheleſs the Heathen World, who had only the Light of Nature, knew nothing of the Riſe of this. I ſhall *firſt* ſhew, That 'tis neceſſary to know the Origin of Evil; *next*, That the Light of Nature does not diſcover it. 'Tis of great Importance to know the Origin of Evil, to underſtand that Man was created with a perfect Rectitude of Mind in a State of Integrity, yet ſubject to the Law which GOD gave him; which Law Man broke, and thereby became liable to the Miſeries GOD denounced againſt the Breakers thereof, to Death, and every Evil, yea loſt that Rectitude of Mind

(*a*) Tuſcul. quæſt. lib. 1. § 10, 11. (*b*) Luciani Dialogi Deorum, Necyomantia, and other Treatiſes.

GOD gave him, and became corrupt and wicked. That to know this is most necessary, appears, because, *First*, If this be not known, we can never make any right Estimate of the Evil of Sin; if Men by their original Constitution, without their own Fault, be made of so wicked and infirm a Nature, as that either they were inclined to, or unable to resist the Tentations, among the Throng of which they were placed, 'tis impossible for them to look on Sin to be so detestable as really it is, or blame themselves so much for it, as they ought to do: But since it was otherwise, that Man being originally made upright, did fall into Misery by his own Fault, 'tis certain quite other Apprehensions of Sin should be maintained, and great Care should be used to prevent, or get it removed. *2dly*, If the Origin of Sin is not understood, we can never know what Measures to take in subduing our corrupt Inclinations, if we know not of what Nature they are, and how they come to be so interwoven with our Frame, of a Piece with ourselves, we shall not know where to begin Attempts for Reformation; and yet this must be done, else we cannot expect Happiness. *3tio*, If the Origin of Evil be not known, we shall be at a Loss what Thoughts to entertain of GOD's Holiness, Justice, Goodness and Wisdom. If our Natures were so wicked in our first Constitution, as now we find them, we'll scarce be able to entertain such a high Regard for the Divine Perfections, or to give any tolerable Account

count of the Equity of his Proceedings, in ſubjecting the World to ſuch a Train of Miſeries. *4thly*, If the Origin of Sin is not known, we ſhall be at a Loſs to underſtand what Eſtimate GOD will make of Sin, if he'll look on it as ſo evil, as to demerit any deep Puniſhment or otherwiſe. Hence, *5thly*, It follows, that the whole State of our Affairs with GOD will be darkned, and become unintelligible, if we underſtand not the Source of our Corruption. We ſhall not know, if GOD will animadvert ſo heavily on us for our Sins as to ruin us, or ſlightly paſs over them, ſo as not to call us to an Account; if the latter is ſuppoſed, our Obedience to the Law of GOD is ruined, conſidering what Man's Inclinations and Tentations are; who will obey, if no Hurt or Ruin is to be feared by Sin? If the former be ſuppoſed, our Hope is ruined; we ſhall not know what Value GOD will put on our Obedience, if he'll reject it for ſinful Defects, cleaving thereto, or if he'll pardon us, or upon what Terms.

Now, none of the Heathens, none of theſe who had only the Light of Nature, did underſtand any Thing to Purpoſe of the Origin of Evil. *Plutarch* tells us, *That theſe renowned Philoſophers* (a), *the* Pythagoreans, *called the Principle of Good, Unity, finite, quieſcent, uneven Number, Square, right, ſplendid. The Principle of Evil, they called binary, infinite, moving, crooked, even, long of one Side, unequal, left, obſcure.* Theſe

(a) Plutarch's Treatiſe of Iſis and Oſiris in his Morals, pag. m. 1307.

Things are unintelligible Jargon. Not a Whit better is the Opinion of two Anti-gods, related also by *Plutarch*, who tells many ancient wise Men think (*a*), *there were two Gods, whose Office is quite opposite, the one Author of all good Things, the other of all Evil.* Others, with *Plato*, reckoned Vitiosity inherent in Matter. The Reason of this Darkness, as Dr. *Stillingfleet* observes (*b*), was, *Tho' they saw, by continual Experience, how great a Torrent of Sin and Punishment did overflow the World, yet they were like the* Egyptians, *who had sufficient Evidence of the Overflowings of the River* Nile, *but could not find out the Spring or Head of it. The Reason was, That as Corruption increased in the World, so the Means of Knowledge and Instruction decayed; as the* Phænomena *grew greater, so the Reason of them was less understood. The Knowledge of the History of the first Ages of the World, through which alone they could come to the full Understanding of the true Cause of Evil unsensibly decaying in several Nations, insomuch as these who were not acquaint with the sacred History of the* Jews, *had nothing but obscure Traditions preserved among them, which while they sought to rectify by their Interpretations, they made them more obscure than they found them.* True it is, some more modern Philosophers, as *Hierocles*, *Porphyry*, *Sunplicius*, do ascribe the Origin of Evil not to Matter and to the

(*a*) Plutarch's Treatise of Isis and Osiris in his Morals. (*b*) Origines Sacræ, Book 3. § 8. pag. m. 487.

the Will of Man. But theſe Men were (*a*) ἐκ τῆς ἱερᾶς γυμνασίας of the ſacred School of *Ammonius* at *Alexandria*; here *Herennius*, *Origen* and *Plotinus* were taught, and from them *Porphyry*, *Jambilicus*, *Hierocles* and others, tho' they write ſometimes more clearly of the Degeneracy of Men's Souls from GOD, and the Way of the Soul's returning to him, than the ancient Philoſophers who lived before our Redeemer's Incarnation; it is to be conſidered they were taught by *Ammonius* at *Alexandria*, who lived and died a Chriſtian, as *Euſebius* (*b*) and *Jerom* (*c*) aſſure us; and did communicate to his Scholars the ſublimer Myſteries of Divine Revelation, together with the Speculations of ancient Philoſophers: But theſe *Platonicks* continuing Heathens, tho' they grew rich with the Spoils taken out of the ſacred Scriptures, yet were loath to let it be known whence they had them; as even *Plato* himſelf did before them, who by Means of his Abode and Acquaintance in *Egypt*, about the Time when the *Jews* began to flock thither, had more certain Knowledge of many Truths of great Importance concerning the Deity, the Nature of the Soul, and the Origin of the World, than many of the *Greek* Philoſophers. But here lay his Fault, he wrapped up and diſguiſed his Notions in ſuch a fabulous Manner, that it might be leſs known whence they were borrowed, and that they might find better Entertainment

(*a*) Stillingfleet's Origines Sacræ, pag. 506. (*b*) Hiſt. Eccl. lib. 6. cap. 19. (*c*) De Scriptoribus in Ammonio.

tainment among the *Greeks*, than they were like to do in their native Dress. *Tertullian* (*a*) well observed, *Which of the Poets or Sophists has not drunk Knowledge at the sacred Fountain of the Prophets? Thence the Philosophers did quench the Thirst of their Engine.* Indeed they came thither rather to please the Itch of their Curiosity, than to cure their Malady. Upon the whole, Reason can never trace the Origin of Sin to its proper Source, our Conscience may condemn us and acquit the Deity; but without Revelation we can never understand upon what Grounds we are condemned, or how the Deity is to be justified; nor what is the proper Remedy to deliver us from the universal Corruption that has infected us, and defiled our whole Nature.

Seventhly, As Nature's Light cannot discover the Origin of our Corruption, so neither can it decern the Means of obtaining the Pardon of Sin. Sin is the greatest Evil imaginable, 'tis a Transgression of the highest Law of the supreme and righteous Governour of the World; it contradicts the Design of Man's Being, makes him not to please GOD but himself, and debases the Being and Powers given him for the Honour of GOD, by employing them in Contradiction to his declared Will. It dethrones GOD, and sets up the Creature in his Room; the Will of the Cre-

(*a*) Apolog. cap. 47. pag. m. 52. *Quis poetarum, quis sophistarum, qui non omnino de prophetarum fonte potaverit? inde igitur philosophi sitim ingenii sui rigaverunt.*

Creator and Creature croſs one another, and the latter is preferred. But who can declare the Evil of Sin, that ſtrikes againſt infinite Goodneſs, Holineſs, Juſtice, Wiſdom, and ſupreme Authority, and ruines Man in Time and to Eternity? Well therefore may it be ſaid to be infinitely evil. Now, all Mankind being guilty of Sin, 'tis of the laſt and higheſt Importance, to know if GOD will pardon, and upon what Terms he will do it; if he refuſe to pardon, and certainly puniſh with ſuch infinite Puniſhment as Sin deſerves, how miſerable ſhall we be?

But ſo it is that Reaſon, not enlightned by Divine Revelation, can never ſatisfy any Man in this Caſe. Can the Light of Nature without Revelation, give any rational Satisfaction to theſe or the like Queſtions: If, conſidering the Greatneſs of Sin, the Juſtice, Wiſdom and Holineſs of GOD, and the Honour of his Government, 'tis conſiſtent to pardon any Sin? If it be, Whether he will pardon all, many or few Sins? What Sins, or what Degrees of Sin will GOD forgive? If he'll pardon without a Reparation to the Honour of his Laws, and without ſuitable Satisfaction to his infinitely offended Juſtice? If he require Reparation and Satisfaction, what it is, and by whom it is to be performed? How obtain we a Right to this Satisfaction? If he pardon, will he remit all Puniſhment due to Sin, or how much? How ſhall we know that our Sins in particular are pardoned? Will he merely pardon, or will he over

and

and above re-admit to Grace, and to as intire Favour, as before Man sinned? Will he not only pardon, but also reward the Sinner's imperfect Obedience? The Revelation of the Word of GOD in the Gospel, will furnish us with a rational Answer to all these Queries, but the mere Light of Nature can never resolve them. They are not only above the Reach of natural Reason, but it belongs not to Man to decide them. The Offence is committed against GOD; he alone understands what the Contempt of his Authority, the Disorder brought into his Government by Sin, and the Disobedience of his Creature amounts to. He alone is Judge what is proper to be done in this Case; at his Tribunal 'tis to be tried; Man is too ignorant, too guilty, and too partial in his own Favours, to be allowed Judge. The Light of Nature does no where afford us the Decision of GOD in this Matter. In the Works of Creation 'tis not to be found. The Works of Providence gives Examples of Patience in forbearing some Sinners, and of Justice in punishing others with temporary Strokes, but determines nothing as to Divine Remission. The Consciences of Men read them sometimes sad Lectures of Divine Justice, but if they be not informed by the Word of GOD, they can give no Discoveries of Forgiveness. The profane and inhumane Sacrifices of the Heathens, of which we shall give Account in the following Chapter, prove they knew nothing of it. Tho' the Divine Mercy be infinite,

yet

yet it is regulate by his Wiſdom and Pleaſure, and what is for his own Honour; a Reparation muſt be had to the Honour of the Divine Laws, and a Satisfaction to offended Juſtice; and what that is, or how 'tis to be had, the Light of Nature does nowhere diſcover. 'Tis the Word of GOD only that explains the Satisfaction of CHRIST the Son of GOD, our Redeemer, in our Room.

Eightly, Tho' the Inclinations of Men run univerſally early, and with great Force upon Sin, leading us to be proud, revengeful, ambitious, paſſionate, luſtful, yet the Light of Nature does not give any ſufficient Means to root out theſe Inclinations to Sin, or ſubdue its Power. While Corruption remains unſubdued, 'tis impoſſible for Man to reach Happineſs, or to be ſure of Acceptance with GOD. Nature is corrupt, Man out of Order, Reaſon, the nobler Part, is at under, the brutal Part bears Sway: There's continual Occaſion for Remorſe, Checks, Challenges of Conſcience, and Fears of the Reſentment of a holy GOD. There can be no firm Confidence of Acceſs to GOD, or near Fellowſhip with him, while we entertain his Enemies in our Boſom, yea have them interwoven with our Natures. The Heathens gave no ſufficient Rules to reform our Nature, or ſubdue our Corruptions. We have heard in the ſame Chapter how defective and lame, yea how hurtful and pernicious their Morality was, and we may hear more of it in the

Sequel

Sequel of this Essay. The Deists give as few solid Rules to this Purpose: Yea the Lord *Herbert* their Patron and Founder says (*a*), *As you would not accuse a Man sick of a Lethargy, of Lasiness, or one that's Hydropick, of immoderate Thirst, so we must not censure a Man prompted by Passion, or by Lust, of the Evil he commits; the Blame may be more commodiously laid on the Redundancy of peccant Humors, than on an ill Habit.* This Divinity will please profane Men to a Degree, and afford a handsome Excuse for the worst of Vices. But the Christian Religion informs us of the saving Work of Regeneration, and the sanctifying Work of the Spirit of Grace, of the great Duties of Piety towards GOD, Righteousness towards Men, and Sobriety toward ourselves, of the Mortification of Sin, and Holiness of Life; of the best Means to assist us in this Work; of the Influences of the Spirit of Grace, of the noblest Examples to excite us, and the greatest Rewards to encourage us to promote Holiness in the Fear of the LORD. Upon the first Appearance of Christianity in the World, innumerable Multitudes of Men became moral, pious and holy, which the Dictates of Philosophy could never do. What did the best Rules of Pagan Morality, but damm up Corruption upon one Side, and let it run out in another with greater Force, to make that run in a secret Channel that run open

(*a*) Lord Herbert de veritate, apud Halyburton's Natural Religion insufficient, pag. 206.

open before? How corrupt and defective the beſt Heathen Philoſophy is, we may ſee in *Theophilus Gales's Court of the Gentiles, Part* III. and many other Authors. The beſt of it was but *vain Deceit, intruding into theſe Things they had not ſeen, vainly puft up with a fleſhly Mind*; it could neither ſubdue Vice, nor promote true Piety.

Ninthly, That natural Religion cannot conduct us to everlaſting Happineſs, does appear from the Experience of all Men. Let us view Man as made for this noble End, to glorify GOD and enjoy him, and left to purſue this in the Uſe of his rational Faculties, under the Conduct of the mere Light of Nature, we'll find the Experience of the World confirms the Inſufficiency of this Light to reach this End. As to the Generality of Mankind, we may find them purſuing other Things than their great End, walking in Contradiction to the Law deſigned to conduct them to Happineſs. Look to Philoſophers, we may ſee them riſing early and ſitting late on their Notions, yet none of them underſtanding true Happineſs. Inſtead of giving plain Rules to Mankind, they obtrude cruptick, dark, unprofitable Sentences. How can Nature's Light remove Darkneſs, Guilt and Corruption? Without Divine Revelation Men *walk in Darkneſs, and have no Light*. And as to Guilt, tho' they try all Ways that fear Terrors, a racked Imagination, yea that *Satan* could ſuggeſt, offering ſometimes *the Fruit of their Body for the Sin of their Soul*, yet they never took the right Way

to

to deliver themſelves from it, nor to ſubdue Luſt and ſtemm the Tide of Corruption; tho' GOD did forbear to puniſh them, yet *their Hearts were fully ſet in them to do evil.* As for the Deiſts, who truſt to the Sufficiency of Nature's Light, and mock at Divine Revelation, neither their Principles nor Practices declare they are in the right Road to obtain Happineſs. As for Men who live under the Goſpel, and are Strangers to the Power of Godlineſs, tho' they have great Advantages of Means beyond others, yet their Practice declares, that without the Efficacy of Divine Grace, they can never enter into the *ſtrait and narrow Road that leads unto Life.* And *finally*, As to true Believers, they both in their publick and private Devotions acknowledge their Guilt, Darkneſs and Inability, and ſend up earneſt Prayers, Cries and Tears for rich Supplies of Grace, without which they can do nothing.

In the *laſt* Place, That the Light of Nature is inſufficient in itſelf to conduct Men to Happineſs, is evident, becauſe all the Religions that have been invented by Men are abſurd, and contrary to Reaſon. The Religion of the *Jews* taught in the Old Teſtament, before the Incarnation of our SAVIOUR, and the Chriſtian Religion taught in the New Teſtament ſince His Coming, are not the Inventions of Men, but founded upon Divine Revelation. The principal Ways of religious Worſhip, deviſed by Men, are the Heatheniſh and the *Mahometan.* How abſurd and unreaſonable

Hea-

Heatheniſm was, beſide what has been already advanced, I ſhall diſcover more fully in a Chapter by itſelf: Only here, in as few Words as I can, I ſhall ſhew how abſurd the Religion of *Mahomet* is, and how juſt Grounds we have to reject it.

Firſt, From the Life of *Mahomet*, the Founder and Contriver thereof. He was born of mean Parents, educated to Merchandiſe by his Uncle *Abu Taleb*. Being employed afterward as Factor to a rich Widow, he inſinuated ſo into her Favour, as ſhe gave herſelf to him in Marriage. Being thus rendred Maſter of her Perſon and Eſtate, he was equal in Riches to the beſt of the City, and his ambitious Mind began to entertain Thoughts of poſſeſſing the Sovereignty. Having weighed all Means to bring this to paſs, he found none ſo probable, as framing that Impoſture, which he afterward vented with ſo much Miſchief to the World. The Circumſtances of the Time and Place did much favour the ſpreading of this Deluſion; for the *Arabians* were ignorant, ſuperſtitious *Gentiles*, worſhipping Idols, *Alat*, *Az* and *Menat*, as the *Alcoran* ſpeaks (*a*), and tainted with many other Superſtitions. The Chriſtians, who were not many in that Country, were mightily rent into Parties, by the Hereſies of *Neſtorius* and *Eutyches*. An Inundation of Superſtition and Ignorance had crept in among them,

(*a*) Chap. 53.

and the Purity of Religion was under great Decay. About the ſame Time the Biſhop of *Rome*, by Vertue of a Grant from the Tyrant *Phocas*, did uſurp the Title of *Univerſal Paſtor*, or Head of the Chriſtian Church. Thus Antichriſt did ſet his Foot in the Weſtern and Eaſtern Parts of the Chriſtian World at the ſame Time. *Mahomet* or *Mohamed* did about the 38th Year of his Age withdraw from his former Trade, and retired to the Cave *Hira*; where, as he pretended, he converſed with the Angel *Gabriel*, and in the 40th Year of his Age he aſſumed the Title of the Apoſtle of GOD, and under that Character begun to propagate his Impoſture, but privately, having very few Proſelytes. Some deſigned to have put a Stop to his Project, but *Abu Taleb* his Uncle defeated their Deſigns. Being ſafe under his Protection, he boldly publiſhed ſome Chapters of the *Alcoran*. The main Arguments he made Uſe of to delude the People, were Promiſes and Threats. His Promiſes were chiefly of an earthly Paradiſe, framed to the Guſt of the *Arabians*, who lived under the *Torrid Zone*; and therefore the Uſe of Women, Rivers of Waters, cooling Drinks, ſhaddy Gardens, and pleaſant Fruits, are moſt delightful to them. To anſwer theſe Deſires he calculated his Paradiſe, as may be ſeen in the *Alcoran*, *They ſhall enter into Gardens* (a), *where the Trees are covered with Branches and Leaves, there they*

(a) Alcoran, Chap. 2, 55, 76.

they will repoſe on fine Beds lined with Crimſon. They ſhall have Wives, who ſhall not caſt a Look but upon them, and whom no Perſon, Man nor Angel, may touch before them: They ſhall reſemble Coral and Rubies. What Lord do ye blaſpheme but your own Lord? There be in theſe Gardens Women that have Eyes exceeding black, and Bodies exceeding white, covered with Pavilions. He alſo deſcribed the Puniſhments of Hell, ſuch as might be exceedingly afflicting to the *Arabians* (*a*), *They ſhall drink nothing but boyling ſtinking Water, breath nothing but hot Winds, dwell for ever in continual Burning, Fire aud Smoak, eat nothing but Briars and Thorns, and the Fruit of a Tree,* Zaron, *that riſeth out of the Bottom of Hell, and its Branches reſemble the Heads of Devils; and this Fruit ſhall be in their Belly like burning Pitch.* That he might leave nothing that could beget Fear, he ſets forth to them what Miſeries had fallen upon thoſe that would not be inſtructed by the Prophets; that for this Reaſon the old World was deſtroyed by the Deluge, *Sodom* by Fire, and *Ad* and *Thamud*, two antient Tribes of the *Arabs*, were extirpated for the ſame Reaſon. What exceedingly vexed him was, his Oppoſers deſired to ſee a Miracle, ſuch as JESUS and *Moſes* wrought, to prove their Miſſion from GOD (*b*). In Anſwer to this, he ſometimes told them, *That* Mohamed *was a Prophet ſent*

(*a*) Alcoran, Chap. 7, 37, 43. (*b*) Ibid. Chap. 6, 17.

to preach to them the Rewards of Paradiſe, and the Pains of Hell; that their Predeceſſors contemned the Miracles of other Prophets, therefore he would work none. And ſometimes he ſaid, *That theſe who were ordained to believe, ſhould do ſo without Miracles.* But when he came to *Medina*, and got an Army to back his Cauſe, he told plainly, *GOD ſent* Moſes *and* JESUS *with Miracles, yet Men obeyed them not, and therefore he had ſent him without Miracles, now to force them, by the Power of the Sword, to do his Will* (*a*). Hence he forbad his Diſciples to enter into any Diſputes about Religion, but to fight for it. *When you meet with Unbelievers*, ſays he, in the Chapter of Battles, *cut off their Head, kill them, make them Priſoners, and never ceaſe to perſecute them, till they have laid down their Arms, and ſubmitted to you.* To encourage them powerfully to follow this Maxim, he promiſes all theſe who die in ſuch holy Wars, that they ſhall go ſtraight to Paradiſe, notwithſtanding all the Crimes they committed during their whole Life. Never was a Captain better obeyed; for his zealous Followers made Uſe of Fire and Sword to propagate *Mahometiſm*; and there was no Way for a conquered People to eſcape their Fury, but by embracing their Religion.

In the 10th Year of his pretended Miſſion, his Uncle and Protector *Abu Taleb* and his Wife *Chadya*

(*a*) Alcoran Chap. 2, 3, 4.

Chadya dying, his Party became weak at *Mecca*. To ſtrengthen them, he took three other Wives, *Ayeſha* the Daughter of *Abubeker*, *Zueda* the Daughter of *Zama*, and *Hapſha* the Daughter of *Omar*, and thus became Son-in-Law to the three principal Men in the City. In the 12th Year of his pretended Miſſion is placed the *Meſra*, that is, the famous Night-Journey from *Mecca* to *Jeruſalem*. He pretended, as he lay in Bed with his Wife *Ayeſha*, he heard a knocking at the Door. When he roſe, he found the Angel *Gabriel* with ſeventy Pair of Wings, and the Beaſt *Alborak* by him; but the Beaſt having been long idle, from the Time of CHRIST to *Mahomet*, would not let *Mahomet* mount, till he promiſed him a Place in Paradiſe. Then getting on with Eaſe, he came, the Angel *Gabriel* leading the Bridle, in the twinkling of an Eye, from *Mecca* to *Jeruſalem*, where all the Saints waited on him at the Gate of the Temple. *Mahomet* and *Gabriel* leaving theſe Saints, he aſcended in a Ladder of Light. Upon their Arrival at the firſt Heaven, which is of pure Silver, having Stars hanging in Chains of Gold, each of the Bulk of Mount *Noho*, near *Mecca*, the Angels watched to keep the Devils off them. Here he met with an old Man, our firſt Father *Adam*, who gave Thanks to GOD for ſo great a Son. Here he ſaw Angels, ſome in Shape of Birds, and others of Beaſts, and among them a Cock as white as Snow; his Head reached to the ſecond Heaven, the Diſtance of

500 Days Journey; his Wings extending from Eaſt to Weſt, that every Morning, GOD ſinging a Hymn, the Cock joins with him ſo loud, as all in Heaven and Earth, except Men and Fairies, crow alſo. But at the Day of Judgment he draws in his Wings, and crows no more. Then he goes to the ſecond Heaven, all of Gold, and ſaw *Noah* with more Angels than in the firſt. In the third Heaven, which was made of precious Stones, at the Entrance, he met *Abraham*, who recommended himſelf to his Prayers; and there he ſaw a vaſt many more Angels than in the former Heaven, and among them a great one of ſo prodigious a Size, that the Diſtance between his two Eyes were as much as 70000 Days Journey, according to our Rate of travelling here on Earth. Thence he aſcended to the fourth Heaven, which was all of Emerald, where he met *Joſeph* the Son of *Jacob*, who recommended himſelf to his Prayers. Here he ſaw a vaſtly larger Number of Angels, and another great Angel as high as from the fourth to the fifth Heaven, who was continually weeping for the Sins of Men. Thence he goes to the fifth Heaven, made of Adamant, where he found *Moſes*, and a greater Number of Angels than in the former. Thence he aſcended into the ſixth Heaven, made of Carbuncle, where he found *John the Baptiſt*. Hence to the ſeventh Heaven, all made of Divine Light: Here he found JESUS CHRIST; where he alters his Stile; for he ſaith not, that JESUS CHRIST re-

recommended himſelf to his Prayers, but that he recommended himſelf to JESUS CHRIST, deſiring him to pray for him; whereby he acknowledgeth him certainly to be greater. But it was his Cuſtom, through the whole Scene of his Impoſture, thus to flatter the Chriſtians. *Here*, he ſaith, *he found a much greater Number of Angels than in all the other Heavens beſides, and among them one extraordinary Angel, having ſeventy thouſand Heads, and in every Head ſeventy thouſand Tongues, and every Tongue uttering ſeventy thouſand diſtinct Voices.* The Angel *Gabriel* not being permitted to go any further, *Mohamed* was directed to the Throne of GOD, where he ſaw a vaſt Extenſion of Light, of that Brightneſs, that his Eyes could not bear it. *On the right Side of the Throne*, the Impoſtor ſays, *GOD's Name and his own were written, with theſe* Arabick *Words*, **La Ellah, Ellallah, Mohamed reſul Dlah**, that is, *There is no God but GOD, and* Mahomet *is his Prophet*; which is the Creed of the *Mahometans*. Being approached to the Preſence of GOD, as near as within two Bow-ſhots, he tells us, *He ſaw him ſitting on his Throne, with a covering of ſeventy thouſand Veils before his Face; that GOD laid his Hand on him, and there diſcovered to him his whole Law. Then* Gabriel *conducted him back, and ſet him again upon the* Alborak, *which he left tied at* Jeruſalem, *and then taking the Bridle in his Hand, conducted him back to* Mecca, *in the*

ſame manner, as he brought him thence; and all this within the Space of the tenth Part of one Night. This abominable lying Fable is ſhortly hinted at in the *Alcoran*, and more at large, gathered out of *Mahometan* Authors, by the learned Dr. *Prideaux* (*a*), *Hornbeck* (*b*), and others. When *Mohamed* reported this ridiculous Story, many of his own Sect received it with a Hoot, laughed and ſtumbled at it; but they who had ſwallowed the reſt, digeſted this alſo: Which, with others of the ſame kind, taken from the Memories of theſe who converſed with *Mahomet*, make up the Volumes of their Oral Law or *Sonah*.

Mahomet finding Difficulties in ſtaying longer at *Mecca*, he engaged ſome Diſciples at *Yathreb*, now called *Medina*, 270 Miles from *Mecca*; and on the 12th of the Month *Rebbia*, that is with us the 24th of *September*, he flies to *Yathreb*. From this Flight the *Mahometans* reckon their *Hegira*, which in *Arabick* ſignifies *Flight*, and coincides in its Commencement with the Year of our LORD 622. Being ſettled here, he changed the Name of the Place, calling it *Medinatol-nabi*, the City of the Prophet, or ſimply *Medina*, as it is called to this Day. Having thus obtained his Deſire, to have a Town at his Command, and having preached his Impoſture 13 Years; for the remaining 10 Years of his Life he

(*a*) Life of Mahomet, Edit. 6th, Pag. 46 to 60. (*b*) Summa Controverſ. Pag. 80, 81. & apud authores ibi citatos.

he fights for it; and that he may be no more troubled with any Queſtions about his Religion, he forbids all Diſputes about it (*a*). But 'tis not my Buſineſs to enter into the Detail of his Wars; theſe who deſire to be informed, may ſee *Elmacine's Hiſtoria Saracenica*, *Ockley's* Hiſtory of the *Saracens*, *Prideaux's* Life of *Mahomet* and others. In the 10th Year of the *Hegira*, he was poiſoned at *Chaiba*, in a Shoulder of Mutton, and died in the 63d Year of his Age, and 23d of his pretended Miſſion.

But to ſhew further what juſt Grounds we have to reject *Mahometiſm* as an Impoſture, I ſhall conſider *1ſt*, How ſcandalous and enormous *Mahomet's* Life was. *2dly*, Offer ſome Grounds for rejecting his *Alcoran*. As to the Life of *Mahomet*, in the *Firſt* Part of it, he led a very licentious Courſe in Rapine and Plunder, attended with Blood-ſhed, according to the Uſe of the *Arabs*, where one Tribe took from another all they could. After he commenced a Prophet he ſwelled with Ambition, aiming to gain an Empire, and teaching his Diſciples not to diſpute for Religion, but propagate it by Force of Arms and Dint of the Sword, as appears by what is above advanced. *Secondly*, He was a moſt luſtful Leacher, guilty of Polygamy, Adultery, and the like Crimes. After *Cadigha* died, which was in the 50th Year of his Life, he took at leaſt Fifeteen Wives; others reckon

(*a*) Alcoran, Chap. 4. tranſlated by Du Ryer.

reckon them 21, of which five died before him, ſix he repudiated, and 10 were alive at his Death (*a*). *Zaina*, one of his Wives, was the Spouſe of *Zeyd*, an enfranchiſed Slave; ſhe being beautiful, he cauſed *Zeyd* put her away, that he himſelf might marry her: At which ſome of his Diſciples taking Offence, out comes the 33d Chapter of the *Alcoran*, where GOD is brought in, telling he had married *Zeyd*'s Wife to *Mahomet*, and rebuking him, that knowing GOD had given him this Liberty, he ſhould abſtain ſo long from her, out of Regard to the People. Where at once we have him guilty of Adultery, Blaſphemy and Impoſture; Adultery, in marrying and poſſeſſing *Zeyd*'s Wife; Blaſphemy, by fathering ſuch a Wickedneſs upon GOD; and Impoſture, in deluding the People with ſuch a pretended Revelation. Beſides all theſe Wives, he had a Concubine dearly beloved, an *Egyptian* ſent by the Governour of that Country, to gratify his brutiſh Paſſion, that he might more eaſily treat with him about ſome Affairs. His Luſt ſtraight kindled to her, ſo as *Ayeſha* and *Haphſha*, two of his Wives, found him in the Fact. They making Noiſe, the cunning Impoſtor, to ſmooth the Matter, emits the 66th Chapter of the *Alcoran*, called a *Prohibition*; where the firſt Words are, *O Prophet forbid not, for the Contentment of thy Wives, that which GOD has permitted to thee, GOD hath granted*

(*a*) Prideaux's Life of Mahomet, Pag. 118.

granted unto you to ly with your Maid-Servants. And in that ſame Chapter he threatens his Wives with Divorce, unleſs they were content; whereupon they ſubmitted, and returned to his Houſe. Theſe Laws gave ſuch Liberty to his licentious Followers, as they made no more Words about this Matter, but laid hold of the Opportunity; and ever ſince it has been an eſtabliſhed Law among all that Sect, beſides their Wives, to keep as many Women-Slaves, as they ſhall think fit to buy. Tho' this Impoſtor had ſo many Wives, and was ſo exceſſive in Luſt, yet he left no Child behind him but *Fatima*, the Wife of *Ali*, who ſurvived him only 60 Days. There are ſtrange Things ſaid of his Luſt, as that he had in Venery the Strength of 40 other Men, and other Stories of that Kind to be found in Dr. *Prideaux* (*a*), and other Authors cited by him. Whatever Laws he gave to reſtrain Luſt in others, he reſerved ſtill Latitude to himſelf. He allowed no Man to have above four Wives; but to himſelf he reſerved a Liberty to marry as many as he pleaſed (*b*). He obliged others who had two, three, or four Wives, to uſe them all alike, but as for himſelf, he might do as he thought fit. He prohibited others to marry near Relations, as Mothers, Siſters of their Father or Mother, their Aunts or Uncles Daughters; but in that 33d Chapter of the *Alcoran*, which ſeems calculated to gratify his brutiſh Paſſion,

(*a*) Life of Mahomet, Pag. 127, & ſeqq. (*b*) Alcoran Chap. 4, 33.

ſion, he brings in GOD exempting him from that Law, and giving him Privilege to take to Wife the Daughters of his Uncles or Aunts, or whomſoever he pleaſed. Nothing but the whole Sex would content him. Finally, That *Mahomet* is a vile Impoſtor, is further evident, becauſe, tho' he pretended that he himſelf was a Prophet, and had the Impudence to ſay, *Remember how* JESUS *the Son of* Mary *ſaid to the Children of* Iſrael, *I am the Meſſenger of* GOD, *he has ſent me to confirm the Old Teſtament, and to declare to you there ſhall come a Prophet after me, whoſe Name ſhall be* Mahomet (*a*); yet there is not one Syllable of him either in the Old or New Teſtament; yea ſome of his own People called him a Magician.

Secondly, The *Alcoran*, the *Mahometan* Bible, the Prop and Standard of their Religion, is nothing but a Rhapſody of Lies, Contradictions and Fables. True it is, the Impoſtor, to ſhew his Impudence, extolls it to the Heavens, ſaying (*b*), *'Tis ſent for the Inſtruction of Men, copied out of a Book that's kept in Heaven, to which Honour and Praiſe is due eternally; that 'tis* (*c*) *ſent of* GOD, *inſpired of* GOD, *and confirms the ancient Scriptures.* But notwithſtanding theſe Commendations, it contains many abſurd Falſhoods, as *Pharaoh*'s Wife prayed, *Lord build me a Houſe in Paradiſe* (*d*), the Books of *Moſes* and *Abraham*

(*a*) Alcoran Chap. 61. ---- (*b*) Ibid. Chap. 80. (*c*) Ibid. Chap. 21. 42. (*d*) Ibid. Chap. 66.

ham (*a*). Now the latter wrote no Books. That CHRIST ſpoke in the Cradle as a Man of Fourty or Fifty Years (*b*). That *Abraham*'s Father's Name was *Azer*. That *Iſhmael* was one of the Prophets. That *Zachary* was dumb only three Nights (*c*), whereas he was ſo Nine Months. That they killed not the *Meſſiah*, but one who reſembled him (*d*). He belies the Patriarchs, ſaying, *Noah*, *Abraham*, *Iſaac* and *Jacob* believed his *Alcoran*, tho' they lived ſome Thouſands of Years before he was born. He ſpeaks Falſhood of the Apoſtles, making them his Scholars, tho' they lived about Six hundred Years before him. This Swatch ſhews that that Book does not proceed from the GOD of Truth, but from *Satan*, a Liar from the Beginning, and *Mahomet* his Scholar. 2*dly*, It contains many fooliſh, romantick, idle, fabulous Stories, as where he tells that *Solomon* had an Army compoſed of Men, Devils and Birds; and a Piſmire cried out, *O Piſmires, haſten to your Houſes, leſt* Solomon's *Army tread you under Foot* (*e*). That *Solomon* called for the Whore that was abſent, ſhe came and brought him Tydings from the Queen of *Sheba*; to try the Truth of this, he ſent the Whore back with a Letter to the Queen of *Sheba*; and more of this Stuff. That *Abraham* and *Iſhmael* raiſed the Foundations of the Temple of *Mecca*; That they were ſent to keep clear the Oratory there; That a Mountain was

(*a*) Alcoran Chap. 53. (*b*) Ibid. Chap. 4. (*c*) Ibid. Chap. 29. (*d*) Ibid. Chap. 4. (*e*) Ibid. Chap. 27.

was raiſed over the *Iſraelites* to overſhaddow them (*a*); That the Moon was divided into two Parts (*b*); That *Moſes* was called in the Valley of *Toi* (*c*); That when *Cain* killed his Brother *Abel*, GOD ſent a Raven that made a Pit in the Earth, and ſhewed him the Manner how to bury his Brother (*d*); That he made the Winds ſubject to *Solomon*, to blow at his Command when it pleaſed him; He made the Devils ſubject to him, ſome built his Palaces, others dived into his Seas to bring him Pearls, others were bound to attend his Commands (*e*). Many other Fables he tells, as that *Alexander* the Great came to the Place of the Sun-riſing, and found him lying in a Clay Fountain; That at the Day of Judgment the Mountains ſhall be carded like Wool, and the Heaven and the Earth being looſed, Eight Angels ſhall ſuſtain GOD's Throne. More Fables of the ſame Kind may be ſeen in *Mahomet*'s Conference with *Abdias*, tranſlated into Latin by *Hermannus Dalmata*, the Abſtract whereof may be found in our learned Countryman, Dr. *Forbes* his *Inſtructiones Hiſtorico-Theologicæ* (*f*). And yet more of theſe Fables are to be ſeen in the Book *De generatione & nutritura Mohamed*, *Of the Generation and Education of* Mahomet; where, by a ſtrange Heap of fabulous Stories, the *Mahometans* run up the Geneaology of their

(*a*) Alcoran Chap. 2. (*b*) Ibid. Chap. 2. (*c*) Ibid. Chap. 47. (*d*) Ibid. Chap. 79. (*e*) Ibid. Chap. 38. (*f*) Lib. 4. cap. 13. pag. m. 199. & ſeqq.

their falſe Prophet, through a Race of Prophets, to *Adam*; upon each of which Prophets, ſay they, ſhined a Beam of Light (*a*). But above all, an innumerable Heap of Fables may be found in their *Sonah*, or Oral Law. *Clenard*, who went to the College of *Fez*, and ſtudied the *Arabick* Tongue ſo carefully, as he read many of their Books, and could even ſpeak that Language, ſays in his Epiſtle to Mr. *Latomus*, *Præter Alcoranem, habent libros Sunæ, tam ridiculos, ut ipſi ſeſe poſſint confutare*; i. e. *Beſide the* Alcoran *they have their Books of* Sonah, *ſo ridiculous, that they may confute themſelves.* 3*dly*, The *Alcoran*, beſides its Lies and Fables, is alſo ſtuffed with Contradictions; as, *that all who live right, whether* Jews *or* Chriſtians, *ſhall be beloved of* GOD; and in another Place, *None can be ſaved but they who embrace the* Alcoran (*b*). Sometimes he tells, *That all Devils ſhall be ſaved*, and elſewhere, *that only the Devils ſhall be ſaved; who obey his* Alcoran (*c*). What ſhameful Reſerves he makes from the Laws he gives to others, that he may have Liberty for his own Luſt, we have already ſeen. No Wonder the *Alcoran* is ſuch an Hotch-potch, ſince it proceeded from ſuch a Spirit of Contradiction and Wickedneſs, and was compiled of ſome confuſed Papers, left by *Mohamed* in ſome ruſty Cheſts, mutilated and ſpoiled, eaten with Mice and Vermine. Indeed the reading of it may

(*a*) Vide Hottingeri hiſt. Orient. lib. 1. cap. 3. (*b*) Alcoran, cap. 2. (*c*) Ibidem.

may be enough to make any Perſon of Conſideration to reject it from being a Standard of Truth, and rather loath it as a confuſed Jargon. But we have enough to the preſent Purpoſe concerning *Mahometiſm*, the Deſign of this Digreſſion being to ſhow that the Religions invented by Men are abſurd, and contrary to Reaſon.

Having thus demonſtrated the Inſufficiency of natural Religion to conduct Mankind by itſelf to eternal Happineſs, it will natively follow, that there was a Neceſſity for a particular Divine Revelation, to make the whole Doctrine of Religion clear and obvious to all Capacities, to add Weight and Authority to the plaineſt Precepts, to animate our Fears with the Terror of Puniſhments, to ſtrengthen our Hopes with the Encouragements of a glorious Reward, and to furniſh Men with extraordinary Aſſiſtances, to enable them to overcome the Corruptions of their Nature. The Service due to GOD, the Incarnation of the Son of GOD, his Satisfaction in our Room to redeem us from Miſery, the Reſurrection, and the Nature of the general Judgment, with many other Articles of Religion, are above what unenlightned Reaſon can diſcover, and need to be cleared up by Divine Revelation, that is, by a formal Declaration coming from GOD, that we may know certainly by an infallible Teſtimony what is his Divine Will. Since GOD is the infinitely perfect intelligent Being, who has created Man, Reaſon allows us not to doubt but he can by infallible

lible Means teach us what is neceſſary for us to know. Revelation is alſo neceſſary to give an unmoveable Foundation to Religion, ſince the greater Part thereof is ſo many Declarations of what GOD does, and will do for Men. Who but himſelf can concerning theſe Things declare his Mind? His Revelation finally and infallibly determines the Truth, and aſſures us of what he will do. Reaſon at beſt can but darkly teach us a Poſſibility or Reſemblance of theſe Things; 'tis Revelation effectually fixes our Faith concerning them. It was therefore moſt reaſonable, and agreeable to the Notions we have of the perfectly good GOD, to wiſh and hope for ſuch a Revelation: And this was what ſome of the beſt and wiſeſt of the Philoſophers did. When therefore there are ſome Books propoſed to us, which pretend to be ſent by GOD on this glorious Errand, to enlighten our Minds, to aſſiſt our Reaſon, ſupply all our Wants, and in a Word, to teach us how we may worſhip, glorify and enjoy GOD; it concerns us all to conſider ſeriouſly what they advance, and whether or no they carry along with them ſufficient Marks of being a Divine Revelation. And this we ſhall now endeavour to do.

I have already expoſed the vain Pretences of the *Mahometan* Religion, and ſhall in the Courſe of this Book ſhew the Vanity and Folly of *Paganiſm*. We have yet the *Jewiſh* and *Chriſtian* Religion to conſider; and that both theſe were revealed by GOD, ſhall now be proved.

That the *Jewiſh* Religion contained in the Old Teſtament is ſo, may appear, *Firſt*, From the Excellency of the Doctrine. There we have right Notions of GOD; he is repreſented as infinitely Great and Good, and therefore to be loved and feared with the higheſt Degree of Affection and Veneration. There we have right Apprehenſions of the Nature of Man, both as to his original Excellency, and as to his Vileneſs and Weakneſs contracted by his Sin and Apoſtacy from GOD. The Truths there revealed are ſuitable to the Honour of GOD, to relieve the moſt preſſing Neceſſities of Man, to clear up the Doubts of Reaſon, to quiet the Commotions of Conſcience, and to point out ſuch an Intercourſe with GOD, from whom we are fallen, as tends to promote our Recovery. The Doctrine and Worſhip revealed in the Scriptures lead to a Redeemer, thro' whom alone complete Salvation may be obtained. It diſcovers a Satisfaction given to the Juſtice of GOD for the Breach of his Law, and that theſe, who by Nature are Children of Wrath, may have their Sins pardoned, and become a peculiar People; and ſo have the Righteouſneſs of the Law fulfilled in them, and by the Operation of the Spirit made willing to walk in GOD's Statutes. Thus the Juſtice, Mercy, and Wiſdom of GOD are equally glorified, and our Salvation ſecured and advanced.

Secondly, That our Religion founded upon the Old Teſtament, (the ſame may be ſaid of the New)

New) is revealed of GOD, appears by the Manifeſtation of Divine Power in working of Miracles. By Miracles we are to underſtand ſome wonderful Work, that either exceeds all created Power, or all the Power and Art of Man, and is contrary to the Nature of Devils, which does not fall out by Accident, but muſt be foretold, ſo as the Perſon who works the Miracle, does it to confirm his Doctrine, or ſhew his Commiſſion from GOD. And theſe Miracles muſt not be done in a Corner, but in the View of the World, and in Sight of theſe to be convinced by them. Miracles wrought after this Manner, to confirm a Doctrine, tending to promote the Honour of GOD, and Good of Man, muſt either be wrought by GOD, or ſome good Angel at his Command; being contrary to the Nature of evil Spirits, which hate GOD, and ſeek to ruin Man; and therefore can never engage Men to believe and obey a Doctrine which leads to eternal Happineſs, or do any wonderful Work to encourage them in it. Since then theſe Miracles muſt come from GOD, ſo muſt the Doctrine they confirm be from him: Becauſe GOD cannot put forth his Divine Power to confirm a Lie; nor can he command or ſuffer good Angels to do wonderful Works for ſuch an End; nor would they of themſelves do it, being contrary to their Nature, and Duty to GOD. Therefore, if *Moſes* and the Prophets, Chriſt and his Apoſtles did truly teach that Doctrine, and work ſuch Miracles to confirm it, as are related in the

Books of the Old and New Teſtaments, then theſe Books muſt of Neceſſity be the Word of GOD, and the Hiſtory related in them muſt be true. What a Multitude of Miracles were done by *Moſes*? As, the Ten Plagues on *Egypt* (*a*); the drying up of the Red Sea, till the *Iſraelites* paſſed over (*b*); the drowning of the *Egyptians*; the feeding *Iſrael* with Manna, that fell like a Dew about their Camp for 40 Years, and never ceaſed to fall, till they did eat the firſt Fruits of the promiſed Land (*c*). The Rock being ſmitten, Waters guſhed out in Abundance, to ſupply the Wants of the People and their Flocks (*d*). When the Law was given, what a terrible Appearance was there at Mount *Sinai*, of the Mount burning with Fire, with Blackneſs, Darkneſs, and Tempeſt? If a Beaſt did but touch the Mountain, it was ſtoned or ſhot through with a Dart (*e*). The Pillar of Cloud overſhaddowed the Tabernacle in the Day-time, and in the Night it appeared as Fire (*f*). The Earth did open and ſwallow up *Korah*, *Dathan* and *Abiram*, with their Families (*g*). A Brazen Serpent being lift up on a Pole, healed thoſe, who looked on it, of the mortal Bites the fiery Serpents gave them (*h*). During the Forty Years the *Iſraelites* were in the Wilderneſs, their Clothes and their Shoes did not wax old (*i*). How many Miracles were done by the Prophets *Elijah* and

(*a*) Exodus vii.——xiii. (*b*) Exod. xiv. (*c*) Exod. xvi.—— (*d*) Exod. xvii. Numb. xx. 7, 8. (*e*) Exod. xix. Hebr. xii. 18.-- 20. (*f*) Exod. xiii. 21. (*g*) Numb. xvi. (*h*) Numb. xxi. 9. (*i*) Deut xxix. 5.

and *Eliſha*, and above all by our Lord Jeſus? *The Blind receive their Sight, the lame Walk, and the Lepers are cleanſed, the Deaf hear, and the Dead are raiſed up* (*a*). All which Miracles were recorded in the Age and Place, when and where they were wrought. They were not done in a Corner, but in the Face of the World, before many Witneſſes, and theſe, Perſons of known Credit and Integrity. Upon the whole, theſe Miracles prove *Moſes* and the Prophets, and eſpecially our Lord Jeſus, at whoſe Command they were done, to have been ſent of GOD; that their Doctrine is true, being confirmed by this Divine Teſtimony; that the Books where theſe Things are related, is the Word of GOD, and the Hiſtory true.

Thirdly, That our Religion, founded upon the Old and New Teſtament, is revealed by GOD, appears by Prophecies, and extraordinary Manifeſtations of ſupernatural Knowledge; by revealing Secrets, which can only be done, either immediately by GOD himſelf, or mediately by good Angels. Theſe ſecrets are either of Things paſt, preſent, or to come. Of the firſt Kind, are the Diſcovery of theſe Works of Creation, done before Man was made (*b*); and *Daniel*'s revealing *Nebuchadnezzar*'s Dream (*c*). Examples of the Second are, *Ahijah*'s diſcovering of *Jeroboam*'s Wife (*d*), and *Eliſha*'s diſcovering to the King of

(*a*) Matth. xi. 5, (*b*) Geneſis i. (*c*) Daniel ii. 19, —— 28. (*d*) 1 Kings xiv. 5, 6.

Iſrael, the ſecret Counſels of the King of *Aſſyria* (*a*), and Chriſt's diſcloſing the ſecret Thoughts of the Scribes and Phariſees (*b*). Of the Third, many Examples are contained in Scripture, as foretelling the *Babyloniſh* Captivity, and Return from it; that the Meſſiah was to come of the Houſe of *David*, and many of the ſame Kind. The Revealing of Things to come, is called Propheſying in the ſtricteſt Senſe, tho' largely taken, it alſo comprehends the other two.

Now, let us conſider how far the Diſcovery of theſe Things does prove a Divine Revelation and Miſſion. Here we muſt notice, *Firſt*, That the Revelation of Things paſt, is not a ſufficient Proof of it; becauſe the Truth thereof intirely depends upon the Word of the Revealer, whoſe Veracity is yet in Queſtion. Wherefore the Hiſtory of the Creation given by *Moſes*, is not a Proof of his Divine Miſſion, the Truth of the Diſcovery being proved by the unqueſtionable Evidence he gave of his being ſent of GOD, to reveal that and other Secrets. Yet if the Truth of a paſt Secret, after he has diſcovered it, can be known otherwiſe than by the Word of the Revealer; as when *Nebuchadnezzar* exactly remembred, that the Revelation *Daniel* made of his Dream was the very Thing he dreamed, and thence juſtly owns, *GOD is a GOD of Gods, a LORD of Kings, and a Revealer of Secrets, ſeeing thou could reveal this Secret* (*c*): In that Caſe 'tis a juſt Proof of a Divine

(*a*) 2 Kings vi. 9. --- 13. (*b*) Matth. ix. 3, 4. (*c*) Dan. ii. 47.

vine Miſſion. As to revealing Things preſent that are ſecret, theſe only prove a Divine Miſſion, when there is a Diſcovery of the ſecret Thoughts and Counſels of the Heart, which cannot come but by Revelation; and therefore fixes a Contrition and Impreſſion thereof upon theſe who are preſent, as in the Examples above alleged. *Thirdly*, The foretelling Things to come, is not of itſelf known to be a Divine Revelation, until it be known, that the Thing foretold has accordingly come to paſs. The Predictions of Prophets, which were not to be fulfilled till after their Death, did not prove their Divine Miſſion to thoſe, to whom at firſt they propheſied. They were obliged to give other Evidences by working Miracles, as the Prophet who ſpoke againſt the Altar at *Bethel* (*a*), or by declaring Prophecies ſoon to be accompliſhed, as *Jeremiah* (*b*). Nevertheleſs, the longer Space of Time that may interveen 'twixt the firſt Intimation of theſe Prophecies and their Accompliſhment, is ſo much a clearer Proof of a Divine Miſſion and Meſſage to thoſe who have got certain Knowledge, that they were really uttered at the Time alleged, and of their being accompliſhed as foretold. Wherefore the Prophecies of the Old and New Teſtaments, which have been accompliſhed in later Ages, are an evident Proof to us, and may be to Chriſtians to the End of the World, of the Divine Original of theſe Books,

(*a*) 1 Kings xiii. 1.---- 5. (*b*) Jer. xxviij. 16. 17. Chap. xxi. 5, 6.

which did foretell theſe Things many Ages before they came to paſs.

Next, We ſhall give ſome general Characters, whereby true Propheſies may be diſcerned from falſe or counterfeit. Theſe are of the ſame Nature, by which true Miracles are diſtinguiſhed from falſe. *Firſt*, That they reveal Secrets, which exceed all natural or acquired Knowledge, all the Cunning and Conjecture of Men. 2*dly*, That they diſcover Secrets, which either exceed all Knowledge of evil Spirits, or are contrary to their Nature to diſcover; becauſe the Knowledge of them is neceſſary to promote the Honour of GOD, and Good of Mankind. 3*dly*, It muſt be known to theſe who own the Commiſſion of the Prophet, that at leaſt ſome of the Prophecies have come to paſs, or that he has proved by Miracles, that he was ſent to publiſh them. The Authority of the Prophet being once thus eſtabliſhed, if the Prophecies, not yet fulfilled, be agreeable to the Doctrine and other Predictions known to have come from GOD; theſe, tho' not yet accompliſhed, the Time thereof not being fully come, are to be received by the Church, and believed as Divine Truths and Prophecies, which are to be accompliſhed in their Seaſon.

If we apply theſe Rules to the Books of the Old and New Teſtament, we ſhall find the Writers of them have been divinely inſpired with ſupernatural Knowledge, and that theſe Books contain the Oracles of GOD, whereof I mention only

only a few Inſtances. *Firſt*, The Prophecies of *Moſes*, recorded *Levit.* xxvi. and *Deut.* xxviii. containing Predictions of the great Happineſs the People of *Iſrael* were to enjoy, if they obeyed GOD; and of the great Judgments he was to inflict, in caſe of Diſobedience: Which being compared with the Hiſtory from the Time of *Moſes* to that of the Captivity, were exactly accompliſhed. To which we may add the particular Conſideration of that Part of the Prophecy, where GOD promiſes to that People, He *would not caſt them off nor deſtroy them utterly, but will for their Sakes remember the Covenant of their Anceſtors* (*a*); which was fulfilled, not only in GOD's preſerving that People, during the *Babyloniſh* Captivity, but has alſo been verified after the Deſtruction of *Jeruſalem* by *Titus*, and through all Ages to this Day. For we find the *Jews*, tho' ſcattered through all Nations of the World, have always, and even at this Time do keep themſelves diſtinct from others, retaining their antient Names, following the particular Laws and Cuſtoms of their own Nation, founded on the Tradition of their Forefathers, having the Books of *Moſes* and the Prophets, the Letters and Words whereof they are wiſely careful to preſerve, even when they underſtand very little of the Senſe of them. Whereas theſe famous Nations of *Aſſyrians*, *Syrians*, *Egyptians*,

(*a*) Levit. xxvi. 44, 45. Jerem. xlvi. 28.

Egyptians, *Ammonites*, *Moabites*, *Edomites*, *Chaldeans*, *Philiſtines*, and the reſt who made once ſo great a Figure in the World in the Days of the Prophets, are now utterly deſtroyed, neither Name nor Remembrance of them being left on the Earth, ſince there is neither Nation nor Family in the World that bear their Name, or can give any reaſonable Proof they are deſcended of their Poſterity. Now this is what GOD alone could forſee or foretell, and what the ſovereign Governour of the World could only in his Wiſdom bring to paſs: And yet both we in this Generation, and all betwixt us and the Time of the Prophets, have ſeen and do ſee accompliſhed before our Eyes. The Books therefore that contain theſe Prophecies muſt be of Divine Original, and we in this Generation have a convincing Proof that it is ſo, by the fulfilling of theſe antient Prophecies in our View.

A *Second* Inſtance is afforded by the Prophecies of *Daniel* (*a*), concerning *Nebuchadnezzar*'s Image, repreſenting the four Monarchies, the Viſion of the four Beaſts further explaining the ſame; the Ram, in the 8th Chapter, ſignifying the *Perſian* Monarchy, and the Hee-goat the *Grecian*; which being compared with the Hiſtory of the Times writ by Heathens, who knew nothing of theſe Propheſies, as *Diodorus Siculus*, *Juſtin*, *Plutarch*, *Curtius*, *Arrian*, *Livy*, &c. the fulfilling of them will exactly appear.

A

(*a*) Dan. ii. 7, 8, 11.

A *Third* Example we find in the Promiſes, concerning the *Meſſias*, who is deſcribed and propheſied of by *Moſes* (*a*) and all the Prophets. *Iſaiah* deſcribes him as God-Man (*b*), born of a Virgin (*c*). *David*, as the eternal Son of GOD (*d*). In other Texts his Death and its Circumſtances are particularly foretold (*e*), his Doctrine (*f*), his Miracles (*g*), his Reſurrection (*h*), his Aſcenſion (*i*). The Time of his Coming is particularly characteriſed, *Before the Scepter and Law-giver depart from* Judah (*k*), that is, after they were ſubjected to a foreign Power, and before the civil Government was intirely diſſolved, or the Nation broken and diſperſed; which muſt have fallen out betwixt the Time of their being conquered by the *Romans*, under *Pompey* the Great, and the Deſtruction of *Jeruſalem* by *Titus*. Our Redeemer is alſo propheſied to come, during the Standing of the ſecond Temple (*l*), and before the End of *Daniel*'s ſeventy Weeks (*m*), which were to be accompliſhed before the Deſtruction of the Temple and City, which was to be ſoon after the cutting off of the *Meſſiah*; for then the Land was to be made deſolate, *Jeruſalem* deſtroyed, and the People carried captive, without any Time ſet for their Reſtauration. Now all theſe Prophecies, and many others to the ſame Pur-

(*a*) Deut. xviii. 15, ---- 20. (*b*) Iſa. ix. 6. (*c*) Iſa. vii. 14. (*d*) Pſal. ii. (*e*) Iſa. liii. Pſal. xxii. (*f*) Iſa. lxi. 1, 2, 3. (*g*) Iſa. xxxv. 4, ---- 7. (*h*) Pſal. xvi. 9, 10. (*i*) Pſal. lxviii. 18. (*k*) Gen. xlix. 10. (*l*) Hag. ii. 7, --- 9. Mal. iii. 1. (*m*) Dan. ix. 26, 27.

Purpoſe, ſcattered up and down the Books of the Old Teſtament, publiſhed by Men living in far diſtant Ages, make up a full Deſcription of the Perſon of the *Meſſiah*, and a kind of Hiſtory of him; all which we find exactly accompliſhed in JESUS the Son of *Mary*, whoſe Hiſtory is contained in the New Teſtament. The Matters of Fact there recorded being certainly true, and we ſhall afterward prove that it was impoſſible they could be forged, it follows, from the Accompliſhment of Prophecies, that the Books of Old and New Teſtaments muſt be the Word of GOD, and that particularly JESUS, our Redeemer, deſcribed in the New Teſtament, is undoubtedly the *Meſſiah*, who has come into the World, according to the Predictions of *Moſes* and other Prophets, ſince GOD alone could foretell, and bring theſe Things to paſs.

For the further Confirmation of this Truth, we may add a *Fourth* Inſtance, the fulfilling of concurring Prophecies of the Old and New Teſtament, which were to be accompliſhed after the Coming of the *Meſſiah* in ſucceeding Ages of the World; as the Deſtruction of *Jeruſalem* declared by *Daniel* (*a*), deſolate, without a Term of Recovery, as our LORD alſo fortold (*b*), in order to the converting of the *Gentiles* in the Days of the Goſpel (*c*). Now all theſe who have lived after the Deſtruction of *Jeruſalem* by *Titus*, have had ſufficient

(*a*) Dan. ix. 26, 27. (*b*) Luke xxi. 20, ---- 25. (*c*) Rom. xi. 25, 26.

ficient Means to be ſatisfied fully of the exact Accompliſhment of theſe Prophecies, from the Jewiſh, Heathen, and other Hiſtorians, and the continued Diſperſion of the *Jews* to this very Day. The Fulneſs of the *Gentiles*, we know, is not yet come in; and the *Jews* yet continue ſcattered through all Nations of the World. To this we may add the Prophecies foretelling, *That* CHRIST *ſhould be a Light to the* Gentiles, *and the Iſles wait for his Law* (a). *That he ſhall be Salvation to the End of the Earth; that Kings ſhall be nurſing Fathers, and Queens nurſing Mothers to* CHRIST's *Church* (b). Now the Chriſtian People in all Ages, as may further appear in the following Part of this Hiſtory, and we, among the reſt, have had theſe Prophecies fulfilled before our Eyes. We who are in the outmoſt Iſles of the Earth have received the Law of the GOD of *Iſrael* through JESUS CHRIST, and own ourſelves his Subjects and Servants; and our ſovereign Princes, as well as theſe of other Nations, profeſs it to be their greateſt Honour, that they are called nurſing Fathers to the Church of CHRIST. To this may be alſo added the Prophecies of the New Teſtament, of the falſe Chriſts that were to ariſe to deceive many, as they did almoſt in every Age. The Defections of the Chriſtian Church, and the Perſecutions whereby it ſhall be tried, in Spite of which it ſhall continue and flouriſh, are alſo

(a) Iſa. xlii. 1, 4, 6. (b) Iſa. xlix. 6, 22, 23.

alſo diſtinctly fortold; that falſe Prophets ſhall ariſe, and particularly that an Antichriſt was to be ſet up at the breaking of the *Roman* Empire, who was to reign many Ages, with ten Kings, who were to ſpring out of the Ruins of that Empire, and to give their Power to ſupport that Antichriſt; but at length were to exerciſe it to his Deſtruction, as the Apoſtles *Paul* and *John* have foretold. All which Prophecies have been fulfilled, ſo far as they were to be accompliſhed, in the Ages already paſt, to the Conviction of every thinking and unprejudiced Perſon, who will compare them with the Hiſtory of the Church. From all which 'tis evident, that the Word of GOD is ſo contrived, as all ſucceeding Ages of the World may have a plain Proof, that it could proceed from no other Author than the LORD of Heaven and Earth, *wonderful in Counſel*, and *excellent in Judgment*; ſince what is in theſe Books foretold, we in this Generation may ſee fulfilled in its proper Seaſons.

Fourthly, As the Scriptures are revealed by GOD, ſo they are a Revelation worthy of him; that is, they are ſuch as were fit for a gracious GOD to give for the Good of his Church and People in all Ages; they anſwer all the Purpoſes that are requiſite in a Divine Revelation. This demonſtrates not only the Truth, but alſo the Excellency of our holy Religion; and indeed theſe two go Hand in Hand together. That the Scriptures of the Old and New Teſtament are ſo uſe-

ful, appears, becauſe they *are profitable for Doctrine, for Reproof, for Correction, and Inſtruction in Righteouſneſs, that the Man of* GOD *may be perfect, throughly furniſhed unto all good Works* (*a*). They are a full Store-houſe, containing all Things neceſſary for our Conduct and Aſſiſtance in our Way to Heaven, as a Book inſpired and ſent of GOD.

Firſt, They are *profitable for Doctrine.* All true Piety muſt be founded on Knowledge; it cannot be pretended that this Book contains all the Truth might be known by reaſonable Men, there is a Reſerve for great Things to be diſcovered in a future State. Nor does it diſcloſe all that an infinitely wiſe GOD could have revealed, had he thought fit. Nor does it make ſuch a Diſcovery of all the Doctrines it contains, as to leave no Difficulties concerning them remaining. But it reveals all that's neceſſary for us to know in Order to our Happineſs. GOD could not have been Author of ſuch a Book, and leſt out any Doctrine, the Knowledge of which was neceſſary to our Salvation. Here we have a diſtinct Knowledge of GOD and of ourſelves, the Divine Nature diſplayed in its eſſential Perfections, and the Trinity of Perſons in one Divine Eſſence, an Account of the Works of Creation, Providence and Redemption, enough to anſwer our Neceſſity, tho not to ſatisfy our Curioſity. We are there di-

(*a*) 2 Tim. iii. 16, 17.

directed to our first Original, certified of our happy Estate, while innocent, and fully informed of our Misery by our Apostacy from GOD. We have a distinct Account of the Malady, and of the Remedy, by which we may reach Remission of Sins, and the Favour of GOD; how we may obtain well grounded Peace of Conscience at present, and certain Happiness in the Life to come. We are there certified of GOD's eternal Purpose concerning the Salvation of sinful Man, by the Death of his Son JESUS CHRIST our LORD, and are led to observe much of the Wisdom of GOD in his gradual disclosing these Purposes for the Faith and Hope of his Servants, from Age to Age. There we have Account of our Redeemer's wonderful Incarnation, of his Holy Life, his Miracles, the Divine Evidences of his Mission, of his attoning Death, of his glorious Resurrection, Ascension, sitting at the right Hand of his Father, and thence sending his Spirit to his Servants and Apostles, and coming to judge the World at the last Day. We are told how we must worship GOD *in Spirit and Truth*, so as to be accepted; *to honour the Son as we honour the Father*, by hearty Love and Obedience, and to follow the Conduct of his Holy Spirit. I cannot insist on all the Doctrines there unfolded, *Life and Immortality are brought to Light by the Gospel (a)*. Does any Book of the World teach such a System of Doctrine,

(a) 2 Tim. i. 10.

ctrine, except what is borrowed from this Fountain? What was, or what would the World be without it? Nothing but a Heap of Confuſion, Ignorance and Wickedneſs. This Book then, that removes our Ignorance, cures our Confuſion, and reforms us from wicked Practices, if we follow its Conduct, is a Revelation worthy of GOD.

Secondly, The Scriptures are *profitable for Reproof*, and Conviction of any Errors in the Faith, and are able to determine all Controverſies. 'Tis the Trade of the Adverſary of our Salvation, to caſt a Miſt over the Truths GOD has revealed; and he never wants deſigning Men, as his Inſtruments, to ſerve his Purpoſes. In this Caſe the Scripture is our Standard. 'Tis proper it ſhould be ſo: Since 'tis divinely inſpired, all ought to have Recourſe to it, ſubmit to its Deciſions, and be determined by them. *To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them* (*a*). By this ſacred Rule our LORD refuted the *Phariſees*, who denied a Reſurrection (*b*): By this the Ancients rejected the Errors of the *Arians*, *Pelagians*, *Manichees* and others: And by this, to this very Day, the Errors of *Papiſts*, *Socinians*, *Arminians*, *Quakers*, *Antinomians* and others, are refuted: Out of this Magazine we are furniſhed with Weapons againſt them; and without this we ſhould be *toſſed to and fro with every Wind of*

(*a*) Iſa. viii. 20. (*b*) Matth. xxii. 29, 30.

Doctrine, by the Slight of Men, and cunning Craftineſs, whereby they ly in wait to deceive (*a*).

Thirdly, The Scripture is alſo *profitable for Correction*; that is, for reforming the Manners of Men, and purging away whatever is vicious and impure. In Order to this it has a peculiar Property of ranſacking the Hearts of Men, and rectifying theſe inward Motions. *For the Word of* GOD *is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart* (*b*). It not only forbids groſs Enormities, but alſo requires a careful *Abſtaining from all Appearance of Evil* (*c*): Not only forbids Ribaldry, but even *fooliſh Talking and Jeſting* (*d*), any Diſcourſe that may ſtir up impure Luſt: Not only forbids Theft, but covetous Deſires. It warns againſt ſecret Evils, from a Regard to him, who *ſearches the Heart and tries the Reins*. It binds down a Senſe of Guilt upon the Conſcience, it unmasks Sin and Vice, ſtrips it of its Vizards, and ſets it before us in its native Deformity, manifeſting it to be oppoſite to our real Good, as well as to the Honour of GOD. It diſcovers Sin to be the Mother of Sorrow, Shame and Death; that cheats us with imaginary Pleaſures, while it produces real and laſting Pains, and without ſincere ſorrowful Repentance

(*a*) Eph. iv. 14. (*b*) Heb. iv. 12. (*c*) 1 Theſ. v. 22. (*d*) Eph. v. 4. Matth. v. 28.

pentance and Reformation, plunges into everlaſting Miſery and Torment.

Fourthly, The holy Scriptures are alſo *profitable for Inſtruction in Righteouſneſs*; that is, in every Part of Duty they are a perfect Rule of Life. The Duties there urged upon us are ſuch as are moſt becoming GOD to require, as tend to make us like himſelf in his Goodneſs, Holineſs, Love, Mercy, Juſtice and Equity; and at the ſame Time moſt reaſonable for us to perform. A holy ſanctified Diſpoſition of Mind would diſpoſe us for every Duty, and carries its own Reward along with it. We have mighty Encouragements; our Diligence and Faithfulneſs draws down the Divine Favour, but our Negligence, his Wrath. We may have the Aſſiſtance of Divine Grace, the Aids of his Spirit, Peace of Conſcience, Joy in the Holy Ghoſt, Increaſe in Grace, and abundant Reward in Heaven hereafter. We are directed, as to the Faith, Love, Truſt and Obedience we owe our Maker, Preſerver and Redeemer; as to the Temperance, requiſite in managing ourſelves, and as to the Juſtice and Charity owing to our Neighbours: How to behave in all Conditions, Stations and Relations. If the infinitely wiſe GOD gave the Scripture, as his Directory, it muſt be ſufficient and complete, elſe it would be a Reflection on him that gave it.

Fifthly, The Scriptures are able to *make the Man of GOD perfect, throughly furniſhed unto all good Works*. Out of this ſacred Treaſure Miniſters

are furniſhed for all the Parts of their Office; for Exhortation, Conſolation, for demonſtrating and clearing the Truth, refuting Error, conducting Souls in the Road to Heaven, and adminiſtrating Diſcipline. Hence they are directed to inſtruct the Ignorant, comfort the Afflicted, awaken the Secure, ſilence Gain-ſayers, reduce the Wandring, and form complete Chriſtians. Not, as if the Helps of humane Learning were to be ſlighted, but the holy Scriptures muſt have the Preference; and all other Helps without them will be inſignificant and fruitleſs. Theſe ſacred Writings are alſo able to furniſh private Chriſtians unto all good Works, and to ſhew them what they are to believe and do. We have already ſeen, how inſufficient Philoſophy and Heathen Learning is to teach Divine Truths, to reform our Manners, or form us into complete Virtue. But the holy Word of GOD, the ſacred Scriptures of the Old and New Teſtament, thro' the Divine Bleſſing, which will not be wanting to them that ſeek it, are able to do all this: Therefore they are a Revelation worthy of GOD.

A *Fifth* Argument to prove that the Scriptures are a moſt profitable Revelation worthy of GOD, we take from this, That without theſe ſacred Records we ſhould have no certain Chronology or Account of Time from the Creation of the World to the Birth of CHRIST, which is near 4000 Years. The Heathens had no Account of theſe Times, themſelves being Judges. *Cenſorinus*, a learned Heathen, who wrote about the Year of

our

our LORD 239, (for it was when *Ulpian* and *Pontianus* were Conſuls, according to himſelf, (*a*) which coincides with that Year of the Chriſtian *Æra*,) ſays, *If the Time of the Origin of the World had come to Men's Knowledge, we would begin our Calculation from thence* (*b*). The Time from the Creation of the World to the Flood, he from *Varro* (*c*) calls ἄδηλον: They knew not what it was; from the Flood to the firſt *Olympiad*, μυθικὸν or fabulous, *becauſe there was nothing but Fables talked about it*: But the Time from the firſt *Olympiad* to his own Day, he calls ἱστορικὸν, *becauſe Things then tranſacted were written in true Hiſtories.* Now the firſt *Olympiad*, according to the beſt Chronologers (*d*), coincides with the Year from the Creation of the World 3174. Here is more than 3000 Years, of which there is no hiſtorical Account, no Chronology among the Heathens, nor can any be found but in the ſacred Scripture. The learned primitive Chriſtians did not fail to twit the Pagans with this. *Juſtin Martyr* tells them (*e*), *That nothing before the* Olympiads *is hiſtorically writ by the* Grecians *with any Accuracy.* *Theophilus* Biſhop of *Antioch*, another Writer of the ſecond Century, ſays (*f*),

(*a*) De natali die, cap. 21. pag. m. 155. (*b*) Ibidem, cap. 20. ad finem, *Si origo mundi in hominum notitiam veniſſet, inde exordium ſumeremus.* (*c*) Ibid. cap. 21. pag. m. 154. (*d*) Helvici Theatrum ad annum 3174, Alſtedii Chronologia, pag. m. 47. (*e*) Οὐδὲν Ἕλλησί πρὸ τῶν Ὀλυμπιάδων ἀκριβὲς ἱστόρηται, operum Juſtini, pag. m. 13. ab initio, Edit. Colon. 1686. (*f*) Ad Autolycum παραιν. πρὸς Ἕλλην. pag. m. 136. impreſſ. cum Juſtino, ubi ſupra.

Herodote, Thucydides *and* Xenophon, *and other Hiſtorians, began their Writings with the Reigns of* Cyrus *and* Darius, *not being able to treat of Times that were more ancient and prior to theſe.* To which I may add, that *Cenſorinus* a Heathen ſays *(a), The Time from the Beginning of Mankind, or Creation of the World, to the firſt Flood, whether it had a Beginning or always was, or at beſt, of how many Years it conſiſts, cannot be comprehended. The ſecond Period from the Flood to the firſt* Olympiad, *we plainly do not know it; only 'tis believed that it did conſiſt of about* 1200 *Years.* Upon the whole I conclude, That profane Hiſtories can give no Accounts of Matters, or Periods of Time in which they were tranſacted, before the Beginning of the *Perſian* Empire, or the Deliverance of the Children of *Iſrael* from the *Babyloniſh* Captivity, but what's very fabulous, which ſhall be made more evident, before we have done with this Chapter.

But the ſacred Scripture gives a certain and infallible Hiſtory of all the Tranſactions relating to the Church of GOD, from the Creation of the World and downward, with an accurate Chronology of the Time in which theſe Things were acted. To give a ſhort View of this; From the Creation of the World to the Flood of *Noah*, are 1656 Years, as appears by the Fifth Chapter of *Geneſis*, where the Age of the Patriarchs, when they

(a) De natali die, cap. 21. pag. m. 154.

they begat their eldeſt Sons, with the Age of *Noah* when the Flood came, *Gen.* vii. 6. being added together, make up the ſaid Sum. 2*dly*, From the Flood, to *Abraham*'s going, in Obedience to the Divine Call, from *Ur* of the *Chaldees* to *Canaan*, are 368 Years, according to the Account given by *Moſes*, *Geneſis* xi. with Chap. xii 4. In both theſe Articles, we follow the Calculation of the *Hebrew* Text, not that of the Seventy Interpreters. 3*dly*, From the Calling of *Abraham*, to the Children of *Iſrael* their going out of *Egypt*, are 430 Years, *Gal.* iii. 17. *Exodus* xii. 40, 41. 4*thly*, From the Children of *Iſrael*, their going out of *Egypt*, to the building of *Solomon*'s Temple, are 480 Years, which exact Sum we have 1 *Kings* vi. 1. And the Particulars are to be taken from the Lives of *Joſhua* and the Judges who ſucceeded him, and of *Saul* and *David*'s Reign, and the Beginning of *Solomon*'s, to the building of the Temple, all upon ſacred Record. The *Fifth* Article conſiſts of 430 Years, from the building of *Solomon*'s Temple to the intire Ruin and burning of it, in the Eleventh Year of King *Zedekiah*, to be computed by the Reigns of the Kings of *Iſrael* and *Judah*, recorded in the Firſt and Second Book of the *Kings*. *Sixthly*, From the *Babyloniſh* Captivity, to the Commencement of *Daniel*'s Seventy Weeks, in the Seventh Year of *Artaxerxes Longimanus*, are 133 Years. *Seventhly*, *Daniel*'s Seventy Weeks, which end when our

Redeemer was cut off. Now, a Day being there taken for a Year, and a Week prophetically for ſeven Years, Seventy Weeks make Four hundred and ninety Years. Theſe Years in the above Articles being added together, make it appear that the promiſed Meſſiah our Redeemer, died in the 3987 Year from the Creation of the World; from which if we withdraw 34 Years from our Lord's Life, his Birth will be in the 3953 from the Creation. Theſe Computations are demonſtrated by our learned Countryman Mr. *Baillie*, in his Chronology (*a*); and all of them, except ſome Part of the 6th Article, are founded upon the Holy Scriptures. Providence has ſo ordered, that after the Beginning of the *Perſian* Monarchy, we have ſome Footſteps of profane Authors to confirm the Accompliſhment of Scripture Prophecies, and the Chronology of Time; but before that, there is almoſt nothing but Fables in Heathen Authors, or in the Fragments of them that remain. 'Tis not my Buſineſs to go to ſolve all the Difficulties, that may ariſe upon the Chronology of the Scripture. They are removed, and ſeeming Inconſiſtencies reconciled, by many Criticks and Chronologers (*b*); tho' the Deiſts and Anti-Scripturiſts, who of late move theſe Objections, never look into theſe Authors, where they have been long ago anſwered. The different Dates of Periods of Time, ſome King's reigning jointly with their Fathers

(*a*) Bailii opus hiſt. & Chronologicum, ſpeciatim, lib. 2. *pag.* 34, 35.
(*b*) Spanhemius, Baillie, Petavius, Nisbet, and others.

Fathers, or the Son being inthroned King in his Father's Life-time, as will appear in a careful Survey of the Reigns of the Kings of *Iſrael* and *Judah*, and other Circumſtances of that Kind, will remove thoſe Rubs out of the Way. What I have aſſerted in the Argument, is now plain to every unbyaſſed Reader, that the Scripture is the only Book in the World, that gives an exact Account of Time, from the Creation of the World to the Birth of Chriſt. GOD, of his great Goodneſs would not leave his Church in Darkneſs, as to the great Things he had done for her, and the Time in which they were tranſacted, but gives a clear Diſcovery of them in his ſure Word of Prophecy; and therefore even upon this Account 'tis a Revelation worthy of GOD.

Sixthly, Not only are the Scriptures of the Old and New Teſtament from GOD, and worthy of him, but they are of Divine Inſpiration. To ſet this Argument in its proper Light, I ſhall, *Firſt*, ſtate the Notion of Divine Inſpiration. 2*dly*, Prove that the Scriptures are ſo inſpired. What we underſtand by Divine Inſpiration, may be eaſily conceived, if we conſider, *Firſt*, That Inſpiration was an Impreſſion on the Mind, or a Divine Impulſe (*a*), that acted thoſe inſpired Perſons: GOD touched them, and they were guided as under his Influence. The glorious Sovereign of Heaven and Earth, has near Acceſs to the Spirits of

(*a*) Dr. Calamy's Sermons on Inſpiration, pag. 31. & ſeqq.

of all his Servants, and in a ſpecial Manner made ſuch Impreſſions on thoſe he ſelected as Penmen of holy Writ, as ſufficed to convey the Notions he intended for them, and to aſſiſt them to convey the ſame, ſo received, to others. 2*dly*, The Impreſſion was ſuch, as made it certain to the Perſons inſpired that it came from GOD. *Abraham* was ſure, that GOD called him to offer up his only Son for a Burnt-Offering. 3*dly*, By ſuch Impreſſions as theſe, the Penmen of thoſe holy Oracles were ſtirred up to write. *Prophecy came not in old Time by the Will of Man, but holy Men of GOD ſpake as they were moved by the Holy Ghoſt*, 2 *Pet.* i. 21. In the whole compiling of their ſacred Writings, the Divine Spirit not only immediately ſuggeſted and dictated to them ſuch Things as were Matters of pure Revelation; but he illuminated their Minds in the ſeveral Doctrines and prophetical Truths they delivered in Writing; he refreſhed their Memories as to Things they knew in a common Way; he helped to bring forth Things divinely impreſſed on their Imagination; and ſo conducted them in all their Compoſures, as they neither omitted any Thing he thought neceſſary or expedient, nor inſerted any Thing but what would ſerve his Purpoſe; but ſelected theſe Things he knew would be moſt profitable for Doctrine, Reproof, Correction and Inſtruction to his People, from one Age to another. Yet, 4*thly*, Theſe Divine Impreſſions they were under, did not deprive the Perſons inſpired of the

Uſe

Uſe of their Reaſon and Underſtanding, nor did remove their ſeveral Natures, Faculties, and Abilities, and the Difference among them; but was ſuited to the different Genius of the Writers. *Iſaiah* writes as a Courtier, *Amos* in a Stile more proper to a Herdman, yet both were divinely inſpired. The Penmen of the Scripture made Uſe of their natural Abilities, and the holy Spirit ſupplied their Defects; ſo that the poetical Books of the Old Teſtament, appear to be the Product of Study and Meditation, yet are divinely inſpired. *5thly*, Theſe Divine Impreſſions they were under, preſerved them from Error, with which all merely humane Writings are chargeable.

The Nature of Divine Inſpiration being thus ſtated, I proceed to prove, that the Scriptures of the Old and New Teſtament are ſo inſpired. What has been already advanced, does demonſtrate this Truth. Who but an infinitely Holy GOD could endite ſuch ſublime and pure Doctrine? Could foretell in the Old Teſtament the Miracles that Chriſt did in the New? Or could propheſie of all the great Events that came to paſs in the Church of GOD, with ſuch infallible Certainty? Theſe Things ſo recorded in the ſacred Writings, are Witneſſes beyond all Exception, of a Miſſion from Heaven, and of Divine Inſpiration. Who but GOD could declare ſo exactly all the Periods of Time, in which great Things were to be done for the Church of GOD, and even moſt of them long before they happened?

Theſe

Theſe Things were hid from the learned Heathen World, but revealed to us by the Holy Spirit. *All Scripture is given by Inſpiration of* GOD, *and is* therefore *profitable for Doctrine, for Reproof, for Correction, and Inſtruction in Righteouſneſs, that the Man of* GOD *may be perfect, throughly furniſhed unto all good Works.* 'Tis not the Writings of Philoſophers, nor the Rabbinical Fables of the *Jews*, nor Popiſh Legends, nor unwritten Traditions; but the holy Scriptures make us perfect Men of GOD, ſince they are ſo inſpired as to anſwer all theſe Ends and Purpoſes.

But I ſhall further confirm this Truth. And, *Firſt*, Since the Scriptures are true, they are divinely inſpired. What has been ſaid above, gives good Evidence of the Truth of the Scriptures, and more ſhall be afterward added to demonſtrate that there can be no Cheat nor Forgery in any of the Books thereof. Yea we have further Evidence of the Truth of them, than of any other ancient Writings; every knowing Perſon owns the Accounts of the *Roman* Hiſtory writ by *Polybius*, *Livius*, *Suetonius*, *Florus*, *Tacitus*, and other Writers of that Kind. They who do ſo, cannot call in Queſtion the Truth of our ſacred Writers, without proclaiming themſelves unreaſonable. He that will take Pains to read *Joſephus* againſt *Appion*, or *Euſebius*'s Books *de præparatione evangelica*, will ſee the ſacred Truths have abundant collateral Confirmation, as we ſhall afterwards notice. *Celſus* and *Julian*, the moſt learned Enemies to

our

our Religion, have concurred in owning the Truths of the New Teſtament. The Penmen of the Bible were as credible as any Perſons whatſoever; they ventured their All upon what they taught to others. Some of them were Kings and Princes, eminent for their Figure in the World: Tho' others of them were of a much meaner Rank, yet they were eminent for their Wiſdom, Piety, Sincerity, and other Divine Endowments. They ſtuck not to report their own Failures, or the Blemiſhes of theſe whom they moſt extol; they were Eye-Witneſſes to the moſt Part of theſe Things they report; they did not aim at Wealth, Honour, or worldly Endowment or Emolument, but rather ran the Hazard of all that could be dear to them. Either then no Writings are to be owned as true, or our ſacred Writings muſt be acknowledged for ſuch. The Truth of the Scriptures being thus evident, the Juſtneſs of the Inference does plainly appear: If theſe be true, they muſt be divinely inſpired, for they offer themſelves to us as ſuch; if they are not to be depended upon in this, they are the moſt deluſory Writings in the World, which even our Adverſaries dare not aſſert. That our ſacred Penmen alledge they are inſpired is evident; for we are told, *That holy Men of GOD ſpake as they were moved by the Holy Ghoſt* (a). *All Scripture is given by Inſpiration of GOD* (b). *David* penned the ſecond Pſalm

(a) 2 Peter i. 21. (b) 2 Tim. iii. 16.

Pſalm, but the Apoſtle declares, *it was GOD, who by the Mouth of his Servant ſpake, Why do the Heathen rage* (a). *The Holy Ghoſt ſpake by* Eſaias *the Prophet* (b). The Apoſtle *Paul* declares, that he and his Fellow Apoſtles ſpeak, *not in the Words of Man's Wiſdom, but which the Holy Ghoſt teacheth* (c).

2*dly*, The Scriptures moſt certainly are from GOD, and therefore are inſpired in the Senſe before explained. The more we conſider the Matter of the Scriptures, the Manner of Management, their Scope and Deſign to glorify GOD, and the holy Means they direct to for accompliſhing this End, we may be the more convinced they are of GOD. An Author they muſt have, not only as to particular Parts, but as to the whole Compoſure. They muſt either be from GOD, or from the Devil, or from Men. 'Tis impoſſible they can have their Riſe from the Devil, ſince their great Deſign is to overthrow his Kingdom. If they came from Men, theſe muſt be either good Men or bad. From good Men they could not come, unleſs divinely inſpired; for they could have no Goodneſs in them, if they came with a Lie in their Mouth, pretending their Writings were given by the Inſpiration of GOD, when not ſo. Nor could our ſacred Writings come from bad Men, ſince their chief Buſineſs is to promote true Goodneſs, and Holineſs, and to ſpread the Honour

(a) Acts iv. 25. (b) Acts xxviii. 25 (c) 1 Corinth. ii. 13.

nour and Glory of GOD in the World; they muſt therefore have come from GOD. Indeed if the Scriptures had not been from GOD, we may be aſſured he would never ſo remarkably have owned them, and made them ſo uſeful to ſpread ſerious Piety over the World; he would never have inclined the moſt holy religious Men, who have his Spirit, to lay the greateſt Streſs on them from Age to Age; he would never have laid open his Counſels there; he would never have fulfilled the Prophecies; he would never have given the Writers of theſe ſacred Books his broad Seal, by endowing them with a Power of working Miracles. Now, ſince they are from GOD, they muſt be given by Inſpiration; for otherwiſe they could not anſwer their End; they would not have given that undoubted Certainty in ſacred Matters we need. We might lay Streſs on them, and yet be deceived.

3*dly*, The Harmony of the Scriptures would be inconceivable, if they were not from GOD by Inſpiration. The Notions of Men are commonly as different as their Faces; humane Writings differ exceedingly; yea, a Man, if he write much, may differ from himſelf. But amongſt our ſacred Writers there is a moſt harmonious Conſent. The Old Teſtament and the New moſt exactly agree, tho' ſeveral Perſons in both write on the ſame Subjects, tho' they had different Views, and one mentions what another omits, yet, to a Wonder, they agree and harmonize. Our Bible is all of

a Piece, which is inconceivable, if the Spirit of GOD did not preſide over the Compoſure; eſpecially when we conſider the different Stiles of the different Penmen, the Variety of Matter treated upon; tho' they have written hiſtorically, prophetically, and doctrinally, and' about the ſublimeſt, as well as the moſt common Matters, yet they all agree. Here are Doctrines, Types, Prophecies, Hiſtories, Promiſes, Threatnings, all depending on one another, written by ſeveral Perſons, at ſeveral Times, without any Poſſibility of Combination, yet they not only agree in their Account, but conſpire all to promote the Glory of GOD, in the Happineſs of Man, through the promiſed and provided *Meſſiah*. This Harmony could not be by Concert, for the Writers lived at ſeveral hundred Years Diſtance, and could have no Correſpondence. They knew not one another; nay many Times they did not underſtand their own Writings, but were forced to ſearch into their Meaning; and yet they all agree, becauſe they were all inſpired and guided by the ſame Spirit of GOD.

4*thly*, The Fulfilling of the Scriptures demonſtrates their Inſpiration. *Our LORD came not to deſtroy the Law and the Prophets, but to fulfil. Till Heaven and Earth paſs, one Jot or Title ſhall in nowiſe paſs from the Law, till all be fulfilled.* Do we not find the holy Scriptures tranſcribed (as over again) in the Courſe of Divine Providence to the Church in every Age, and to-

ward particular Perſons in the various Experiences and Changes of their Lives? How could the Word and Providence ſo exactly anſwer each other, if that were not divinely inſpired, as well as this divinely directed? As to the Church, how wonderfully is it preſerved? How oft has it been brought low, yet kept from periſhing? Like the Buſh burning, yet not conſumed. How has it been raiſed out of the Duſt? How ſorely has it been viſited, when impure and degenerate? And how ſtrangely refined by the ſoreſt Viſitations? How certainly does it triumph in the Iſſue over its greateſt Foes? And all in exact Conformity to Scripture. As to particular Chriſtians, how fully do they find the Scripture verified in their Caſe? How does the Experience of *David* in the Book of Pſalms, and of other Saints, recorded in the Book of GOD, agree with the Experience of Chriſtians in all Ages? This were inconceivable, if GOD, who knows what are, ſhall, or can be the Caſes and Experiences of Saints in every Age of the World, had not indited that Book. Saints may find the Power and Influence of the Spirit of GOD, renewing their whole Man, ſo as the Underſtanding is not only enlightned, but alſo the Will and Affections are changed, with the whole Courſe of the Perſon's Actions. They perceive an Excellency in the Law of GOD, they before deſpiſed. They take more Pleaſure in doing Righteouſneſs than formerly in Unrighteouſneſs, which now they cannot think of without Horror. When

they find all this done by the Spirit of GOD, according to the Rule and Method revealed in the Bible; this to them does prove it to be the Word of GOD, and is a Witneſs, as well as Miracles (*a*). How pleaſantly may Chriſtians find Promiſes accompliſhed, when they walk with GOD? And how awfully are the Threatnings inflicted, when they depart from him? How viſibly may they obſerve Sin puniſhed, and ſincere Obedience rewarded? Now, how could this be? How could the Bible contain ſuch a Series of Providence, ſuch a Model of Divine Government, general and ſpecial, if the infinitely wiſe GOD had not a peculiar Hand in its Compoſure? By anſwering the Word in all his Diſpenſations, GOD does, as it were, avouch the Scripture to be his, in the Hearing of the World. He ſhews that he holds the Reins in his own Hand, and makes all Things accompliſh the End the Scriptures hold forth. Volumes have been profitably writ on this Subject (*b*); but what is ſaid does prove that the Scriptures are inſpired and revealed of GOD.

Tho' what has been already advanced does demonſtrate the Authority of the ſacred Scriptures, yet ſince the Weight of the Subject requires, and the Nature thereof admits many Kinds of Proof, and in Oppoſition to the Notions of the modern Deiſts, who ſet their Mouth againſt the Heavens, and mock

(*a*) John v. 36. John x. 25. 1 John v. 10. (*b*) See Mr. Fleeming's Fulfilling of the Scriptures in three Parts. Private Chriſtians Witneſs to Chriſtianity.

mock at Divine Revelation as a Cheat; I ſhall prove that no Part of Scripture could be forged, and that the whole deſerves intire Credit. Theſe ſacred Books have not only Abundance of intrinſick Proof in their own Boſom, but alſo a collateral Confirmation from the Teſtimony of others.

I begin with the Five Books of *Moſes*, which the Church of the *Jews* did own in the Days of CHRIST, and in all their Scatterings to this Day, to be the Word of GOD given by *Moſes*. If theſe Books be not true, they are the moſt notorious Cheat imaginable. But theſe Books are ſuch, and the Hiſtory they contain ſo related, that 'tis impoſſible for *Moſes*, in the Time of his Life, to have made them paſs for true, among the *Iſraelites*, as the Law of GOD, had they been forged. And it muſt be alſo impoſſible for any Perſon, ſince that Time, to impoſe ſuch a Cheat upon that Nation and Church (*a*). That *Moſes* could not have put ſuch a Cheat upon them, is evident, becauſe the Matters of Fact related, from the 5th Chapter of *Exodus*, Ver. 1. to the laſt Chapter of *Deuternomy*, are Things, for the moſt part, ſaid to be done before the Sun, in the Sight of *Iſrael*, or of the *Egyptians* and them together; and they could, by their very Senſes, know and judge the Truth of them: As, the Plagues on the *Egyptians*, the dividing the Red-Sea, and leading through the People of *Iſrael* more than 600000 Men, be-

(*a*) Mr. John Simpſon, Profeſſor of Divinity, his Demonſtration of the Divine Authority of the Scriptures.

ſide Women and Children; the Pillar of Cloud by Day, and of Fire by Night, that appeared to them, and led them 40 Years through the Wilderneſs; the miraculous *Manna* by which they were fed for the ſame Space; the Quails, and Water out of the Rock; the glorious Appearance of GOD in giving the Law on Mount *Sinai*, and many ſuch like Miracles; together with *Moſes*'s rehearſing the Law, Civil and Sacred, making the Tabernacle with all its Parts and Inſtruments, ſettling the Prieſthood in the Family of *Aaron*, with the Laws thereto belonging. Now if all theſe Things were not done, as recorded in the Books of *Moſes*, it was impoſſible the *Iſraelites* in his Time could believe or receive them; for every Man, Woman and Child, capable of diſcerning, muſt have clearly ſeen the Cheat, and known all the Matter of Fact to be falſe, and therefore would certainly have rejected or deſtroyed both *Moſes* and his Books; eſpecially ſince they were ſo unwilling to ſubmit to theſe Laws, or receive them at his Hand, as the Hiſtory fully declares, ſince he appeals to their Senſes for the Truth of all theſe great Acts of the LORD, *Deut.* xi. 1, —— 9. and that he wrote all theſe Things in a Book, and delivered them to the Prieſts and Elders of *Iſrael*, *Deut.* xxxi. 1, ——9. and they received them. Upon the whole, 'tis evident, that what is contained in the Pentateuch, from *Exod.* v. 1. to *Deut.* xxxiv. could not have been impoſed upon the *Iſraelites* by *Moſes*; and

if

if the far greater Part of theſe Five Books could not have been forged, or impoſed on the *Iſraelites* in the Time of *Moſes*, no more could the preceeding Part of them, becauſe it agrees exactly with the reſt, and is confirmed by the ſame Miracles which prove his Divine Miſſion.

As the *Jews* could not have been engaged to receive theſe Books, if forged, in the Time of *Moſes*, ſo neither could they, ſince his Time or CHRIST's, been impoſed upon by them, if the Matters of Fact there related were falſe, becauſe in whatever Age they may be ſuppoſed to have been forged, the Cheat muſt have been diſcovered: Which will appear, *Firſt*, Becauſe that remarkable Deliverance of the People from *Egypt*, bringing them through the Red-Sea and the Wilderneſs, and putting them in Poſſeſſion of the Land of *Canaan*, were Matters of Fact ſo remarkable, which muſt have been ſo carefully noticed and remembred by Poſterity, as they could not readily forget them. At what Time then this Part of the Story is ſuppoſed to be forged, it muſt be looked upon, by all knowing Men, as an extravagant Fable, ſince in that Caſe no Perſon could have any Notice of it, before the forged Story appeared.

Secondly, In theſe Books of *Moſes* is contained an intire Syſtem of the Laws of the *Iſraelites*, Civil and Sacred, confirmed by ſo many Miracles of Mercy and Judgment, to be obſerved under the higheſt Penalty, from the Time *Moſes* publiſhed them: Which Laws, the Hiſtory of *Moſes*, and

the ſucceeding Prophets among the *Jews*, teach us, they with great Difficulty ſubmitted to and obſerved, yet were obliged thereto by many remarkable Providences of Judgment and Mercy. Now it was as impoſſible for any Perſon whatſoever to forge and impoſe on the People of *Iſrael* ſuch a Syſtem of Laws, Civil and Sacred, eſpecially when ſaid to be eſtabliſhed by ſuch wonderful Works of GOD, as 'tis now for any Man to impoſe upon us in this Nation, or any other People, a Syſtem of Laws, Civil and Sacred, and to perſwade us that theſe Laws were given our Anceſtors by Almighty GOD, and that our Forefathers, from one Generation to another, and we ourſelves, were remarkably plagued for ſlighting of them.

Thirdly, The great Solemnities which were to be obſerved through all Generations, in Memory of the miraculous Delivery from *Egypt*, and the other mighty Acts of GOD in bringing them to the Land of *Canaan*, founded on GOD's Will, and committed to Writing at the Time of their firſt Inſtitution, ſhut the Door againſt all Forgery in all future Ages; eſpecially conſidering the Book containing theſe Rules, was at that Time committed to the Cuſtody of the Prieſts and Elders of *Iſrael*, *Deut.* xxxi. 9. and their ſovereign Princes were appointed each of them to have a Copy of the Book, *Deut* xvii. 18, —— 20. by them, to be kept ſafe, for the Uſe of the following Generation, whereby it was impoſſible ſuch ſolemn

Ob-

Obſervances could creep in among them by Degrees, and afterwards be eſtabliſhed by ſubſequent Laws, as is the Fate of theſe, who obſerve ſuch Solemnities from Oral Tradition. Theſe ſolemn Obſervances were the Circumciſion, the Paſſover, daily Sacrifices, new Moons, Sabbaths, and ſolemn Feaſt-days, the great Day of Atonement, the Year of Jubilee, *&c.* In each of theſe many outward Performances are required, and the whole Rules of theſe laborious Services contained in the Books of *Moſes*, which GOD gave to his People, to teach them the ſame and other Precepts, and that they may never be impoſed upon by humane Inventions.

Fourthly, The many ſtanding Monuments, which we are told of in the Books of *Moſes*, that were left among the People of *Iſrael*, as a Teſtimony of the Truth of theſe Things writ there, as the Office of Prieſthood in the Family of *Aaron*, excluſively of all the Families of the Tribes of *Iſrael*, which the People unwillingly ſubmitted to; the Tabernacle, with all its Parts, Furniture and Inſtruments; ſome of theſe, as the Mercy-Seat, and Candleſticks of inimitable Workmanſhip, and vaſt Expence, all particularly deſcribed and approved in the Books of *Moſes*; the High-Prieſt's Garments, the *Urim* and *Thummim*, and Serpent of Braſs, made by the ſame Order. Now the Tabernacle and all its Veſſels, as being of conſtant Uſe, from the Time of *Moſes*, to the building of *Solomon's* Temple, was a ſtanding Proof of

the Truth of the Book that preſcribes them, where the authentick Copy of it was repoſited. At whatever Time then we can ſuppoſe the Books of *Moſes* to have been forged, we muſt ſuppoſe the Tabernacle and theſe other Monuments to have been made, and at the ſame Time to have been things never before heard of, whereby the Cheat would be manifeſt to every Body.

Fifthly, All the following Books of the Old Teſtament do either ſuppoſe, or aſſert the Books of *Moſes* to contain the Oracles of GOD. For as to their Doctrinal Part, they are only an Explication of theſe Laws, or Exhortations to obſerve them, confirmed with Promiſes of Mercy, and Denunciations of Judgment. The Hiſtory they contain, is only the Continuation of that in the Books of Moſes, declaring, how the *Jews* in following Ages, for above 1000 Years did obey or tranſgreſs theſe Laws, and how they were favoured on their Obedience, or puniſhed for their Tranſgreſſions. Which being all wrote about the Time when the Matters of Fact there recorded were done, the ſeveral Authors do appeal for the Truth of what they wrote, to the publick Records of the Kingdom then extant, which by many Inſtances we find more exactly regiſtred, and kept among theſe Eaſtern Princes, than commonly in our Days, among the Princes of *Europe*. Now, ſince theſe Books contain the Hiſtory of the *Jewiſh* Church from the Death of *Moſes*, and Beginning of *Joſhua*'s Government, throughout all

theſe following Ages, without any Interval, till the Third Year of the Reign of *Artaxerxes*, King of *Perſia*, theſe Books being true, 'tis not only impoſſible the Books of *Moſes* ſhould, during that Time, be forged and impoſed upon the *Jews*, but they muſt certainly be genuine, and really owned and received by the People, as the Law of GOD given by *Moſes*. If we ſuppoſe the Books of *Moſes* to be forged, the whole Books of the Old Teſtament muſt be falſe, and impoſed on the *Jews*, which is a Thing impoſſible to be done, even ſuppoſing them to be the moſt barbarous of Nations. The more Books of the Old Teſtament Deiſts can ſuppoſe to be counterfeit, more eaſily ſhould the Cheat have been diſcovered, by any of Senſe among that People, and the more unwillingly ſhould they have received theſe Books, as the Oracles of GOD; becauſe, as the Hiſtory proceeds, there is ſtill a greater Diſcovery made of their Unthankfulneſs to GOD, and their Rebellion againſt him, and heavier Judgments poured out on them for the ſame. Beſides a larger Thread of the Hiſtory containing a Succeſſion of their Judges, Kings, and Rebellions in Church and State, ſhould have made the Cheat more hateful and apparent.

Sixthly, The Books of *Moſes* could not have been either entirely forged, or made up with Alterations, after the Return from the *Babyloniſh* Captivity, by *Ezra*, or any Body elſe about his Time, as ſome alledge without Reaſon: And that *1ſt*, Be-

Becauſe *Ezra* himſelf in the Third Chapter of his Book, *Ver.* 2.——5. does almoſt in expreſs Terms affirm, that *Joſhua* the Son of *Joſedech* and *Zerubabel* brought with them the Writings of *Moſes* from *Babylon*, in the Firſt Year of *Cyrus*. The ſame is imported *Ezra* vi. 18——21. where they offered Sacrifices, and kept ſolemn Feaſts according to the Law of *Moſes*. They had at the ſame Time the Book of *Jeremiah*, 2 *Chron.* xxxvi. 22. *Ezra* i. 1. *Daniel* alſo had it at *Babylon*, *Dan.* ix. 2. They had the Laws concerning the Courſes of the Prieſts delivered by *David*, King of *Iſrael*, according to the Spirit of GOD, 1 *Chron.* vi. compared with *Ezra* iii. 10. From all which it appears, that it was impoſſible for *Ezra* either to have forged the Law of new, or to have made any Alterations in it; for whenever he ſhould have attempted any ſuch Thing, either the Hiſtory of his own Book, declaring the Books of *Moſes* were brought back with *Joſhua* and *Zerubabel*, ſhould have been found out to be a notorious Cheat and Falſhood, by which all his Credit with that People ſhould have been loſt; or elſe theſe Copies of the Law, brought back with *Joſhua*, ſhould at leaſt have been found with the Prieſts in the Temple, as of ſtanding Force and daily Practice, by which they would examine any new Copy he could offer, and could not but perceive the ſmalleſt Difference. 2*dly*, The great Numbers of theſe who had ſeen the former Temple, who were ſtill alive, when the Foundation of

the

the ſecond Temple was laid, *Ezra* iii. 12. who could not be ignorant of the Laws that were kept on Record, and were in Force until the Deſtruction of the firſt Temple, were as ſo many Checks to any that would adventure to forge a new Law, or alter the Old. 3*dly*, They brought back 5400 Veſſels of Gold and Silver, *Ezra* i. 11. which had been carried out of the Temple at *Jeruſalem* by *Nebuchadnezzar*, and reſtored by *Cyrus*; which Veſſels muſt have been known by the ancient Prieſts then alive, who had formerly made Uſe of them in the Temple-Service, and the Orders of the Prieſts of the Family of *Aaron*, being obſerved by *Joſhua* and *Zerubabel*. All this makes it more impoſſible to impoſe upon them a new Law. 4*thly*, The Precepts againſt Marriages with the Heathen, were plainly broken by the *Jews*, expreſly againſt the Law of *Moſes*, and they were drawn into the Abominations of the Heathen, in which Treſpaſs their Princes and Rulers were chief, *Ezra* ix. 1, 2. with their Prieſts and Levites. Now it was impoſſible for *Ezra* to have forged, or even to have altered the Law of *Moſes*, which the Princes, Rulers and Prieſts had broken. This was a tender Point, wherein the Intereſt of their Families, and Affection of their Wives was nearly concerned, ſo as they muſt have been engaged to examine with the greateſt Niceneſs all the Copies of the Law, that *Ezra* could offer: Yet we find they were ſo far from oppoſing *Ezra*'s Command in this Matter, that

that they acknowledged their Tranſgreſſion, and chearfully joined with *Ezra* in putting away this great Abuſe; and abandoned the ſtrange Wives they had taken, with their Children. Yea all of them, high and low, allow their Names to be recorded for the Inſtruction and Warning of Poſterity, *Ezra, Chap.* x. All this could proceed from nothing, but the unqueſtionable Proof they had, that the Writings extant among them under *Moſes*'s Name, were the Law of GOD delivered to their Fathers, for the Breach whereof they had been ſeverely puniſhed in *Babylon*; and all this demonſtrates it was impoſſible for *Ezra*, or any other, to have forged or altered the Law of *Moſes*.

Seventhly, The Law of *Moſes* could not have been forged or changed, betwixt the Days of *Ezra* and our Redeemer's Incarnation. This is but a native Conſequence of the former; for if the Books of *Ezra* and *Nehemiah* were true Hiſtory, and extant among the People of the *Jews*, from *Ezra*'s Days to CHRIST, they muſt alſo have had the Books of *Moſes* and other Books of the Old Teſtament, which rendred it impoſſible for any to forge all theſe Books, conſidering the Laws, Miracles, and Hiſtory of Church and State contained in them. We are alſo told in the Book of *Maccabees* (*a*); and by *Joſephus* (*b*), while they give Account of the State of the *Jews*, during

(*a*) Mac. i. 29. Ibid. ii. 5——11. Ibid. vii. 6, ——— 30. (*b*) Antiquitat. Lib. 12. cap. 7.

ing that Period; that they had always among them the Law of *Moſes*, which they moſt religiouſly obſerved, even in the Face of moſt cruel Perſecution, which they met with under *Antiochus Epiphanes*, and would not have done for obſerving any Law newly brought in among them. This further appears, by conſidering that they had the Traditions of the Elders, which they very ſuperſtitiouſly obſerved in the Days of our SAVIOUR (*a*), by ſome of which they made void the Law of GOD. From which it appears, that ſince the Law contained in the Books of *Moſes* and the Prophets, had been by their Fathers eſteemed the unalterable Law of GOD, which they were not to add to nor diminiſh from, that even when Corruption in Worſhip and Manners crept in among them, that Law was eſteemed ſo ſacred, that no Perſon durſt adventure to change it: But they deviſed an Oral Law, to be handed down by Oral Tradition, where they had Liberty, without Danger of being diſcovered, to add Traditions, that might countenance their preſent Corruptions: Which Sort of Law the *Jews* maintain to this very Day, and have gathered the Precepts of it into a Body, called *Miſchnajoth*. Even as the Church of *Rome* finding it impoſſible to forge any new Books, under the Name of CHRIST and his Apoſtles, or alter the genuine Books, have betaken themſelves to Tradition, which they pretend

(*a*) Matth. v. 21, —— 27. Mark vii. 7, —— 13.

tend to have been delivered from Father to Son by Word of Mouth, from the Apoſtles Time to this very Day. From all theſe Things ſet together, it may be evident to any thinking Perſon, that the Books under *Moſes*'s Name are truly what they pretend to be, the Law of GOD delivered by *Moſes* to the People of *Iſrael* in the Wilderneſs, and could not poſſibly have been forged in any Period of Time before the Appearance of CHRIST: And the Providence of GOD, the Multitude of Copies, and the Care of *Jews* and *Chriſtians*, have tranſmitted them ſafe to us to this very Day.

Beſide what has been already diſcourſed, which does fully prove the Authority of the Books of *Moſes*, I may add ſome further Arguments to confirm the ſame. *Firſt*, From the perſonal Qualifications of this Prophet; he writes with great Sincerity. There is nothing more common among Heathen Authors, than to magnify beyond Meaſure the glorious Actions of the great Men of their own Nation, to boaſt of their Merits, and to diſguiſe their Faults. With what Praiſes did they honour their firſt Benefactors and Heroes? They did not only exalt them above Mankind, but they deified them after their Death; they erected Statues, built Temples and Altars to them, addreſſed Prayers, offered rich Preſents, and in ſome Places ſacrifiſed even humane Victims to them. But with what Sincerity does the Prophet *Moſes* write the Hiſtory of *Abraham*, *Iſaac* and *Jacob*,

Jacob, with their Children? He gives an impartial Relation of the glorious Actions they did, and of the Faults they committed, without any Diſguiſe. He diſſembles not the Envy and Murmuring of *Miriam* his Siſter (*a*), nor the abominable Idolatry of *Aaron* his Brother (*b*), tho' he was High-Prieſt; yea, he diſcovers his own unadviſed Words (*c*), and the Doubts of his own Mind, which none, before he opened them (but GOD only) could know. Nothing could oblige him to feign or diſſemble. The Truth he was ordered to ſet down, was the only Motive he proceeded upon; the Execution of GOD's Commands, the only Glory he ſought after; and a happy Immortality, the only Reward he aſpired to. *Moſes*'s Modeſty is no leſs unqueſtionable than his Sincerity: He was a Perſon of admirable Beauty, trained up from his Infancy, till he was 40 Years, in *Pharaoh*'s Court, as a Son of the Royal Princeſs, educated in all the Wiſdom and Learning of the *Egyptians*, under the beſt of Maſters they could have any where, as the Heir apparent of the Crown: And, if we may believe *Philo*, he commanded numerous Armies of that Nation (*d*), and obtained great Victories, according to *Joſephus* (*e*); yet is ſo far from the Vanity of making any long Narrative of his own Preferments, or the Dignities to which he was advanced, and of the great Acts he did, as he paſſes them all over in

(*a*) Numb. xii. 1, —— 15. (*b*) Exod. xxxii. (*c*) Numb. xx. 1, —— 12. (*d*) De vita Moſis, Lib. 1. (*e*) Antiq. Lib. 2. cap. 5.

in Silence; but on the contrary, he does not conceal his keeping the Flock of his Father in Law, *Jethro*, in *Midian* (*a*). Is this the Stile of an Hiſtorian, who writes upon worldly Deſigns and ſelfiſh Motives? Where is one profane Writer in whom the like Modeſty appears? Neither did *Moſes* ſeek his own Intereſt. 'Tis an old and good Obſervation of *Philo* (*b*), *That* Moſes *was the only Prince who ever governed a People, that did not gather Gold or Silver into his Coffers, who did not exact Tribute, nor found Palaces nor Poſſeſſions, gather Servants, Riches nor Revenues, having nothing of Pride either in Food or Cloathing, but the Simplicity and Frugality of a private Man; only he was adorned with the royal Endowments of Fortitude, Sobriety, Diligence, Prudence, Wiſdom, Patience, Juſtice, Contempt of all earthly Pleaſures, exhorting all his People to Virtue, appointing Puniſhments for Tranſgreſſors, and Rewards for the Obedient.* 'Tis evident he was ſo unconcerned with the Preferment of his own Family, and ſo wholly poſſeſſed with a Deſire faithfully to execute the Commiſſion he had received from Heaven, that he ſettled the Office of High Prieſt in the Family of his Brother, and made choice of *Joſhua* his Servant to conduct the People, after he was gone, and introduce them into the promiſed Land, and left not his own Children any honourable Office or Prerogative, but that only

(*a*) Exodus iii. 1. (*b*) De vita Moſis lib. 1. pag. m. 15.

only of ſimple *Levites*. What can be inferred from ſuch a Method of Procedure, but that *Moſes* acted only by the Direction of GOD?

A *Second* Argument to confirm the Authority of the Books of *Moſes*, may be taken from the Laws he enacted. The Ten Commandments reſpect all Mankind without any Diſtinction of Age, Sex or Condition. The Four firſt regard our Duty to GOD. The other Six our Duty to our Neighbour. We are obliged to love GOD with all our Heart, all our Might, and our Neighbour as ourſelves. Whatſoever we would not that Men ſhould do to us, theſe we are not to do to them. The Magiſtrate is honoured, the People's Intereſt preſerved, and our Happineſs, if we obey theſe Laws, ſecured. There is more Divine Wiſdom ſhines in them, than in all the Laws enacted by *Dracon*, *Solon*, *Lycurgus*, *Numa*, or any other of the Heathen Law-Givers. The Worſhip of the Heathen Deities is dwindled into nothing. The Wiſdom of the *Egyptians*, *Aſſyrians*, *Greeks* and *Romans*, could not preſerve their Gods from Annihilation: Their *Iſis*, *Bel*, *Jupiter*, *Ceres*, *Minerva*, *Mars*, and the reſt, are forgotten; tho' we know their Names, they ſerve for nothing but amuſing Children, as *Juvenal* ſaid (*a*) of the famous *Carthaginian* General. But the Knowledge and Worſhip of the true GOD, taught by *Moſes*, has ſubſiſted from the Beginning of the World to this Day, through all Revolutions of Ages, notwithſtanding of all

(*a*) Juvenal. Satyr. 10. ver. 167. *Ut pueris placeas & declamatio fias.*

the Oppoſition of the Powers of the Earth, the Wiles of the Devil, and the Fury of Idolatry and Superſtition, which could never ruin nor obſcure it. On the contrary, it has arrived to a greater Perfection by the Light of the Goſpel, being not now ſhut up among the *Jews* in ſuch a narrow Corner, as the Land of *Judea*, but ſpread over the World, to turn all Men *from Darkneſs to Light*, and from the Service of *Satan* to the Service of the living GOD. The Laws of *Moſes* are more holy and pure than theſe of any other Nations; they forbid theſe Sins permitted by others, as hating our Brother in our Heart (*a*); avenging or bearing Grudge at the Children of our own People; the expoſing of Infants; ſimple Fornication, and many other Evils of the like Nature. They condemn all Sorts of Superſtition, with which other Nations were filled; they reject all kind of magick Inchantments, Auguries and Divinations, and Diſtinction of lucky and unlucky Days. How can this Law be but holy, which proceeds from an infinitely holy and wiſe GOD, who only knows what is beſt for his People? Even the Ceremonial Law, tho' exceedingly burdenſom, was very uſeful to ſeparate betwixt *Jews* and *Gentiles*, to diſtinguiſh between the Severity of the Law and the Freedom of the Goſpel, to try the *Jews* Obedience, and to point out the *Meſſiah* to come, of whom it was a Type and Shadow.

The

(*a*) Lev. xix. 17, 18.

The very Burdens of the Law did evidence the Divine Inſtitution thereof. How could the *Jews* have ſubmitted to ſuch a painful Ordinance as Circumciſion, to ſuch expenſive Sacrifices, to conſecrate to GOD the firſt Fruits of their Ground, and the firſt-born of their Cattle, and to redeem theſe which were forbidden to be ſacrifiſed, had they not believed theſe Laws came from GOD, who would ſeverely puniſh the Tranſgreſſion of them, and been Eye-Witneſſes to the great Miracles wrought by *Moſes* to confirm the ſame? To be ſure ſuch an impatient, quarrelſom, ſtiff-necked and rebellious People, as the *Jews* were, would never have ſubmitted to theſe burdenſom Ceremonies, but on this Account.

There are two Laws among others, which well deſerve our ſerious Conſideration. The *firſt* is, that *Leviticus* xxv. 1. to the End, which ordained the Land ſhould reſt every ſeventh Year, tho' he permitted every one to eat that which it ſhould produce of itſelf, without Labour, and forbad them at the ſame Time to make any Proviſion for that Year. And 'tis remarkable the Law commands the ſame Thing as to the Year of Jubilee, which was the next after the Seventh Sabbatick Year; ſo at that Time the Land reſted two Years ſucceſſively. The Second Law we remark, is that which enjoyns all the Males to appear in that Place, where the Tabernacle was to be, three Times a Year, *Exodus* xxiii. 14.——18, *viz.* at the Paſſover, at *Pentecoſt*, and at the Feaſt of Tabernacles,

nacles. Now, can it be imagined, that *Moſes*, who was a prudent learned Man, and a great Politician, who loved the People whom he governed tenderly, would appoint ſuch Laws, if GOD had not poſitively commanded him to do it? Is there any Country in the World, how friutful ſoever it be, tho' not half ſo much peopled, as anciently *Judea* was, that would ſuffer all the Land to reſt every ſeventh Year, and ſometimes for two Years together? Is there any State encompaſſed on all Hands with powerful, valiant, and implacable Enemies, that would ſtrip naked three Times a Year all their Frontiers of all the Males from 20 Years old to upwards of 50 or 60? Surely there is not any Sovereign in the midſt of Enemies, as the *Iſraelites* were, ſo imprudent as to obſerve ſuch a Conduct; and therefore, 'tis even morally impoſſible, that *Moſes* ſhould ever think of making ſuch Laws, which would infallibly produce, in a very little Time, the utter Ruin of the Common-wealth, according to the natural Courſe of Things, unleſs GOD had given him an expreſs Command to do ſo, and aſſured him, as he informs us, that in the Years preceeding the Sabbatick, the Land ſhould produce a double or triple Cropt; and during the Time when Men were abſent from their Cities, attending the Worſhip of GOD, their Enemies ſhould not attempt to conquer them, as in Fact they never did.

To confirm the Authority of the Books of *Moſes*, I add a third Argument from their Antiquity.

quity. The long Lives of the Patriarchs before the Flood of *Noah*, and alſo from his Time, to that of the Children of *Iſrael*'s going down to *Egypt*, made it practicable for a few Men to tranſmit the Knowledge of GOD to their Poſterity for above two thouſand Years: But when the Age of Men was ſhortned, in the Days of *Moſes* (*a*), to almoſt the ſame Period as at preſent, it was neceſſary that GOD's Mind, for the Government of his Church, ſhould be committed to Writing. *Moſes* began to write theſe divinely inſpired Books, after he was called to the prophetick Office, about the Year from the Creation of the World 2450. The Book of *Geneſis* contains a Narrative of 2369 Years, without which we ſhould have been in Darkneſs concerning all theſe great Events there recorded; tho' it be an Hiſtory of Times before *Moſes*, yet all is divinely inſpired, and therefore infallible. *Moſes* might have Memoirs of theſe Periods of Time from ſuch as did go before him, and was guided in the whole Compoſure by the unerring Spirit of GOD. The *Iſraelites* were aſſured of the Truth of the whole by the wonderful Miracles he wrought, and the other Proofs of a Divine Miſſion GOD gave him in their View. As for the reſt of *Moſes*'s Books, they are of Things done in that Age, of which themſeves had been Witneſſes, as has been already demonſtrated. Now,

(*a*) Pſal. xc. 10.

there is no profane Hiſtory extant, that I know of, except ſome dubious Fragments, but what was writ after the Deliverance of the *Jews* from *Babylon*, a thouſand Years almoſt after *Moſes*'s Time. *Herodote*, whom *Cicero* calls the Father of Hiſtory, he being even at that Time counted the moſt ancient Hiſtorian, wrote, but about the Time of *Xerxes* the *Perſian*'s War againſt *Greece*, 450 Years before the Birth of CHRIST, 3480 Years after the Creation of the World. *Thucydides* and *Xenophon* wrote ſeveral Years after him, and continue his Hiſtory. There is no *Egyptian*, *Chaldean*, *Perſian*, nor *Scythian* Hiſtorian extant: All the Accounts we have of their Affairs, are from the *Greeks*, who, as *Juvenal* of old obſerved, were bold to put great Falſhoods into Hiſtory (*a*). The *Roman* Hiſtorians are yet of a later Date; moſt of them wrote but about the *Auguſtan* Age, near to the Time our Redeemer was born, and many of them long after that. The Books of *Beroſus*, who wrote the *Chaldean*; *Manetho*, the *Egyptian*; and *Metaſthenes*, the *Indian* Hiſtory, are all loſt, and baſely counterfeit by *Annius* of *Viterbo*; but tho' they were extant they were but writ in the Reign of *Ptolemæus Philadelphus*, about 300 Years before the Birth of CHRIST. As then the Holy Scriptures are by ſeveral hundred Years the moſt ancient Book in the World: So indeed we have no Hiſtory that can be depended upon for 3000 Years, but

(*a*) ——— Quicquid Græcia mendax
Audet in Hiſtoria. ——— *Satyr* 10. *ver.* 174.

but what we have in theſe ſacred Writings, as before proved (*a*); and theſe Scriptures being received as a Divine Revelation, do carry great Evidence of their Authority, the firſt Revelation being the *Criterion* and Rule of all that follow. GOD would not ſuffer the ancienteſt Books of Religion in the World to paſs under the Notion and Title of a Revelation, without cauſing ſome Diſcovery to be made of the Impoſture, if there were any in it; much leſs would he preſerve it by a particular and ſignal Providence for ſo many Ages, and make it retain its Authority againſt all the Oppoſition of Devils and Men. GOD did firſt eſtabliſh his own Truth, to which Mankind might ſtill have Recourſe, and by which, as a Standard, all Deluſions might be tried.

For further confirming and illuſtrating this Argument, I ſhall take a little View of theſe Nations who have greateſt Pretences to Antiquity, and ſhow that they are neither ſo great, nor ſo well founded, and, in a Word, not to be compared with theſe of the *Jews* in the ſacred Scriptures. Particularly we ſhall conſider the Antiquities of the *Egyptians*, *Phenicians*, *Chaldeans*, *Grecians*, *Romans*, *Scythians*, and *Chineſe*.

As to the *Phenicians*, their only famous ancient Hiſtorian we hear of, is *Sanchoniathon*, but he is loſt. *Philo Biblius*, in the Reign of the Emperor *Adrian*, about the Beginning of the ſecond

(*a*) See Pag. 117, 118.

Century, tranſlated him into *Greek*, and altered many *Phenician* Names, to make them more agreable to the Palate of the *Greeks*. His Tranſlation is alſo loſt. It ſeems to have been extant in the Time of *Euſebius*, Biſhop of *Cæſarea*, for he has preſerved a few Fragments of it (*a*); where we find *Sanchoniathon* received his Information concerning theſe Affairs from *Jerombaal*, Prieſt of the God *Jevi*; and he dedicated his Work to *Abibalus* King of the *Berytians*. If this *Jerombaal* be the ſame with *Gideon*, who in Scripture is called *Jerubbaal*, he is ſtill 182 Years ſhort of *Moſes*; but if *Abibalus*, to whom he dedicates his Hiſtory, be Father to *Hiram*, contemporary with *Solomon*, as ſeems more probable (*b*), then *Sanchoniathon* will be 480 Years later than *Moſes*. The Fragments that are preſerved, are full of ſtrange Fables, valuable for nothing but ſome Account of the *Phenician* Idolatry, which we ſhall take ſome Notice of in the ſecond Chapter of this Eſſay. The learned Doctor *Cumberland* Biſhop of *Peterborough* in his *Phenician* Hiſtory, printed in the Year 1720, has beſtowed Pains on theſe Fragments, where it appears the Generations recorded by *Sanchoniathon*, and the Genealogies of *Moſes* in the Fifth and Eleventh Chapters of *Geneſis* do agree. Upon the Whole, neither is *Sanchoniathon*, if intire, to be compared with the Autho-

(*a*) De præpar. Evangelica, lib. 1. Cap. 9. (*b*) Vide Joſeph. contra Appionem. Lib. primo.

Authority or Antiquity of the Books of *Moſes*; neither does he weaken his Authority, but is rather ſome Scrapes borrowed from *Moſes*'s Writings, and mixed with a Heap of Fables.

As to the *Egyptian* Antiquities, they were a People ſo unaccountably given to Fables, that the wiſeſt Action they did, was to conceal their Religion, and the beſt Office of their Gods to hold their Fingers in their Mouths, and enjoin Silence to all who came to worſhip them. I ſhall in the following Chapter diſcourſe of their Idolatry: Other Heathens laughed at it; and 'tis a glaring Proof of the Greatneſs of the Degeneracy and Apoſtacy of Man. *Egypt* was certainly an ancient Kingdom, and the beſt Evidence of their Antiquity is in the ſacred Scripture. The Dynaſties of the Reigns of the Gods and Demi-Gods among them are plainly fabulous. Thus far it may be granted, that *Miſraim* the Son of *Cham*, called by profane Authors, *Menes*, ſettled among them, and was their firſt King. Hence *Egypt* in Scripture is called the Land of *Ham* (*a*); his Succeſſors were commonly called *Pharaoh*'s, as the firſt Emperors of the *Romans* were called *Cæſars*. Theſe *Pharaoh*'s did reign in *Egypt* for about 600 Years, and after this, Princes of their own, till their Kingdom was diſſolved, and became a Prey to the *Perſians*, *Grecians*, and after them, to the *Romans*; and laſt of all to the *Saracens*

(*a*) Pſal. cv. 23.

cens and *Turks*. But where is their ancient Hiſtory? As to *Manetho*, he is loſt; tho he were extant, no Credit can be given him. He was Prieſt of *Heliopolis*, and wrote in the *Greek* Language a Hiſtory of the ſeveral *Dynaſties* of *Egypt*, from the Beginning he aſcribes to that Kingdom, to the Sixteenth Year of *Artaxerxes Ochus* (*a*): Since which Time *Egypt* had no King of its own, but was ſubject to Foreigners. He dedicated his Book to *Ptolemæus Philadelphus* (*b*). Dr. *Stillingfleet* proves that the LXX Interpreters tranſlated the Bible in the Beginning of *Philadelphus*'s Reign; that *Manetho* and *Beroſus* wrote ſome Years after them; and that there might be ſome Hiſtory of other Nations, as well as of the *Jews*, depoſited in that famous *Alexandrian* Library (*c*). The World, as he alſo obſerves (*d*), was then awakned into greater Inquiſitiveneſs after Knowledge, and Providence did give the inquiſitive World a Taſte of Truth at preſent, to ſtay their Stomachs, and prepare them for a further Diſcovery of it afterwards. In Order to this, the Nation of the *Jews*, which was an encloſed Garden before, was now thrown open, and many of its Lights ſet in foreign Countries; not only at *Babylon*, where, after their Return, were left three famous Schools of Learning, *Sera*, *Pombeditha* and *Neharda*; but in

(*a*) Euſebii Chronicon ad annum Ochi decimum ſextum. Prideaux's Connection, Vol. 1. ad annum 350. ante Chriſtum. (*b*) Ibid. ad annum 247. ante Chriſtum. (*c*) Origines ſacræ, Lib. 1. cap. 2, 3. (*d*) Ibid. pag. 47.

in *Egypt* too, where Multitudes of them by *Alexander*'s Favour were ſettled at *Alexandria*: From which Fountains Knowledge came to the Reſt of the World, whereby GOD did make Way for the Knowledge of himſelf, to be further propagated by the Goſpel. To return to *Manetho*, How can he, a Writer of ſo late a Date, who had no *Egyptian* Records before him, be credited concerning his Dynaſties of 53535 Years (*a*); eſpecially ſince, as appears by *Syncellus* (*b*), *He took his Hiſtory from ſome Pillars in the Land of* Seriad, *in which they were inſcribed in the ſacred Dialect, by the firſt* Mercury Thoth, *and after the Flood were tranſlated out of the ſacred Dialect, into the* Greek *Tongue, in Hieroglyphick Characters, and are laid up in Books among the Reveſtries of the* Egyptian *Temple, by* Agathodæmon *the ſecond* Mercury, *the Father of* Tat. Can any Thing be liker a Fable than this? How could theſe Pillars ſtand and be legible after the Flood, which overthrew all Buildings and Monuments? How could *Manetho* tranſcribe *Dynaſties* for above 50000 Years from ſacred Inſcriptions of *Thoth*, who lived in the Beginning of the firſt *Dynaſtie*? Did he propheſy an intire Hiſtory of ſo many Years to come? How could this Hiſtory be tranſcribed from Hieroglyphick Characters, which are not Letters, but Repreſentations of Things? How could it be written in any Tongue, when it was written in Hieroglyphicks

(*a*) Origines ſacræ, pag. 36. (*b*) Apud Syncellum, pag. 40. inter ſcriptores Byzantinos.

glyphicks? Where is this Land of *Seriad? Joſephus Scaliger*, that learned and inquiſitive Man, ſays, *He knows not* (*a*) *how the ſecond* Mercury *or* Agathodæmon, *could tranſlate this Hiſtory into* Greek *ſo ſoon after the Flood, when the* Greek *Tongue was not then known, far leſs admitted into* Egypt. Tho *Manetho* be loſt, his *Dynaſties* are preſerved, being epitomized by *Julius Africanus*, from him tranſcribed by *Euſebius*, from him by *Georgius Syncellus* and others. But how little to be depended upon we have already ſeen. *Herodote* and *Diodorus Siculus* have ſome Account of *Egyptian* Affairs, which they learned from the Prieſts of that Country, who might eaſily impoſe on them, who had no Knowledge of the *Egyptian* Tongue. Theſe Authors have advanced ſeveral Contrarieties and Inconſiſtencies, as our learned Countryman, once my good Friend, has made appear (*b*). In ſhort, tho ſome great Men have made too much Noiſe concerning *Egyptian* Antiquities, yet what have we from them, but bare Names of Kings, and many of theſe fabulous, and ſome vaſt Pyramids and Labyrinths tranſmitted to Poſterity? The *Egyptians* had no Records, no Documents of any true Hiſtory, but thought it eaſy to deceive the *Greeks* with any fabulous Narration they pleaſed.

As to the *Chaldean* Antiquities, (where I ſhall add ſome Things concerning the *Egyptian*;) *Beroſus*

(*a*) Notæ in Euſeb. pag. 408. (*b*) Spicilegia antiq. Ægypt. cap. 15, 16.

roſus, who, as *Tatian*, an Author in the ſecond Century, tells (*a*), was a *Babylonian*, a Prieſt of *Jupiter Belus*, and lived in the Age of *Alexander* the Great, and dedicated three Books of *Chaldean* Hiſtory to *Antiochus* the Third after *Alexander*, who muſt be *Antiochus Soter*, and ſo wrote much about the ſame Time with *Manetho*. His Book is loſt, only ſome Fragments of it are preſerved by *Joſephus* (*b*), and *Euſebius* (*c*). Divine Providence has tranſmitted to us the Books of ſacred Scripture pure and intire; but as to theſe Books of *Sanchoniathon* the *Phenician*, *Manetho* the *Egyptian*, and *Beroſus* the *Chaldean*, they are all mangled and loſt; and tho they had been extant, were not of ſo great Antiquity, Authority nor Uſe. To return, *Beroſus* rivalled the *Egyptians* with Antiquities of vaſt Extent; for *Cicero* tells us (*d*), *The* Chaldeans *pretended to Accounts of* 47000 *Years, tho'*, ſays he, *they are to be condemned either of Folly, Impudence or Vanity; we judge they lie, and are not afraid of the Cenſure of ſubſequent Ages.* Indeed *Tully* is in the right; for they had no certain Records, knew nothing of the Origin of the World; and therefore imagined what they pleaſed. Hence roſe theſe vain Conteſts between the *Chaldeans*, *Scythians*, *Egyptians*, and *Ethiopians*, concerning the Antiquities of their ſeveral Nations, where none

(*a*) Tatianus Aſſyrius, pag. 171. printed with Juſtin, Edit. 1686. (*b*) Contra Appionem, Lib. 1. (*c*) De præp. Evang. Lib. 10. (*d*) De divinatione, Lib. 1. § 36.

none of them inſiſt upon Records, but upon ſeveral Probabilities, ariſing from the Nature of their Country, and the Climate they lived under. *Juſtin*, from *Trogus*, tells (*a*), *The* Egyptians *being defeat by theſe Arguments, the* Scythians *appeared to be the more ancient People.* Had they had any Records, *Pſammiticus* would not have been obliged to that ridiculous Way of deciding the Controverſy by his two Infants, bred up by a Shepherd, without Converſe with Men; concluding that the Language they ſpoke firſt, would manifeſt the great Antiquity of that Nation it belonged to. Accordingly the Word they firſt uttered being *Becos*, and ſignifying Bread in the *Phrygian* Tongue, theſe *Phrygians* were counted older than the *Egyptians* (*b*). Either *Herodote*, who tells this Story, was deceived, or the *Egyptians* yielded their Cauſe very eaſily; for 'tis more than probable the Infants had ſpoken none at all, had they not learned the inarticulate Voice of Goats they had more Converſe with, than Men. The Weakneſs of this Argument declares they had no Annals nor Hiſtory to prove their Antiquity by, in theſe Times, elſe they had appealed to theſe, rather than to ſuch ſtrange Means of Probation.

Moreover, the *Egyptians* and *Chaldeans* had no *Epocha's* of Chronology, no diſtinct Periods of Time, not ſo much as a fixed Account of their Year, uſing *Lunar* Years, ſometimes taking three or

(*a*) Hiſt. Lib. 2. cap. 1. (*b*) Herodot. Lib. 2. ab initio.

or four Months, and ſometimes one Month for a Year. *Diodorus Siculus*, who travelled into *Egypt*, and writes at large concerning their Affairs, tells (*a*), *That from* Oſiris *and* Iſis *to* Alexander's *Government, who built a City in* Egypt, *called by his own Name, are numbred by ſome* 10000 *Years, or, as others write, little leſs than* 23000. Afterwards he ſays (*b*), *The* Egyptian *Prieſts make a Computation from the Government of the* Sun, *to* Alexander's *paſſing into* Aſia, *of about* 23000 *Years. Moreover in their Fables 'tis ſaid, The moſt ancient of the Gods did reign* 1200, *but the later ones, not above* 300 *Years. Now ſince that Number of Years exceeds all Credit, ſome are not afraid to affirm, that of old the Motion of the Sun not being known, the Year was deſcrib'd by the Circuit of the Moon. Therefore, when the Year was of* 30 *Days, ſome might live a thouſand Years; ſince now when the Year conſiſts of twelve Months, not a few live above an hundred Years. The like may be ſaid of thoſe, who are reported to have reigned* 300 *Years, for in their Time the Year was complete in four Months, the Solar Year having as many Months in its Seaſons, Spring, Summer, and Winter.* Indeed the Year was ſcarce well fixed and regulated in the Heathen World, till the Time of *Julius Cæſar*. But of all Countries we are moſt uncertain of the *Egyptian* Year. If four Months be a ſhort Year, one Lunar Month is ſtill ſhorter; yet we are

(*a*) Bibl. Hiſt. Lib. 1. cap. 23. (*b*) Ibid. cap. 26.

are aſſured by Authors of good Credit, that in *Egypt* one Month was counted a Year. *Varro*, as cited by *Lactantius* (*a*), gives this Account of the great Age of ſome Men in ancient Times, who are ſuppoſed to have lived a thouſand Years, *That among the* Egyptians, *a Month is eſteemed a Year, That the Circuit of the Sun, through the twelve Signs, does not conſtitute their Year, but the Moon performing her Courſe in Thirty Days. Plutarch* tells (*b*), *That the* Egyptians *had at firſt but one Month, which afterwards they divided into four, according to the Seaſons of the Year. This ſeems to be the Reaſon, why they reckon ſo great a Number of Years, becauſe they count theſe Months inſtead of Years.* According to this Computation the *Egyptian Dynaſties* may be reduced to ſome nearer Proportion to Truth, of which Dr. *Stillingfleet* makes a Calculation (*c*). But among ſuch a confuſed Heap of Uncertainties, I humbly conceive 'tis difficult to find Truth. We muſt go to the Standard of the Word of GOD for it.

Now I proceed to take a little View of the *Greek* Antiquities. Tho' the *Romans*, and moſt of the Heathen World received their Learning from *Greece*, yet the *Greeks* themſelves have no Ground to boaſt of any great Antiquity. 'Tis agreed both among learned Heathens (*d*) and Chriſtians

(*a*) De origine erroris, Lib. 2. cap. 13. pag. m. 174. (*b*) Life of Numa, Engl. Edit. 1683, pag. 249. (*c*) Origines ſacræ, Lib. 1. cap. 5. (*d*) Herodot. Lib. 5. cap. 59. Diodorus Siculus, Lib. 3. cap. 67.

ſtians (*a*), that *Cadmus*, Son of *Agenor*, King of *Phenicia*, who went to *Beotia*, and built *Thebes*, or at leaſt the Caſtle called *Cadmea*, was the firſt who brought Letters into *Greece*. *Herodote* tells particularly (*b*), "That there were no Letters "in *Greece*, in his Opinion, till *Cadmus* brought "them, and that three old Inſcriptions were ex- "tant, in his Time, in *Phenician* Letters." Now Letters were known among the *Jews* long before this Time. *Moſes* makes Uſe of them as commonly known in his Days. *Job* appears, by his long Life, to have been before *Moſes*; yet his Book is written in the ſame Characters. He wiſhes (*c*), *Oh that my Words were now written, that they were printed in a Book.* 'Tis highly probable that this noble Art was before the Flood, or given by GOD to his Church ſoon after it. To diſcover the Novelty of the *Greek* Learning, the Queſtion is, When *Cadmus* lived, who firſt brought Letters into *Greece*. Now the *Greeks* have not any thing of greater Antiquity than the Wars of *Troy*; and I own 'tis not eaſy peremptorily to fix the Time, when things were done in that fabulous Age: But I conceive the Opinion of the learned *Theophilus* Biſhop of *Antioch*, who flouriſhed in the ſecond Century, probable (*d*), *That the* Trojan *War was about the Time, when* Solomon *built the Temple at* Jeruſalem. Our Country-

(*a*) Euſeb. præp. Evang. Lib. 10. cap. 5. (*b*) Loco citato. (*c*) Job xix. 23. (*d*) Ad Autolycum, Lib. 3. pag. m. 131. Edit. 1686, cum Juſtino Martyre.

man Mr. *Cooper* ſays (*a*), *Perhaps the Wars of* Troy *were later than* Rehoboam's *Days: For* Appian *in* Libyc. *ſays*, Dido (I think 'tis the *Phenicians*, *Zorus* and *Chariedon*) *built* Carthage 50 *Years before the Wars of* Troy. *Now* Carthage *was built* 851 *Years before* CHRIST, *ſo that by this Account of* Appian's, Troy *has been deſtroyed* 800 *Years before* CHRIST, 30 *Years almoſt before the firſt* Olympiad, *about* 50 *Years before* Rome *was built*, *namely*, *about the ninth Year of* Uzziah, *or* Azariah *King of* Judah, *the ninth from* Rehoboam; *to which may be accommodated* Diodorus, *placing the Deſtruction of* Troy *in the fifth King's Reign*, *as I take it after* Seſoſtris, viz. *in the Reign of* Proteus. 'Tis all one to our Point which of theſe Opinions be embraced. But if *Cadmus* about this Time brought Letters into *Greece*, their Learning can be of no great Antiquity. How can the *Greeks* give Account of ancient Times, when they had not ſo much as learned Letters, when the World was come to its Noon-tide?

Yea long after this, even to the firſt *Olympiad*, the Relations of the *Greeks* were accounted fabulous; they had not learned to ſpeak Truth when the World was above 3000 Years old. Beſide what Teſtimonies I have above adduced to prove this (*b*), I ſhall add that of *Euſebius*, who, from *Julius Africanus*, aſſures us (*c*), *There is nothing accurately*

(*a*) Eſſay on the Chronology of the World, pag. 79. (*b*) Supra, pag. 116, 117, 118. (*c*) Præp. Evang. Lib. 10. cap. 10. ab initio.

rately written in Hiſtory by the Greeks *before the* Olympiads; *all Things which are ſaid to have happened before that Time, are ſo confuſed, incoherent and inconſiſtent.* Tho' *Euſebius* and *Africanus* thus ſpeak, they had ſeen many *Greek* Hiſtorians, which are now loſt. If we look into the *Greek* Hiſtorians among the Pagans, we will find this further confirmed; and that even tho' the *Olympiads* be the beſt *Epocha* the *Greeks* afford us, yet they were not exactly calculated, nor to be depended upon. For *Plutarch* ſays, when ſpeaking of the Time when *Numa* flouriſhed, *That 'tis difficult to determine it: Nor can we (a) make any juſt Calculation from the Periods of the* Olympick *Games, which tho' lately publiſhed by one* Elias Hippia, *yet carry not ſufficient Force of Argument and Authority to render them authentick.* The beſt of the *Greek* Authors own, that it was impoſſible for them to write exactly of things of an old Date. *Thucydides*, who flouriſhed about the 88 *Olympiad*, that is, about 3526 Years from the Creation of the World, and is one of the moſt grave and impartial Hiſtorians *Greece* can boaſt of, begins his Story with that of the *Peloponneſian* War; *Becauſe*, ſays he (*b*), *the Matter that preceeds this, cannot now, through Length of Time, be accurately diſcovered, except by Conjecture*, Greece, *being not then famous either for War or other Matters, and the Country ſo called*

(*a*) Life of Numa, near the Beginning. (*b*) De bello Peloponneſiaco, Lib. 1. non longè ab initio.

was not well inhabited, but full of unquiet Stations; frequent and continual Removals, having no ſettled Commerce, nor Form of a Common-wealth. *Plutarch*, tho' a later Author, having writ in the Time of the Emperor *Trajan*, yet is a Hiſtorian of good Credit; he dares go no further back than the Time of *Theſeus*: *For*, ſays he (*a*), *as Hiſtorians, in their Geographical Deſcriptions of Countries, crowd into the furtheſt Parts of their Maps theſe Places that eſcape their Knowledge, with ſome ſuch Remarks in the Margin as theſe; All beyond is nothing but dry and deſert Sands, or unpaſſable Bogs, or* Scythian *Cold, or a frozen Sea; ſo in this Work of mine, wherein I have compared the Lives of the greateſt Men with one another, having run through that Time whereunto probable Reaſon could reach, and through which the Truth of the Hiſtory could paſs, I may very well ſay of theſe that are farther off, all beyond is nothing but monſtruous and tragical Fictions; there the Poets and there the Inventers of Fables dwell; nor is there any further to be expected deſerving of Credit, or that carries any Appearance of Truth.* I know not but ſome Part of the Story of *Theſeus* reſembles the Fable; but this learned inquiſitive Author plainly owns all beyond it to be monſtrous and tragical Fictions.

'Tis true there are ſome old *Greek* Hiſtorians loſt, whoſe Names I need not repete; the Curious may find them in the learned *Voſſius*, *de hiſtoricis*

(*a*) Life of Theſeus, at the Beginning.

ſtoricis Græcis: But even theſe loſt Hiſtories do not much exceed the Times of *Cyrus* and *Cambyſes*, Kings of *Perſia*, as the ſame *Voſſius* demonſtrates. Of ſome of theſe Books we have nothing but the bare Names; as to others, by the Titles of them that are preſerved, we may conceive, had they been ſaved from the general Shipwrack, we might have known ſomething more of the Origin of the Cities in *Greece*, and the Genealogies of their Gods; but no Matter of Fact, of general Concern, before the *Perſian* War. Their Poets were the moſt ancient Writers *Greece* can boaſt of, as *Orpheus*, *Muſæus*, *Arion*, *Amphion* of *Thebes*, and after them, *Homer*, *Heſiod*, and others: But even all theſe flouriſhed after the Beginning of the *Olympiads*, and took a boundleſs Liberty to vent Fables and debauch the Age. *Clemens* of *Alexandria* very juſtly remarks concerning them (*a*), *That under Pretence of Muſick and Poetry, they corrupted the Lives of Men, and by a kind of artificial Magick drew them on to the Practice of Idolatry.* So that upon the whole, all the Antiquities of *Greece* upon Record are many Hundreds of Years after *Moſes*. What of them is before the *Peloponneſian* War, is fabulous, and none of them ever to be compared with any Part of ſacred Scripture.

As to the Antiquities of the *Romans*, they acknowledge that *Greece* had every kind of Learn-

(*a*) Protrepticon, non longè ab initio.

ing before them; that there was nothing like a Poem known among them till the Year 410 after the building of *Rome*, when *Livius* publiſhed a Fable (*a*). The Story of the *Aborigenes*, of *Æneas* and his Deſcendents, they look upon as fictitious, as the proper Subject for Poets to divert their Fancy with, who might contrive about theſe ancient Times as they pleaſed; they, as well as other Nations, wanting Divine Revelation, knew nothing of the Beginning of Time, or Origin of the World, as before proved (*b*). Hence, even *Cicero* ſpeaks of theſe who had died 100000 Years before his Time (*c*). If this learned Orator had underſtood any thing of the Origin of the World, he would have known, that there had not been by far ſo many Years from the Creation of Man and the Beginning of Time. But the Date the *Romans* inſiſt upon, is from the building of *Rome*, which is commonly reckoned on the firſt Year of the ſeventh *Olympiad*, that is, after the Creation of the World 3198 (*d*), before the Birth of CHRIST 750 Years. Tho' this be no ancient Record, when compared with theſe of the *Jews*, yet even as to a conſiderable Part of that Time, *viz.* from the building of *Rome* to the Expulſion of the Kings, and erecting the Conſular State, which is reckoned 254 Years, they had no certain Documents. *Plutarch* owns this, when he

(*a*) Ciceronis Tuſc. quæſt. Lib. 1. § 3. (*b*) See Pag. 116, 117, 118. (*c*) Tuſc. quæſt. Lib. 1. § 9. (*d*) Helvicus's Chronological Tables.

he ſays (*a*), *Tho' many noble Families of* Rome *derive their Original from* Numa Pompilius, *yet there is great Diverſity of Hiſtorians concerning that Time in which he reigned.* A certain Writer called *Clodius*, in a Book of his of paſt Times, avers, *That the ancient Regiſters of* Rome *were loſt, when that City was ſacked by the* Gauls, *and that theſe which are now extant, are counterfeited to flatter and ſerve the Humour of ſome great Men, who are pleaſed to have their Pedigree derived from ſome ancient and noble Lineage; tho' in Reality that Family hath no Relation to them.* In ſhort, the *Romans* had no Documents for their Hiſtory and Chronology before the Cenſors Tables and the *Faſti Conſulares*, which could not be, till theſe Offices were erected, after the Expulſion of the Kings.

As to the Antiquities of the *Scythians*, or other barbarous Nations, they had no Learning, no Monuments, no written Hiſtory before the ſpreading of Chriſtianity. We know nothing about them, except what the *Greeks* or *Romans* are pleaſed to tell us, who ſtill extolled themſelves, and contemned others; and therefore 'tis difficult to believe them concerning their Neighbours. But ſince theſe Nations had no Learning nor Hiſtory, till the Time that Religion and Learning were propagated among them in the Days of the Goſpel, we are no further concerned with them in this Enquiry.

(*a*) Life of Numa, at the Beginning.

What has been ſaid does demonſtrate, how ſmall Light we can have from the Heathen World for any ancient Hiſtory, till after the Beginning of the *Perſian* Empire, that is, till the ſacred Hiſtory of the Old Teſtament end, and that Revelation to the *Jewiſh* Church was ſhut up by *Malachy*, the laſt of the Prophets. A great Part alſo of the Heathen Learning has been ſtoln or borrowed from the *Jews*, as we have before diſcovered (*a*), and as has been more fully proved by others (*b*), to whoſe Labours I ſhall not add.

In the *laſt* Place, ſince the remote Parts of the World have been made known to us by Navigation and Commerce, ſome Travellers do report ſtrange Things concerning the Antiquities of *China*. But the *Chineſe* themſelves confeſs their Antiquities are in great Part fabulous (*c*); That their moſt ancient Books were in Hieroglyphicks; that their Numbers in Computation were miſtaken, or Months put for Years. Of what Antiquity ſoever their firſt Writers were, there is little Credit to be given to the Books now remaining, ſince that general Deſtruction of all the ancient Books by the Emperor *Xi-Hoam-ti*, who lived about 200 Years before CHRIST. He commanded all the Monuments of Antiquity among them to be deſtroyed, relating either to Hiſtory or

(*a*) Above pag. 73, 74. (*b*) Euſebius de Præpar. Evangel. lib. decimo per totum, Bochart, Gale's Court of the Gentiles, Grotius de veritate, *&c.* (*c*) Martinii Hiſt. Sinica, lib. 1, 2. Præfatio P. Couplet. in Confucium.

or Philoſophy, eſpecially the Books of *Confucius*, and killed many of their learned Men. Tho' the *Chineſe* magnified their Skill in Aſtronomy to the *Europeans* (*a*), and deſcribed their Emperors Obſervatory, as moſt complete; yet upon a View thereof, it appeared very inconſiderable; the Inſtruments were found uſeleſs, and new ones placed in their Room by the Direction of Father *Verbieſt*. They could not ſo much as make a Calendar, their Tables of Eclipſes were ſo uncorrect, as they could not foretell when that of the Sun ſhould happen, and their Rules for calculating of them were all falſe. From the whole, it appears that the ſacred Antiquity of the Holy Scriptures, is only real, and true and infallible, the Pretences to it among other Nations are fabulous and uncertain.

The Divine Authority of the Books of *Moſes*, and of the whole ſacred Scripture, is abundantly confirmed by what is already advanced; but ſince 'tis uſual to recommend the Authority of ancient Writers, by the Teſtimony of others, who have lived as near as can be found, to their Time, the Books of *Moſes* are not deſtitute of this collateral Proof, as I before named it (*b*). The moſt ancient Witers quote them with great Veneration, from them they borrow their Laws, and tranſcribe many Matters of Fact. This is not only done by Chriſtians and *Jews*, on whoſe Teſtimony

(*a*) Le Compte Memoirs pag. 64. 71, 464. Jenkyns Reaſonableneſs of Chriſtian Religion, vol. 1. pag. 32 & ſeqq. (*b*) Above pag. 131.

ſtimony I do not now inſiſt, but even by Heathens. 'Tis not ſtrange that ſeveral *Greek* and *Latin* Authors have ſaid very little of a People with whom they had no Converſe, who loved not them nor their Religion, yet ſome of theſe have wrote concerning the *Jews*, as will appear by the Sequel. This Subject has been largely handled by others, I ſhall only glean a few Paſſages that ſeem convincing, and conclude this Point concerning the Authority of the Books of *Moſes*. *Joſephus* (*a*) and *Euſebius* (*b*) have left us the Teſtimonies of many Heathen Authors to this Purpoſe. The Books they cite are moſt of them now loſt, only theſe Fragments they have quoted are preſerved. Thus *Numenius*, a *Pythagorean*, tells (*c*) of *Jannes* and *Jambres*, Magicians in *Egypt*, who were choſen to oppoſe *Muſæus* or *Moſes*, his Prayers being very powerful with GOD, and to deliver *Egypt* from theſe Calamities he had inflicted. *Joſephus* informs us of ſeveral Heathen Authors, who had writ concerning the Flood of *Noah* (*d*), as *Mnaſeas*, *Nicolaus Damaſcenus*, *Manetho*, *Beroſus*, *Hecatæus*, *Hellanicus*, and *Acuſilaus*. *Euſebius* produces a Fragment of *Abydenus*, who tells (*e*), *After theſe Kings governed others, and then* Siſithrus, *to whom* Saturn *ſignified there was a great deal of Rain to be on the* 15*th of the Month* Deſius, *and commanded him to hide all Letters at* Heliopolis *in* Siparis. *He, in Obedience to theſe*

(*a*) In Antiquitatibus & contra Appionem. (*b*) De præp. Evang. lib. 9. per totum. (*c*) Apud Euſeb. de præpar. lib. 9. cap. 7, 8. (*d*) Antiq. lib. 1. cap. 8. (*e*) De Præp. Evang. lib. 9. cap. 12.

theſe Commands, ſailed to Armenia, *and found it true that was foretold, on the third Day after the Tempeſt was ceaſed, he ſent out Birds to try if they could find any Earth dry; when they found nothing but Sea, they returned to* Siſithrus, *who ſent out others. At laſt he had his Deſign, the Birds returned loaded with Slime. The Gods took* Siſithrus *from the World, and the Ship arrived at* Armenia, *where the People took Chips of the Wood, and carried it like Amulets about their Necks.* Any Body may here diſcover the Story of *Noah*, tho' under another Name. The ſame *Abydenus* writes of the Tower of *Babylon*, and the Confuſion of Languages (*a*). *Beroſus* the *Chaldean* writes of *Abraham*. *Hecatæus* wrote a whole Book concerning him, and *Nicolaus Damaſcenus* calls him King at *Damaſcus* (*b*); That the whole Country was famous for his Sake; that a Village is ſhewn where he lodged; that when a Famine was in the Land of *Canaan*, he went to *Egypt*, and taught the *Egyptians* Arithmetick and Aſtrology. *Eupolemus*, commended by *Alexander Polyhiſtor*, ſpeaks alſo of him (*c*), and tells, Abraham *excelled all Men in his Time, for Wiſdom and Piety; That when the* Armenians *had overcome the* Phenicians, *and made his Nephew their Priſoner, he with a Retinue of his Servants ſubdued the Conquerors;—— and being entertained at* Argarize, Melchiſedeck *Prieſt of the moſt High* GOD, *who reigned there, ſent him Gifts.*

(*a*) Ibid cap. 14. (*b*) Ibid. cap. 16. (*c*) Ibid. cap. 17.

Gifts. *Melo* cited by *Alexander Polyhiſtor*, tells, (*a*) *That* Abraham *had one Son by his lawful Wife, whom he called,* Γέλως, *Laughter;* —— *that he was commanded of* GOD *to offer his Son* Iſaac *a Burnt-Offering; that he carried the Boy with him to the Top of a Mountain, where he kindled a Fire, and laid* Iſaac *upon it; but when he was going to kill him, an Angel reſtrained him, a Ram being preſented for a Sacrifice, he offered the ſame inſtead of his Son.* *Demetrius*, cited by the ſame *Polyhiſtor* (*b*), tells the whole Story of *Jacob*'s going to *Charran* in *Meſopotamia*, marrying *Rachel* and *Leah*, having twelve Sons, and one Daughter *Dinah*; of *Joſeph*'s being ſold into *Egypt*, and moſt of what happened him there. From *Artapanus* (*c*), we have a further Account of *Joſeph*; from *Ariſteas* of *Job* (*d*); from *Eupolemus* and *Artapanus* of *Moſes* (*e*), of the Plagues in *Egypt*, of his bringing the People through the Red Sea, when the *Egyptians* were drowned. But we are to credit the Word of GOD rather than *Eupolemus*, when he differs from it. The Poet *Ezekielus* (*f*) has a poetical Narration of the ſame Things, with ſome of the Miracles done by *Moſes* in the Wilderneſs. I would tranſcribe almoſt the whole Ninth Book of *Euſebius*'s Goſpel-Preparation, if I ſhould inſert the whole Teſtimonies to this Purpoſe. *Joſephus* in his

(*a*) Apud Euſeb. de præp. Evang. lib. 9. cap. 19. (*b*) Ibidem cap. 21. (*c*) Ibid. cap. 23. (*d*) Ibid. cap. 25. (*e*) Ibid. cap. 26, 27. (*f*) Ibid. cap. 28, 29.

his Books againſt *Appion*, has other Teſtimonies from profane Authors confirming the *Moſaick* Hiſtory, where he alſo vindicates the *Jews* from the Reproaches caſt upon them by the Heathen. That the *Athenians* borrowed ſeveral Laws from the *Jews*, and the *Romans* from theſe *Greeks*, has been proved by the learned *Grotius* (*a*).

Many of the Authors cited by *Joſephus*, *Euſebius* and ſome others of the primitive Fathers, to confirm the *Moſaick* Hiſtory againſt the Heathens, being now loſt, in the general Shipwrack of ancient Books in the barbarous Ages, to the great Loſs of the learned World; theſe Fragments that are preſerved ſhould be the more valued by us. But I ſhall now offer a few Teſtimonies from Heathen Authors, that to this Day remain more entire. *Diodorus Siculus* ſays (*b*), *Among the* Jews, Moſes *pretends that the God* JAO *was the Author of his Laws.* By *Jao* here we may underſtand JEHOVAH, who is indeed the Author of the Laws *Moſes* gave to the *Jews*. The ſame Author, in his Fortieth or laſt Book, (of which there are only ſome *Eclogæ* or Fragments remaining; for of Forty Books he wrote, only Fifteen remain entire;) being there to diſcourſe of the War with the *Jews*, begins with their Origin. According to him (*c*), *They were driven out of* Egypt *for ſome infectious Diſeaſe*, (which is a com-

(*a*) De jure belli cap. 1. § 12. De veritate religionis lib. 1. § 15. in notis pag. m. 15. (*b*) Bibl. Hiſtoric. lib. 1. cap 94. (*c*) Bibliotheça hiſtorica lib. ult. pag. m. 1190.

common Calumny of the Heathens) *and,* ſays he, *the greateſt Part of them came into that Country now called* Judea, *at that Time a Deſart. The Leader of that Colony was* Moſes, *a wiſe and couragious Man. He having taken Poſſeſſion of the Country, built ſeveral Towns, and* Jeruſalem *the moſt famous of them all; and a Temple, which is by them held in great Veneration. He taught them the Honour and Ceremonies due to* GOD; *gave Laws to their Republick, and reduced them into Order; he divided the Multitude into twelve Tribes, becauſe he conceived this Number moſt perfect, and conform to the Months of the Year. But he appointed no Image nor Statue of the Gods, becauſe* GOD *has no humane Shape, but judged the Heavens that ſurround the Earth to be the only* GOD, *and to have all under their Power. He appointed the Rites for their Sacrifices, and Rules for their Manners, ſo as they might be different from other Nations. He made Choice of the beſt Men to govern that People, formed into a Body. The Prieſts were conſtantly to attend the Temple, and perform the Worſhip and Sacrifices. To determine their important Affairs, he gave them Judges, and committed to them the Care of the Laws; and therefore they ſay the* Jews *never had a King. But the Care and Authority of governing this Multitude was committed always to one who excelled among the Prieſts in Knowledge and Vertue; him they call the High Prieſt, and eſteem him as the Interpreter of the Will and Meſſages of* GOD.

GOD. *He in their publick Meetings gives Commands; and the* Jews *are ſo obedient, that proſtrate to the Ground they adore him, when expounding the Oracles of* GOD. *In the End of their Laws it is ſaid,* Moſes *the Meſſenger of* GOD *ſays theſe Things to the* Jews.——— This, and ſome more to this Purpoſe, has *Diodorus*, where every Body who knows the ſacred Hiſtory may underſtand how far he errs, and how falſe his Narrative is. But he was not at Pains to conſult the Scriptures, which long before his Time were tranſlated by the Seventy Interpreters, but took his Account from common Tradition, which is always ready to deceive, or from Authors not to be credited.

The like Miſtakes we may find in *Juſtin*, the Compendizer of *Trogus Pompeius*. I ſhall not trouble the Reader with the whole, the Book is in many Hands; but the Sum of his Narrative concerning the *Jews*, may be rendred thus in *Engliſh* (*a*), *The Origin of the* Jews, ſays he, *is from* Damaſcus, *a noble City in* Syria, *which Town was ſo called from* Damaſcus *a King there, in Honour of whom the* Syrians *employed the Sepulchre of his Wife* Ariathes *for a Temple, and counted her a Goddeſs. After* Damaſcus, Azelus, Adores, Abraham *and* Iſrahel *were Kings, the happy Progeny of ten Sons made* Iſrahel *more famous than his Anceſtors; therefore the People were divided into ten*

(*a*) Juſtin lib. 36. cap. 2.

ten Kingdoms, and all called Jews, *from* Juda, *who died after the Diviſion. He commanded his Memory to be adored. His Portion did accreſce to the reſt.* Joſeph *was the youngeſt of the Brethren, they being jealous of his excellent Genius, ſecretly ſold him to Merchants, who were Strangers, by whom he was carried into* Egypt, *where having learned magical Arts, by his great Capacity he ſoon became dear to the King; for he underſtood Prodigies, and was the firſt who did interpret Dreams; neither was there any Thing Divine or Humane but what he underſtood. He forſaw the Barrenneſs of the Land many Years before it happened. All* Egypt *would have periſhed by Famine, if the King, by his Advice, had not ordered the Corn to be laid up for many Years; and his Advice was eſteemed, not as the Word of a Man, but as the Oracle of GOD.* Moſes *was his Son, who inherited his Father's Knowledge, and was very beautiful; but the* Egyptians *pereceiving them ſcabbed, by the Advice of the Oracle, that the Infection might not ſpread, drove him with theſe ſick People out of* Egypt. *He being Leader to theſe Fugitives, ſtole away the ſacred Things of* Egypt, *which when the* Egyptians *ſought to recover by Arms, they were obliged by Reaſon of Tempeſts to return home. Therefore* Moſes *having got into his native Country of* Damaſcus, *poſſeſſes himſelf of Mount* Sinai, *where he with his People being weary with Seven Days faſting through the Deſarts of* Arabia, *he called the Seventh Day, according to*

the

the Cuſtom of his Country, the Sabbath, *and conſecrated it for ever for a Faſt; becauſe that Day put an End to their Hunger and wandring, and becauſe they remembred that for Fear of the Contagion they were driven from* Egypt. *Leſt they ſhould be hated by the Natives of the Land, for the ſame Cauſe, they took Care of Commerce with Strangers, which ſoon turned to a Part of their Religion and Diſciplin:. After* Moſes, *his Son* Aruas, *a Prieſt in the* Egyptian *Religion, was created their King. Hence it became cuſtomary among the* Jews *to have the ſame Perſon King and Prieſt, by whoſe Juſtice and Religion they encreaſed to a great Degree.* Thus ſpeaks *Juſtin.* In which Narrative, as alſo in the following Chapter, which I have not tranſlated, any Body may ſee Abundance of Errors, almoſt as many as Words or Sentences. Whatever Truth is in it, muſt be from the Bible, which he or his Author might ſee, and from which probably he had his Relation, tho' he has blended it with Fables. *Trogus Pompeius*, who wrote the Hiſtory which *Juſtin* epitomized, was a Retainer (*a*) in the Family of the great *Pompey*, who conquered *Judea.* In the Expedition of his Maſter, without Doubt he picked up the imperfect Relations of the *Jews*, or mixed the true Hiſtory with the fabulous Reports of ſome neighbouring Gentiles. The Scripture Hiſtory muſt then regulate the Report. If any Body were to look to

(*a*) Nichol's Conference with a Theiſt, Part 2. pag. 121.

the Hiſtory of the Reformation, would they not believe Doctor *Burnet*, who has ſearched the Records, and wrote with Care, rather than *Varillas*, a *French* Papiſt, who has picked up his Narrative from Popiſh Authors, to throw Dirt on the Reformation?

Cornelius Tacitus has alſo the Story concerning the Origin of the *Jews*, where are as many Falſhoods, and as injurious to that People, as in theſe of *Diodorus Siculus* and *Juſtin*; only ſome Grains of Truth may be drawn from their Rubbiſh. *Tacitus* being to write the Wars of *Veſpaſian* and *Titus* in *Judæa* tells (*a*), *That in the Reign of* Iſis, *an over-grown Multitude of* Jews *in* Egypt, *under the Conduct of* Hieroſolymus *and* Judæus, *did diſcharge themſelves into neighbouring Countries.* —— *That* Moſes, *one of theſe baniſhed People, did tell them, that they could expect no Help either from Gods or Men, being forſaken of both, and therefore ought to truſt him as a Leader ſent from Heaven.* ——*They conſented to him and began their Journey, not knowing whether they went; but nothing troubled them ſo much as Want of Water.* —— Moſes, *that he might ſecure this People for ever to his Intereſt, gave them new Rites, contrary to theſe of all Mortals. All Things are profane to them, which we account ſacred, and are permitted to them, which to us are forbidden.* —— *They*

(*a*) Hiſtor. lib. v. non longè ab initio.

—— *They kill the Ram, in Reproach of* Jupiter Hammon, *and ſacrifice the Bullock, which the* Egyptians *worſhip under the Name of* Apis. *They abſtain from Swines Fleſh, becauſe they were once troubled with the Scab, to which that Beaſt is obnoxious.* —— *On the ſeventh Day they think fit to be idle, becauſe that Day put an End to their Labour; and, to flatter their Lazineſs, they reſt on the ſeventh Year.* —— *They circumciſe their Genitals, that they may be known by this to be different from other People.* —— *The* Egyptians *worſhip many Beaſts and compounded Shapes, but the* Jews *know none but one ſpiritual Being, as their* GOD, *and count them profane who worſhip Images made of vile Matter, in the Likeneſs of Men. That this great eternal* GOD *is unchangeable and immortal, and therefore they have no Images in their Cities, nor in their Temples.* —— *That Flattery or Honour is not given to Kings or Emperors.* —— *Their Country abounds with Palm-trees very tall and beautiful.* —— *Their chief Mountain is* Lebanon ; *and which is ſtrange in ſuch a hot Country; it is dark, and covered with Snow. From hence proceeds the River* Jordan, *which does not run into the Sea, but paſſes through a Lake or two, and ſinks into the third, which is a great Lake or Sea, but of a peſtiferous Smell; whoſe Waves are not toſſed with Wind, nor does Fiſh ſwim in it, nor Fowls frequent its Waters,* &c.

Plutarch diſcourſes (*a*) of the *Jews* abſtaining from Swines Fleſh, and gives odd Reaſons for it. --- He ſpeaks of their Feaſt of Tabernacles, where they perform *Bacchanals*, or Rites in Honour of *Bacchus*. *For*, ſays he, *they uſe little Trumpets to invocate their God, as the* Argives *in their* Bacchanal *Solemnities; then come others playing on Harps and Lutes, whom they call* Levites; *a Name derived from* Lyæus, *a Sirname of* Bacchus. —— *Their Feaſt of Sabbaths*, ſays he, *is not diſagreeable to* Bacchus. —— *They ſolemniſe the Sabbaths with mutual Feaſting and Drinking of Wine, till they be intoxicated.* Where he contradicts not only the Truth, but alſo *Tacitus* (*b*), who before him wrote, that the Rites of the *Jews* noway agree to *Bacchus*. *Plutarch* alſo tells (*c*), *That the* Jews *High-Prieſt, when he goes abroad, uſes a Mitre on his Head; that he is cloathed with a Veſture of Hag-ſkin, wrought richly with Gold; arrayed alſo in a long Robe down to his Feet, with many little Bells hanging down about the Border and Skirt of the Robe, which gingle and ring as he goes.* —— *That in their Oblations they offer no Honey.* Theſe things are without Doubt ſtoln from the Books of *Moſes*, tho' the Heathens have adulterated what they ſpeak about them with many Fables and Falſhoods.

(*a*) Sympoſiac. Lib. 4. quæſt. 5. (*b*) Tacitus loco modò citato. (*c*) Plutarch. ubi ſupra.

hoods. Even *Juvenal* tells (*a*), *That ſome* (meaning the *Jews*,) *fear the Sabbaths; they worſhip nothing but the Clouds and the* GOD *of Heaven; they no more eat Swine's Fleſh than Man's, from which their circumciſed Fathers abſtained; that contemning the* Roman *Laws, they learn the* Jewiſh, *and obſerve with religious Fear whatever* Moſes *delivered in his hidden Book* I might cite *Strabo* (*b*), and many other Heathen Authors, concerning *Moſes* and the *Jews:* Theſe who are curious may ſee abundance of Quotations to this Purpoſe, in the Books named at the Foot of the Page (*c*). What I have already advanced is ſufficient to prove what I aſſerted, in my Entry on this Argument, That the Books of *Moſes* were held in great Veneration, even by ancient Heathen Writers. From them they borrow many Laws, and tranſcribe many Paſſages and Matters of Fact; and therefore *Moſes* is not deſtitute of

(*a*) Juvenal. Satyr. 14. Ver. 96. & ſeqq.

——Metuentem Sabbata patrem,
Nil præter nubes, & cœli numen adorant:
Nec diſtare putant humanâ carne ſuillam,
Quâ pater abſtinuit: mox & præputia ponunt:
Romanas autem ſoliti contemnere leges,
Judaicum ediſcunt, & ſervant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moſes.

(*b*) Strabo Lib. 16. (*c*) Euſebius de præp. Evang. ſpeciatim, Lib. 9, 10. Clemens Alex. Protrepticon, Stromata. Auguſtin. de civitate Dei. Cyrillus contra Julianum. Joſephus contra Appionem. Huetii Demon. Evangelica, ſpeciatim, Prop. 4. cap. 2. pag. m. 51 ad 68. Grotius de veritate, &c. Lib. 1. in notis ad § 15, --- 18. à pag. 23 ad 66. Jameſon's Spicilegia, cap. 8, 9. à pag. 153 ad 212.

Proof, from Teſtimonies of his Adverſaries, who neither loved him nor his Religion; which confirms his Authority.

The Holy Scriptures being already proved to be a Revelation worthy of GOD, and given by him, and the Authority of the Books of *Moſes* ſo fully eſtabliſhed, that there can be no Cheat nor Falſhood in them; the Divine Authority of all the other Books of the Old Teſtament may be thus further demonſtrated. *Firſt*, The Doctrine is the very ſame with what is contained in the Books of *Moſes*, both as to the Rule and Sanction of the Moral Law, and alſo as to the Ordinances of Worſhip; all tending to engage that People, and others after them, to the careful and conſtant Obſervance of the Law, for promoting the Honour of GOD, the Creator of Heaven and Earth, and Good of Mankind. The Truth whereof is obvious to any, who, with Underſtanding, reads the other Books of the Old Teſtament, and compares them with the Books of *Moſes*; the Doctrinal Part of them being only an Explication of the Laws of *Moſes*, and of the Prophecies uttered by him, with Exhortations and Promiſes to Obedience, and Denunciations of Wrath, to fright from the Breach of the Divine Law. *Secondly*, The Hiſtory of the Miracles and Matters of Fact appears to be true, becauſe theſe Books have been received as the Word of GOD, containing true Matter of Fact, Doctrine and Hiſtory, and have been owned as the Word of

GOD

GOD by the *Jews;* which could not have been, had they been a Forgery and Falſhood. The ſame Reaſons, which prove that the Books of *Moſes* could not have been received by them, had they been forged, have more Force in this Caſe, in regard they had the Books of *Moſes*, whereby to try all new Revelations pretending to have been from GOD. They had alſo an uninterrupted Succeſſion of High-Prieſts, who could give an infallible Deciſion by *Urim* and *Thummim* in all ſuch Matters; and a Succeſſion of Prophets extraordinarly raiſed up, at leaſt one or more in every Age, from *Moſes* to *Malachy*; of which Number were all the Writers of the other Books of the Old Teſtament. Many of them wrought ſignal Miracles in the View of the whole Nation, Princes and People; as, *Samuel*, *Elijah*, *Eliſha*, *David*, *Solomon*, *Iſaiah*, *Jeremiah*, &c. Alſo there are recorded many remarkable Acts of GOD's wonderful Mercies to that People, when obedient; and terrible Judgments upon them, when diſobedient. All which do declare how impoſſible it was for any Perſon to have forged all, or any of theſe Books, and impoſed them on that People, who were ſo unwilling to obey the Commandments of GOD revealed to them. For, by theſe Books, the *Jews* Unthankfulneſs to GOD, and their Rebellion againſt him, with the Judgments he inflicted upon them, their Kings and Prieſts, for the ſame, are revealed to the View of all Men. The Evidence then of Divine Au-

thority perſwaded the *Jews* to receive them, as being ſent of GOD to reprove them for their Sin, and to encourage them to their Duty; and the ſame may perſwade all Men to the End of the World, that theſe Books came from GOD, to advance theſe noble Purpoſes. *Thirdly*, The Arguments which I have before advanced, to prove that the Scriptures are a Revelation given by GOD, for the Good of his Church (*a*), do all hold concerning theſe Books after *Moſes*, from the Beginning of *Joſhua* to the End of *Malachy*. There true Doctrine ſhines. There are the Manifeſtations of Divine Power, by working Miracles. There are the moſt certain and infallible Hiſtory and Chronology of the Church of GOD, and the World, for many Ages. There the Harmony of inſpired Writers, tho' in different Ages and Places, do declare, that the Scriptures are all given by the ſame Spirit of GOD. There are Prophecies, proceeding from infinite Knowledge and Wiſdom, exactly accompliſhed. Where can we find ſuch Predictions, as in *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and the reſt of the Prophets, where the Event does exactly anſwer what is foretold? Here the Experience of *David* in the Pſalms, of *Job* in his Book, do exactly correſpond with theſe of the People of GOD in all Ages, becauſe GOD, who indited this Word, knew infallibly what would be the Caſe of his People

(*a*) See pag. 97 to 130.

People to the End of the World. Here the brighteſt Diſcoveries of the Vanity of the World in the Book of *Eccleſiaſtes*, and the wiſeſt Precepts to conduct humane Life in the Book of *Proverbs*, beyond what any of the Heathen Moraliſts could pretend to. They could never enforce their Precepts with ſuch an encouraging Proſpect of Rewards, nor with ſuch a terrible View of Puniſhments, as theſe ſacred Books plainly diſcover. All theſe things do loudly proclaim the Divine Authority of theſe Books; that there is no Cheat in them, but that they are ſent of GOD to be a Rule to his Church in all Ages.

Fourthly, The Civil Hiſtory of the World confirms the Certainty of the Matters of Fact related in theſe Books of the Old Teſtament. Had the Heathens any accurate Hiſtory of theſe Times, we ſhould be at no Loſs to adduce Teſtimonies to prove this; but it has already been made evident, that the moſt ancient Hiſtorians of the *Gentiles* that now remain, did not begin to write, till ſome Time after the Commencement of the *Perſian* Empire, that is, till the Canon of the Old Teſtament was cloſed by *Malachy*, the laſt of the Prophets. The Heathens alſo hated the *Jews*, and had little or no Commerce with them. We can therefore expect but very imperfect Hints of their Affairs from them; yet I ſhall adduce a few, ſuch as offer. *Euſebius* cites the Book of *Eupolemus*, concerning the Prophecy of *Eli-*

as (*a*), ſaying, Moſes *did the Office of a Prophet forty Years; to him ſucceeded* Jeſus *the Son of* Naue, *who executed that Office thirty Years, and lived till he was a Hundred and ten; by him the Tabernacle was fixed in* Shiloh. *After him was* Samuel *the Prophet; and after him* Saul *was made King by the Command of* GOD: *He died in the twenty firſt Year of his Reign. To him ſucceeded* David *his Son, who overcame the* Syrians *at* Euphrates, *and the City* Comagene, *with the* Syrians *and* Phenicians *in* Gileadene. *He alſo fought againſt the* Idumeans, Ammonites, Moabites, Itureans, Nabatheans, *and* Nabdeans; *alſo againſt* Suron *King of* Tyre, *and obliged all of them, in Time to come, to pay Tribute to the* Jews: *But he made a Covenant with* Vaphres *King of* Egypt. *When he earneſtly deſired to build a Temple to* GOD, *and aſked where the Altar ſhould be erected: Suddenly an Angel told him, It muſt be above* Jeruſalem. *But he was prohibited to build this Temple, becauſe he was a bloody Man, who had ſpent ſeveral Years in Wars. The Angel's Name was* Dianathan, *by whom* David *was ordered to leave the Care of building the Temple to his Son. He prepared Gold, Silver, Braſs, Stones, Cypreſs, and Cedar-Wood.* David *alſo cauſed build Ships at* Achan, *a City in* Arabia, *and ſent Men ſkilled in Metals to* Urphe, *an Iſland in the Red-Sea, abounding with Gold-Mines, who brought thence much*

(*a*) De præp. Evang. Lib. 9. cap. 30.

much Gold into Judea. David *having reigned forty Years, left the Kingdom to his Son* Solomon, *of twelve Years of Age, before* Heli *the High-Prieſt and twelve Princes of the People, with the Gold, Silver, Stones, Cypreſs, and Cedar-Wood.* Solomon *aſſumed the Government after his Father's Death, and ſent a Letter to* Vaphres, *King of* Egypt *for Work-men to build the Temple.* The Form of the Letter, with *Vaphres* favourable Anſwer, *Solomon's* Letter to *Suron* King of *Tyre, Sidon,* and *Phenicia, Suron's* (called in Scripture *Hiram's*) Anſwer with an Account of the Structure of the Temple, and the reſt of *Solomon's* Buildings and Actings, not unlike to what is in the Bible, we have from *Eupolemus*, preſerved by *Euſebius* (*a*). The ſame *Eupolemus*, and from him *Polyhiſtor*, tells us (*b*), *That in the Reign of* Joakim *lived* Jeremiah *the Prophet, who finding the* Jews *offering Sacrifice to a golden Idol of* Baal, *told them of a dreadful Calamity that would come upon them. And* Nebuchadnezzar *King of* Babylon, *as foretold by* Jeremiah *the Prophet, came againſt* Judea, *deſtroyed the whole Country, took the City* Jeruſalem, *made the King* Joakim *Priſoner, and ſeiſed all the Gold, Silver and Braſs which was in the Temple, and ſent it to* Babylon, *except the Ark and Tables in it, which remained under the Cuſtody of* Jeremiah. In the ſame Book of *Euſebius* (*c*) we have a large Account from

(*a*) De præp. Evang. Lib. 9. cap. 31, 32, 33, 34. (*b*) Ibid. cap. 39. (*c*) Cap. 40, 41.

from *Beroſus* and *Abydenus* of *Nebuchadnezzar*, and his Succeſſors Kings of *Babylon*.

Joſephus from *Dius* and *Menander*, who tranſlated the *Tyrian* Annals from the *Phenician* into the *Greek* Tongue, gives an Account of the friendly Correſpondence by Letters (*a*) betwixt *Hiram* King of *Tyre*, the Son of *Abibalus*, and *Solomon*, and how the Letter anſwered the Doubts, Problems and Queſtions of the former, explaining them to his Satisfaction, according to his Knowledge, which was extraordinary. *Joſephus* alſo from the ſame *Menander*, has a ſhort Hiſtory and Chronology of ſeveral of the Kings of *Tyre* (*b*), where ſacred and profane Hiſtory kiſs one another (*c*). Particularly it appears that the *Phenician Dido*, who built *Carthage* in *Africk*, with whom *Virgil* ſays, *Æneas* converſed after he fled from *Troy*, lived after the Time of *Solomon*, which ſtrengthens the Opinion we formerly advanced, concerning the Time of the Wars of *Troy*. The ſame *Joſephus* frequently brings Gentile Writers into the Field, conſenting to the Hiſtory and Antiquities of the *Jews*. I ſhall but mention one other Paſſage of this kind: While he writes of the Famine in the Time of *Ahab* King of *Iſrael*, he ſays (*d*), This Want of Rain is mentioned alſo by *Menander*, upon the Affairs of *Ithobaal* King of the *Tyrians*, *That in his Reign there was a great Want of Rain, even from*

(*a*) Antiq. lib. 8. cap. 2. (*b*) Contra Appionem, lib. 1mo. (*c*) Vide Jameſon's Spicilegia, cap. 11. pag. 217. & ſeqq. (*d*) Antiq. lib. 8. cap. 7.

from the Month Hyperbetæus *to the ſame Month in the following Year, for which he appointed Prayers, and there followed great Thunder.* This is the great Drought recorded 1 *Kings* Chap. xvii. *Ithobaal* might ſupplicate his Gods, but the Judgment was removed by the GOD of *Jacob*. *Elijah prayed, and the Heavens gave Rain, and the Earth brought forth Fruit*, James v. 18.

The Teſtimonies I have hitherto adduced to confirm the Hiſtory of the Old Teſtament, are from Authors that are loſt, only ſome Fragments of them are preſerved by the Care of *Joſephus* and *Euſebius*, to whom Poſterity are much obliged. I ſhall now offer ſome Teſtimonies from Authors that are tranſmitted to us more entire. *Strabo* that ancient Geographer, who flouriſhed in the *Auguſtan* Age, ſays (*a*), *The Succeſſors of* Moſes, *who to this Time obſerve his Laws, are juſt Men and truly religious, reverencing GOD, and loving Juſtice.* *Procopius*, writing of the War of the *Vandals* in *Africk*, tells of an Inſcription found in that Country upon an ancient Monument, ſignifying (*b*), *We are theſe who have fled from the Face of that Robber*, Jeſus *the Son of* Naue. The Land of *Canaan* was not then a barren Deſart, as *Tacitus* alledges, nor was it obtained without War by the *Jews*; nay it was conquered by irreſiſtible Force, under the Conduct of *Joſhua* the Son of *Nun*, many of the former Inhabitants being

(*a*) Geograph. lib. 16. (*b*) De bello Vandalico, lib. 2. cap. 10. Ἡμεῖς ἐσμεν οἱ φευγόντες ἀπὸ προσώπε Ιησε̃ τε̃ λῃσε̃, υἱε̃ Ναυῆ.

ing killed or expelled. Even *Julian*, the Emperor, commonly called the Apoſtate, writing againſt the Chriſtians, ſays (*a*), *You ſhun to offer Sacrifices at the Altar, becauſe Fire does not deſcend from Heaven to conſume the Victims, as in* Moſes *Time; but that happened only once in his Days, and long after in theſe of* Elias *the* Tisbite. Here *Julian* is not ſo great an Infidel, as our modern *Deiſts*; he acknowledges the Truth of theſe Miracles which they deny.

Herodote, the moſt ancient Hiſtorian among the Gentiles that's extant, has ſeveral Paſſages that touch the ſacred Hiſtory, but they are ſo diſguiſed and mixed with Fables he received from the *Egyptian* Prieſts, that one would ſcarce know them. To notice a few of them, we may obſerve, That 'tis the Opinion of *Joſephus* (*b*), That *Seſoſtris*, the *Egyptian*, of whom *Herodote* tells ſtrange Stories (*c*), is the ſame with *Shiſhak*, who *in the fifth Year of* Rehoboam *came up againſt* Jeruſalem, *and took away the Treaſures of the Houſe of the* LORD, *of the King's Houſe, and all the Shields of Gold which* Solomon *had made* (*d*). The ſame is lately maintained by our learned Country-man (while he lived, my good Friend) Mr. *Jameſon*, againſt *Perizonius* (*e*), and I ſee nothing to contradict it. *Seſoſtris* overcame the *Syrians* in *Paleſtine*, by which Deſignation

(*a*) Apud Cyrillum contra Julianum, lib. 10. (*b*) Antiq. lib. 8. cap. 4. (*c*) Lib. 2. cap. 102. —— 106. (*d*) 1 Kings xiv. 25, 26. (*e*) Spicilegia antiq. cap. 13, 14.

tion the *Jews* are frequently meaned among Gentile Writers. *Herodote* alſo from an Account, diſguiſed by the *Egyptian* Prieſts, has the Story of *Hezekiah*'s being delivered from the *Aſſyrian Senacherib* (*a*). He indeed makes a fabulous Application of it, to the City *Peluſium*, and to *Sethon* the *Egyptian* King, inſtead of *Hezekiah*, *By whoſe Piety*, ſays he, *it was obtained, that while the King of* Aſſyria *laid Siege to* Peluſium, *a great Number of Rats were miraculouſly ſent into his Army, who in one Night did eat all their Shield-ſtraps, Quivers and Bow-ſtrings, ſo as on their riſing next Morning, finding themſelves without Arms for carrying on the War, they were forced to raiſe the Siege, and be gone* (*b*). 'Tis particularly to be remarked, That *Herodote* calls the King of *Aſſyria*, to whom this happened, by the ſame Name of *Sancherib* or *Senacherib*, as the ſacred Scriptures do, and the Time in both do well agree, which ſhews it is the ſame Fact that is related by both, even tho' the former has diſguiſed the Relation, which may be eaſily accounted for, as Dr. *Prideaux* obſerves (*c*), when we conſider that it comes to us through the Hands of ſuch as had the greateſt Averſion both to the Nation and Religion of the *Jews*; and therefore would tell nothing in ſuch a Manner, as might give any Reputation to either. The ſame *Herodote* in-

(*a*) Iſa. xxxvii. 36, —— 38. 2 Kings xix. (*b*) Herodote lib. 2. cap. 141. pag. m. 144. (*c*) Connection of Hiſt. Part 1. pag. m. 25.

informs us (*a*), *That* Necos *King of* Egypt *fought with the* Syrians *at* Magdollo, *and gained the Victory, and after the Battle ſeized the great City* Cadytis. This is the ſame Story we have in ſacred Scripture (*b*), tho' the Names be a little changed. Mr. *Jameſon* (*c*) maintains againſt *Perizonius*, that the City *Cadytis* is *Jeruſalem*. I ſee no Reaſon to doubt of it. 'Tis certain, That *Pharaoh-Necho* having wounded the good King *Joſiah* in Battel at *Megiddo*, of which Wounds he died, ſoon after the Victory put *Jehoahaz* in Bonds at *Riblah*, that he might not reign at *Jeruſalem*, and put the Land to a Tribute of an hundred Talents of Silver, and a Talent of Gold, and made *Eliakim* King in the Room of his Father *Joſiah*, changing his Name to *Jehoiakim*. Now all this might be done at *Jeruſalem*, after it was ſeized by *Pharaoh-Necho*, and the Name *Cadytis* being near a Kin to *Kadeſh*, *holy*, is very applicable to that holy City. *Herodotus* alſo ſpeaks of *Apries* King of *Egypt* (*d*), who is the ſame Man, whom the Prophet *Jeremiah* calls *Pharaoh-Hophrah* (*e*). The Account *Herodote* (*f*) and *Xenophon* (*g*) both give, of taking *Babylon* by *Cyrus*, does exactly agree with that of the Holy Scripture, as we may ſee illuſtrated by the learned Dr. *Prideaux* (*h*).

But 'tis not my Deſign to inſiſt upon all Particulars of this Kind. Divine Providence has ſo

(*a*) Lib. 2. cap. 159. (*b*) 2 Kings xxiii. 29.----35. (*c*) Spicilegia cap. 2. pag. 25. (*d*) Lib. 2. cap. 161. (*e*) Jerem. xliv. 30. (*f*) In Clio, *i. e.* lib. 1. cap. 191. (*g*) Cyropædia lib. 7. (*h*) Connection, Book 2.

ſo ordered, that after the Beginning of the *Perſian* Monarchy, we have ſome Footſteps in Heathen Authors, to confirm the Accompliſhment of Scripture Prophecies and Theatnings, concerning the Church, and other Nations. Of which ſeveral Writers, and particularly Dr. *Prideaux* has made good Improvement, in his Book entituled, *The Old and New Teſtament connected, in the Hiſtory of the* Jews *and neighbouring Nations*; as any Body, who reads it with Reflection, may perceive. What I have already advanced does prove, that the Civil Hiſtory of the World confirms the Certainty of Matters of Fact related in the Books of the Old Teſtament.

I proceed now to the Books of the New Teſtament. Having already demonſtrated, that the whole ſacred Scripture is a Revelation worthy of GOD, and inſpired by his Holy Spirit, I ſhall only add a few Reaſons to confirm the Authority of the New Teſtament. *Firſt*, That the Doctrine is of the ſame Nature with the Doctrine of *Moſes* and the Prophets, and natively tends to promote the ſame End. JESUS CHRIST our bleſſed Redeemer did preſs the Obſervance of the Moral Law delivered by *Moſes*, and did vindicate the ſame from the falſe Gloſſes of corrupt Teachers, in his excellent Sermon on the Mount *(a)*, and in all his Sermons. He particularly declares, *that he came not to deſtroy the Law and the Prophets,*

(*a*) Matth. v, vi, vii.

but to fulfil them (a). All the Apoſtles exactly follow their Maſter's Precept and Example, as is evident by their Writings. 'Tis true, the Ordinances of Divine Worſhip are changed, as to their outward Rites and Ceremonies: Yet the ſubſtantial Part of Worſhip is the ſame in the Old and New Teſtament; and the Worſhip in the New, does in a more clear and ſimple Manner proſecute the Ends of the Old-Teſtament Rites. Both theſe Rites of Worſhip were convenient and neceſſary in their ſeveral Seaſons; even that in the Old Teſtament, to make Way for the Worſhip of the New, by giving the World a right Notion of the Nature of Sacrifices, as a Subſtitution of one that was innocent to ſuffer in the Room of the guilty. But the Old-Teſtament Worſhip being appointed by GOD himſelf, by a Revelation confirmed by ſo many Miracles and Prophecies, two Things were neceſſary to the Change thereof. *Firſt*, That the Change ſhould have been foretold in the Old Teſtament. *2dly*, That the Perſon who made the Change, ſhould prove the Truth of his Miſſion from GOD by Miracles and Prophecies, at leaſt equal to thoſe whereby the former was eſtabliſhed.

As to the *Firſt* of theſe, That the Rites of the Old-Teſtament Worſhip were to be changed, was plainly foretold in the Old Teſtament itſelf; for *Moſes* declared *(b)*, *The LORD thy GOD will raiſe up unto thee a Prophet, from the midſt of thee*

(a) Matth. v. 17. (b) Deut. xviii. 15. 19.

thee, of thy Brethren, like unto me, to him ſhall ye hearken.—— And it ſhall come to paſs, that whoſoever will not hearken unto my Words, which he ſhall ſpeak in my Name, I will require it of him. Now that whereby *Moſes* is diſtinguiſhed from all the Prophets, is his giving a new Revelation of the Law of GOD, and appointing new Ordinances of religious Worſhip, and acting the Part of a Mediator between GOD and his People. Wherefore the Prophet, here foretold, muſt publiſh the Law of new, and give new Inſtitutions of religious Worſhip, and be a Mediator between GOD and his People. If Chriſt had not done theſe Things, any other of the Prophets had been as like unto *Moſes* as he; yea, he would have been more like to the other Prophets than to *Moſes*. But he did of new publiſh and explain the Law, and gave new Ordinances of religious Worſhip, and in a ſingular Manner did act the Part of a Mediator; therefore he is a Prophet like unto *Moſes*. From all which we ſee, that the Ordinances of *Moſes* gave the People Ground to expect a Change of the religious Worſhip; which is yet more clearly diſcovered by the Prophets, who lived nearer the Time of the *Meſſiah*; As, when our LORD ſubſtitutes himſelf in the Room of theſe legal Offerings, *Sacrifice and Offering thou didſt not deſire.—— Then ſaid I, Lo, I come (a). He is a Prieſt for ever, after the Order of* Melchiſe-

(a) Pſalm. xl. 6, 7.

deck (*a*). There being a Change of the Prieſthood, not of the Tribe of *Levi*, but of the Tribe of *Judah*, of Neceſſity there muſt be a Change of the Law, ſince ſo many of the ceremonial Laws relate to the Prieſthood. *Daniel* expreſly tells (*b*), *The Meſſias ſhall cauſe the Sacrifice and the Oblation to ceaſe.* Our LORD's Satisfaction was quite of another Nature from all the legal Offerings. *He made his Soul an Offering for Sin* (*c*). He having exerciſed his publick Miniſtry for three Years and a half, offered up himſelf to Death in the midſt of that Septenary of Years, and thereby fulfilled the Deſign of all the *Moſaical* Sacrifices; from which Time they were of no more Uſe to the People of GOD. All this is confirmed by the Prophet *Jeremiah*, *They ſhall ſay no more, The Ark of the Covenant of the LORD: neither ſhall it come to Mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more* (*d*). CHRIST being come, as the Subſtance of that of which the Ark and all the Rites were a Shadow, he being now our propitiatory and Mercy-ſeat, there ſhall be no miſſing of the Ark, nor any Repair to it, as a divine Oracle. *The Days come, ſaith the LORD, that I will make a a new Covenant with the Houſe of* Iſrael; *not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand, to bring*

(*a*) Pſal. cx. 4. (*b*) Daniel ix. 27. (*c*) Iſaiah liii. 10. (*d*) Jeremiah iii. 16.

bring them out of the Land of Egypt (*a*). The Prophet *Malachy*, ſays, *From the Riſing of the Sun, even to the going down of the ſame, my Name ſhall be great among the Gentiles, and in every Place Incenſe ſhall be offered to my Name, and a pure Offering; for my Name ſhall be great among the Heathen, ſaith the LORD of Hoſts (b).* When he caſts off ceremonial Services, and carnal Ordinances, he will ſet up ſpiritual and heavenly in Room of them, and all Nations from Eaſt to Weſt ſhall ſubmit to them. All theſe Prophecies are a ſufficient Proof, that GOD declared in the Old Teſtament he deſigned a new Way of religious Worſhip ſhould be inſtituted by the *Meſſiah* under the Goſpel.

Secondly, Since our Lord JESUS did prove his Commiſſion by Teſtimonies of Divine Power and Knowledge, equal to theſe given by *Moſes*; his Doctrine muſt be received as the Word of GOD. Now, the Miracles recorded in the New Teſtament, as done by CHRIST, are, for Weight and Number, equal to theſe of *Moſes* and all the ſucceeding Prophets, and were wrought as publickly before the World; all that would, even his greateſt Enemies, having Acceſs to ſee them. The greateſt Adverſaries to Chriſtianity, who lived near theſe Times, even *Celſus* and *Julian*, were never ſo impudent as to deny the Truth of any of them.

(*a*) Jerem. xxxi. 31, 32. (*b*) Malachy i. 11.

Thirdly, Our Redeemer did one Miracle far exceeding any done by *Moſes* or any Prophet, namely, by raiſing himſelf from the dead. This was foretold in the Old Teſtament, *Thou wilt not leave my Soul in Hell* (*a*), *neither wilt thou ſuffer thine Holy One to ſee Corruption* (*b*). And more plainly by CHRIST himſelf, when he ſays, *I lay down my Life: I have Power to lay it down, and Power to take it again* (*c*). *Deſtroy this Temple, and in three Days I will raiſe it again. --- But he ſpake of the Temple of his Body. When therefore he was riſen from the dead, his Diſciples remembred that he ſaid unto them, and believed the Scriptures, and the Words which* JESUS *had ſaid* (*d*). He yields himſelf to the Death, and ſuffers his Enemies to kill him in the moſt publick, cruel and ignominious Manner; and when he had been in the Grave till the third Day, he riſes again according to the Scripture, and to his own Promiſe.

Our LORD'S Reſurrection is an illuſtrious Proof of the whole of the Chriſtian Religion; That he is ſent of GOD *to ſeek and to ſave that which was loſt* (*e*); That the Father did really give him that Teſtimony, *This is my beloved Son in whom I am well pleaſed, hear ye him* (*f*); That he has *ſanctified and ſent* him *into the World* (*g*); That

(*a*) Or, *in the Grave*, as the Word *Sheol* alſo ſignifies. (*b*) Compare Pſalm xvi. 10. with Acts ii. 31. and xiii. 35. (*c*) John x. 18. (*d*) John ii. 19. 21, 22. (*e*) Luke xix. 10. (*f*) Matth. xvii. 5. (*g*) John x. 36.

That he is the Son of GOD; That him *hath GOD the Father ſealed (a)*, &c. To be ſure, the glorious GOD would never have given him ſuch Credentials, as a Reſurrection from the dead, had he been a Deceiver. The Certainty of his Reſurrection is as well atteſted as any Truth in the World. *He was ſeen of above five hundred Brethren at once (b).* Tho' an Impoſture might be concealed among a few, yet 'tis next to impoſſible it ſhould be undiſcovered by ſo great a Number; that all their Hearts and Tongues ſhould ſo keep Time, and never claſh with one another. The Apoſtles, who preached this Doctrine, teſtified of things conſiſtent with their perſonal Knowledge; *This* JESUS *GOD has raiſed, whereof we are Witneſſes (c).* They did eat and drink with him after he roſe from the dead; they converſed with him for forty Days; they received Orders and Inſtructions from him (*d*). He upbraided them for their Unbelief (*e*). When they delivered their Teſtimony, they called on his Name, begged his Aſſiſtance, and wrought great Miracles and wonderful Cures. All this they did in the moſt publick Manner, when *Jeruſalem* was crowded with Strangers at the ſolemn Feaſts; they made no Secret, yea, they boaſted of it (*f*). The *Sanhedrim* of the *Jews* could not deny nor refute the Proof, but were ſtirred with Wrath to perſecute the Apoſtles,

(*a*) John vi. 27. (*b*) 1 Cor. xv. 6. (*c*) Acts x. 40, 41. (*d*) Matth. xxviii. 19, 20. (*e*) Luke xxiv. 25. (*f*) Acts v. 30.—33.

who talked of it in the Place where it was done, and immediately after the Reſurrection. The Men who did ſo were of ſuch Probity and Virtue, as their Adverſaries never durſt call the ſame in Queſtion. They were not educated in Courts, nor accuſtomed to Politicks and Arts of deceiving. They could have no ſecular Intereſt in View, in preaching this Doctrine to the World, that our LORD was crucified to ſatisfy the Juſtice of GOD for our Sins, that we are *to die to Sin, and live unto Righteouſneſs; to deny ourſelves, and take up our Croſs and follow him.* The Men they preached to were either *Jews* or *Gentiles*, educated under many Prejudices to the Chriſtian Religion; the *Gentiles* fond of their Idols, which the Goſpel overturned; and the *Jews* poſſeſſed with an Imagination, that the *Meſſias* was to be a temporal Prince, to deliver them from their preſent Oppreſſion. Not finding this in our Redeemer, they would have confuted the Truth of his Reſurrection, had it not been ſo bright as they durſt never oppoſe it. How ſevere are the Laws of our Holy Religion againſt all Deceit, Lying, Forgery and falſe Teſtimony (*a*). Had the Apoſtles been Men of degenerate Principles, they would never have given ſuch Rules as we have in the Goſpel. But they heartily believed what they taught, as appears by their chearful Suffering on that Score. Neither were they fooliſh ſtupid Men, but underſtood

(*a*) Epheſ. iv. 25. Rev. xxi. 8. and xxii. 15.

ſtood very well what they taught. Their Diſcourſes are grave and well compoſed, full of Life and perſwaſive Eloquence; ſo that our LORD's Reſurrection has all the Evidence a Subject of this kind is capable of. Add to all this, that it was typified and propheſied of in the Old Teſtament (*a*). 'Tis confirmed by the Teſtimony of Angels (*b*), and many wonderful Works (*c*). *There was a great Earthquake; for the Angel of the* LORD *came, and rolled back the Stone from the Door of the Sepulchre; the Keepers did ſhake, and became as dead Men:* Yea, *the Souldiers*, theſe Adverſaries *the Watch, came into the City, and ſhewed to the chief Prieſts the Things that were done.* Since then the Truth of our LORD's Divine Miſſion to ſave Sinners, and of the whole Chriſtian Religion, is ſo well atteſted by ſo glorious a Reſurrection from the dead, his Laws do oblige Mankind, his Promiſes and Threatnings moſt certainly ſhall be fulfilled. Infidels and Unbelievers are the greateſt Fools and Madmen, who loſe Happineſs here and hereafter, and incur endleſs Miſery for worſe than nothing; and Chriſtians, who do believe his Promiſes, and obey his Commands, are the only wiſe Men in the World (*d*).

Fourthly, The Truth of the Books of the New Teſtament, and of the Matters there contained, is

(*a*) Pſalm xvi. 10. Hoſea vi. 2. Matth. xii. 40. (*b*) Matth. xxviii. 5, 6. (*c*) Matth. xxviii 2. 4. 11. Mark xvi. 4. Luke xxiv. 2. John xx. 1. (*d*) See this Argument more fully handled by *Humphry Ditton* on the Reſurrection.

is eſtabliſhed on the ſame Reaſons, by which we have demonſtrated the Books of *Moſes* to be true and genuine, incapable of being forged; for theſe Books being writ at, or very near the Time wherein theſe remarkable Tranſactions happened, it was impoſſible they ſhould have been received as true by the People of that Place and Age wherein they were done and wrote, had not their Truth been paſt Contradiction; becauſe every Body muſt have perceived the Cheat, eſpecially the Rulers of the *Jews*, and Body of the Nation, who were the moſt deadly Enemies to CHRIST and his Apoſtles, who perſecuted him and them to the Death; and yet they never attempted to diſpute one Matter of Fact contained in them. There is no Need of making any Diſtinction among the Books of the New Teſtament, as we did in the Old, nor of proving the Truth of theſe who wrote in diſtinct Periods of Time; they being all writ in the Space of 50 Years, in the very Time and Age wherein theſe wonderful Works there related were done, and they all teach and explain the ſame Doctrine of CHRIST. Moreover, the preaching of the Doctrine, receiving the Sacraments of Baptiſm and the LORD'S Supper, obſerving the Chriſtian Sabbath on the firſt Day of the Week, Church Officers being ſet apart for performing theſe religious Duties, and commemorating the Sufferings, Death and Reſurrection of our Redeemer, together with the ſudden ſpreading of the Goſpel through the greateſt

eſt Part of the *Roman* Empire, in *Europe*, *Aſia*, and *Africk*; (by which Means vaſt Numbers of theſe Books were ſpread abroad,) made it impoſſible for any to forge or impoſe them on the World in ſucceeding Ages. For in whatever intermediate Age we can ſuppoſe them to have been forged, the Cheat muſt have been diſcovered; becauſe neither the Books, nor the Story of theſe wonderful Works, ſhould ever have been heard of in any Part of the World before, ſince in this Caſe they had not been formerly invented. Neither can it be ſuppoſed that theſe Ordinances were contrived, either for no Reaſon at all, or upon ſome other Account than the Death and Reſurrection of CHRIST; for the moſt ſolemn Obſervances do expreſly mention his Death, as Baptiſm and the LORD's Supper. And all the Officers in the Chriſtian Church affirm they are his Officers, and act in his Name and Authority; and pretend to know nothing, and teach nothing among their People, but CHRIST *and him crucified*, 1 *Cor.* ii. 2. and what relates thereto. And we are to have a continued Succeſſion of Church-Guides to the End of the World, teaching the ſame Doctrine according to CHRIST's Promiſe, *Matth.* xxviii. 19, 20. and xvi. 18. 'Tis evident to any thinking Perſon, that no Man, nor Company of Men, how cunning ſoever, could at this Day forge Books, containing Matters of Fact, either more or leſs memorable than theſe contained in the New Teſtament, yet different from what

what is there recorded, and perſwade Chriſtians to receive and believe them, as the Reaſons of their religious Obſervances. So neither could any do it in preceeding Ages, for the Reaſons already alledged.

Add to all this, that he great Numbers of People who received this Doctrine through the Chriſtian Church, the Multitude of Copies of theſe ſacred Books that were diſperſed, the wonderful Conſtancy of Chriſtians in adhering to the Truth, and their Care to preſerve the Books containing the Rules thereof, amidſt the moſt cruel Perſecutions that the Wit, Malice, or Cruelty of Men could invent or inflict, make it utterly impoſſible for any to forge theſe Books, and impoſe them on the Chriſtian World; there being ſo many ſtanding Monuments whereby the Cheat might be diſcovered: The whole Train of Eccleſiaſtick Hiſtorians, from the Days of CHRIST to the preſent Time, giving an Account of the Propagation, Continuance and Succeſſion of that Religion our LORD did inſtitute. Tho' many have attempted to forge Books in the Name of CHRIST and his Apoſtles, they have always been diſcovered to be Impoſtors. The very Inſtitutions that *Mahomet* preſcribed, and committed to Writing in his Time, with the many Copies that were in his Days, or ſoon after ſpread, of his *Alcoran*, make it impoſſible for any to forge a new Book in his Name, and impoſe it upon his Followers, as Inſtitutions given by him; yea, prove the *Alcoran*

now

now received by the *Mahometans*, to be the ſame Book that was delivered by *Mahomet*. But I have already diſcourſed of this Impoſture: My Deſign now is to confirm the Truth of the Chriſtian Religion. In order to this End,

In the *Fifth* Place, to ſilence the Clamour and Blaſphemies of Deiſts and Antiſcripturiſts, let it be conſidered, that there is not one Character nor Property of an Impoſture in the Goſpel of JESUS CHRIST; nay, every Thing in it bears the Marks of the true Religion GOD has ſent to ſave Man from Miſery. *Firſt*, Every Impoſture muſt have for its End ſome carnal Intereſt. *Mahomet*'s Aim in his Impoſture was his Ambition and his Luſt; to have Sovereignty over his Country, to ſatisfy his Ambition, and have as many Women, as he pleaſed, to ſatiate his Luſt. To gain himſelf a Party for compaſſing this, was the grand Deſign of that new Religion he invented, and the whole End of his impoſing it upon theſe he deluded thereinto. Whoever purſues the like Method, muſt certainly have ſome ſuch End; it being incredible that any one ſhould take upon him the Trouble, Fatigue and Danger of Cheating for Cheating's ſake. But we challenge all the Adverſaries of that holy Religion we profeſs, to find out any Thing like this in the Goſpel of JESUS CHRIST; any Thing that ſavours of worldly Intereſt, either in the firſt Founder of our Faith, or in any of his Apoſtles, who were the firſt Propagators of it. Our LORD freely preached againſt

gainſt whatever he found blameable in the People: He ſpared not their moſt beloved Errors, nor framed his Doctrines to indulge them in any one wicked Practice, how predominant ſoever among them. He was ſo far from courting theſe in greateſt Eſteem with them, that he was moſt ſharp and bitter againſt them, I mean the *Scribes* and *Phariſees*; for on all Occaſions he detected their Hypocriſies, laid open their wicked Practices, and condemned their Iniquity. When our LORD took on him to be the promiſed *Meſſias*, he did it not, according to the Notions of the *Jews*, to be a ſecular Prince, to deliver them from their Enemies, and to reſtore the Kingdom of *David* at *Jeruſalem*, and there reign in great Glory and Splendor, over the whole Houſe of *Iſrael*; but he came in a Character altogether contrary to this He told them, *His Kingdom was not of this World*, not temporal but ſpiritual. He was *a Man of Sorrows and acquainted with Grief*. Inſtead of Conqueſts over Enemies, Extent of Power, and a flouriſhing State of Proſperity, which they dream'd of, he preached to them Mortification, Repentance and Self-denial; and his Apoſtles followed his Example. 2*dly*, An Impoſture muſt always have wicked Men for the Authors of it: For thus to impoſe upon Mankind is the worſt of Cheats; to pawm a falſe Religion on them, is the higheſt Injuſtice, moſt diſhonouring to GOD, and ruining to Man. 'Tis ſuch a conſummate piece of Iniquity, that 'tis impoſſible any one can arrive thereto,

thereto, without having firſt corrupted himſelf in a great Degree in all Things elſe. That *Mahomet* was ſuch an one, we have formerly ſeen in the Hiſtory of his Life (*a*): But who ever charged CHRIST or his Apoſtles with any Thing like this? Not *Celſus*, nor *Porphyry*, nor *Julian*, or any other of the Heathens or *Jews*, the bittereſt Enemies to Chriſtianity; which they would not ſpared to have done, could they have found ſuch an Accuſation. It cannot be ſaid, that they could not have that Knowledge of their Lives and Actions, as was ſufficient to diſcern their Faults and Miſcarriages. Tho' *Mahomet* acted his Impoſture in a remote Part of *Arabia*, among a People who by vaſt Deſarts were in a Manner cut off from Converſe with the reſt of Mankind, and had none to be Witneſſes, but theſe who embraced his Forgery; yet this could not conceal his Faults and Wickedneſſes. But Chriſtianity had not its Birth in ſuch an obſcure Hole; nor did our LORD and his Apoſtles make their Appearance among ſuch illiterate Barbarians, but in one of the moſt open Stages of the World, at *Jeruſalem* and in *Judea*; not in that Age, when that Nation was ſeparate from others; but when they had mingled with other Nations, and were forced to admit other Nations to mingle with them, by being made a Province of the *Roman* Empire, which brought Soldiers and Merchants of other Countries

(*a*) See Pag. 84 to 92.

tries, and any who pleaſed to reſide among them. To be ſure, in ſuch a Place, could they have found any Thing to caſt a Blot on the Religion our LORD and his Apoſtles taught, we ſhould have heard enough of it; yet their bittereſt Enemies, for ſeveral Centuries, could not find any Thing of this Nature, as we ſhall hear in the following Hiſtory. 3*dly*, If CHRIST or his Apoſtles had been wicked Perſons, thus to impoſe upon us a falſe Religion, their Wickedneſs and the Intereſt they drove at, muſt have appeared in the Contexture of the Religion itſelf: And the Books in which 'tis contained, would have proved this againſt them, as the *Alcoran* doth againſt *Mahomet*; every Chapter of which almoſt yields manifeſt Proofs of the wicked Affections of the Man, breathing Rapine, Bloodſhed, and Luſt, and the Self-intereſt he drove at for gratifying of them. But we challenge all the Enemies of our Faith, to uſe their utmoſt Skill to make the leaſt Diſcovery of theſe, or any Thing like them, in the Books of the New Teſtament. They have already gone through the Scrutiny of many Ages, and all Manner of Adverſaries, and none have been able to tax them herewith. But on the contrary, their whole Deſign is to withdraw our Hearts from the preſent World, and fix them on that which is to come: And therefore do not inculcate Fighting, Bloodſhed and Conqueſt, as the *Alcoran*; but enjoyn Mortification, Repentance, and Self-denial, to abſtain from all Evil in Thought,

Word

and Action; to abandon the Pomp and Vanity of this World; to live ſoberly, righteouſly, and holily; to endure Tribulations, Afflictions and Perſecutions, which ſhall attend the Diſciples of CHRIST; that we may be happy in the Enjoyment of GOD, as our Portion here, and for ever glorious and bleſſed hereafter.

4*thly*, The next Mark of an Impoſture, is, That it muſt unavoidably contain in itſelf ſeveral palpable Falſities, whereby may be made appear the Falſhood of all the reſt: For whoever invents a Lye, can never do it ſo cunningly and knowingly, but ſtill there muſt be ſome Flaw or other left in it, which will expoſe it to a Diſcovery. By this we diſtinguiſh ſuppoſititious Authors from theſe which are genuine, and fabulous Writers from true Hiſtorians. If we examine the *Alcoran* of *Mahomet* by this Method, nothing can be more plainly convicted of Falſhood, than that muſt be by it: For tho' in that Book he allows both the Old and New Teſtament to be of Divine Authority; yet in a Multitude of Inſtances he differs from both, even in Matters of Fact and Hiſtory, which if once true, muſt evermore be the ſame: As, by a very groſs Blunder, *Alc. Chap.* 3. he makes the Virgin *Mary*, the Mother of our Saviour, to be the ſame with *Miriam*, the Siſter of *Moſes*; beſide many other Immoralities in that Book, to give Way for his Luſt, as has been before obſerved. But there is nothing in the New Teſtament of that Nature: The Facts were done in the open

View of the World, and never contradicted by the greateſt Enemies of our Religion; and the Event juſtifies the Truth of all the Prophecies, and ſhews that the Author of them was in the Secrets of the Almighty.

Laſtly, An Impoſture can never be eſtabliſhed without Force and Violence; for the Search of the Inquiſitive would ſtill find it out. To prevent this, *Mahomet* forbad all Diſputes about his Religion, and perſecuted with War all that would not ſubmit thereto. But our Redeemer commands us to *ſearch the Scriptures*, to *examine and try ourſelves*: Neither did he nor his Apoſtles make uſe of any Force, to eſtabliſh the Religion they taught. Yea all the Force and Powers of the World, for at leaſt Three Centuries, were employed againſt it. Yet, in Spite of all the World, it prevailed over the World, by the Dint of its own Truth only (*a*). Therefore upon the whole, Chriſtianity has nothing of Impoſture in it, but every Thing does demonſtrate, that 'tis the only Religion ſent of GOD for our Salvation.

In the *Sixth* Place, Tho' the Evidence already alleged be ſufficient, yet we ſhall add, that the Hiſtory of the New Teſtament is confirmed by the Teſtimony of Adverſaries, *Jews* and *Heathens*, Writers of Credit, who lived in the ſame Age wherein theſe Things were done, or near to it. And firſt of all, by the Teſtimony of *Joſephus* the

(*a*) See this Argument more fully handled in Dr. Prideaux Letter to the Deiſts.

the *Jew*, he ſays (*a*), *At this Time lived* JESUS, *a wiſe Man, if we may call him a Man, for he did wonderful Works, and was a Teacher of Men, who willingly received the Truth, and had many, both of* Jews *and* Gentiles, *his Followers. This was* CHRIST, *who being accuſed by the Princes of our Nation, was crucified by* Pilate. *Nevertheleſs they who from the firſt loved him, did not ceaſe to do ſo; for he appeared to them again alive on the Third Day, as the Divine Prophets had foretold this and many other Things concerning him; and to this Time the Tribe of Chriſtians, named from him, do continue.* Tho ſome controvert this Place, as not genuine, I ſee no Reaſon to queſtion it, ſince 'tis to be found in all the Copies of *Joſephus*, whether Print or Manuſcript. 'Tis quoted by the ancient *Eccleſiaſtick* Writers of beſt Credit, as *Euſebius* (*b*), *Jerom* (*c*), *Iſidorus Peluſiota* (*d*), *Sozomen* (*e*), *Georgius Cedrenus* (*f*), *Nicephorus* (*g*), and *Suidas* (*h*). Neither is it probable that ſo diligent an Hiſtorian in all the Affairs of the *Jews*, would be ſilent concerning our LORD JESUS, whoſe Preaching, Life and Death made ſo great Revolutions, not in that Nation only, but gained ſo many Diſciples over the whole World. Who can conceive that *Joſephus*

(*a*) Antiq. lib. 18. cap. 4. Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς σοφὸς ἀνὴρ, &c. (*b*) Hiſt. lib. 1. cap. 11. Dem. Evang. l. 4. (*c*) De ſcriptoribus in Joſeph. operum, Tom. 1. pag. m. 123. (*d*) Lib. 4. Epiſt. 125. (*e*) Hiſt. Eccl. lib. 1. cap. 1. (*f*) Hiſt. Compend. pag. 196. (*g*) Hiſt. Eccl. lib. 1. cap. 38. (*h*) In Ἰώσηπον.

ſhould think *John* the Baptiſt, and *James* the Brother of our LORD, worthy of ſuch Elogies as he gives them (*a*), and their LORD and Maſter be paſſed over in Silence? Beſides, the Style and Phraſe is like to that of *Joſephus*, as was long ago obſerved by the learned *Huetius* (*b*) where he alſo at large vindicates this Teſtimony from the Objections ſome have raiſed againſt it.

That our LORD was born in a little City of *Judea*, of a poor Woman eſpouſed to a Carpenter, and that he fled into *Egypt*, is owned by *Celſus* (*c*), an inveterate Enemy to Chriſtianity. That he was born in *Bethlehem*, is confirmed by the Tables of the *Romans*, where the publick Taxes were recorded; to which *Juſtin Martyr* in his ſecond Apology, and *Tertullian* in his Apology and Books againſt *Marcion*, as does *Chryſoſtom* and others, oft appeal; which they would not have done, if theſe had not been then extant. That a new Star appeared at his Birth, that wiſe Men out of the Eaſt came to him, *Julian* does not deny; but endeavours to accommodate the riſing of the Star to natural Cauſes (*d*). The dreadful Cruelty of *Herod* in murdering the Infants, is owned by *Macrobius*, when he writes of the Jeſts of *Auguſtus*, he tells that that Emperor ſaid, *He would rather be* Herod's *Hog than his Son* (*e*). The Miracles which JESUS did, the declared Enemies of the Chri-

(*a*) Antiq. lib. 20. cap. 8. (*b*) Demon. Evang. pag. m. 33. & ſeqq. (*c*) Apud Origen. contra Celſum, lib. 1. (*d*) Vid. Huetii Dem. Ev. pag. m. 29. (*e*) Macrobii Saturnalia, lib. 2. cap. 4.

Chriſtians, even *Celſus* and *Julian*, never durſt deny. *Julian* ſays expreſly, JESUS, *who lived about* 300 *Years ago, did no memorable Act, but that he cured the Lame and the Blind, and adjured Devils at* Bethſaida *and* Bethany.—— *But* JESUS, *who commanded unclean Spirits, who walked on the Sea, who did caſt out Devils, and, as you ſay, made the Heaven and the Earth; tho' none of his Diſciples but only* John *durſt ſay ſo* (*a*) &c. This is as ample a Confeſſion as we can expect from ſuch an Adverſary. The *Jews*, who wrote the *Talmud*, were avowed Enemies to our Redeemer, yet there they own the Truth of his Miracles (*b*). *Porphyry*, another declared Adverſary, as cited by *Euſebius*, ſays (*c*), Æſculapius *and the reſt of the Gods have withdrawn their Converſe with Men; for ſince* JESUS *began to be worſhipped, no Man has received any publick Help or Benefit by the Gods. Tacitus* owns the Truth of our LORD's Death, ſaying, *The Author of this Religion was* CHRIST, *who in the Reign of* Tiberius *was put to Death by* Pontius Pilate, *the Procurator of* Judea, *whereby, tho' this deteſtable Superſtition was ſuppreſſed for the preſent, yet did it break out again, not only in* Judea, *the Fountain of the Miſchief, but in the very City of* Rome *itſelf, where whatever is wicked and ſhameful, meets together, and is greatly advanced into*

(*a*) Apud Cyrillum contra Julianum lib. 6. pag. m. 132 & 146. (*b*) Talmud parte 4. lib. 6. (*c*) De Præp. Evang. lib. 5. cap. 1. pag. m. 179.

Reputation (*a*). The wonderful darkning of the Sun, at our LORD's Death, and Earthquake, is recorded by *Phlegon*, whom *Euſebius* calls an excellent Computer of the *Olympiads*, and that he wrote in the 202 *Olympiad*. He ſays (*b*), *Then was a great and wonderful Eclipſe beyond any that ever happened. The Day at the Sixth Hour, was ſo far turned into Dark Night, that the Stars appeared, and an Earthquake in* Bithynia *did overthrow many Houſes in the City of* Nice. Now, this darkning of the Sun, recorded by *Phlegon*, and that in the holy Evangeliſts, at our LORD's Death, are one and the ſame; for both happened the ſame Year, *viz.* the 18th of *Tiberius*, the ſame Hour, *viz.* the 6th Hour of the Day; and a great Earthquake made both more memorable. Therefore *Tertullian*, when pleading the Cauſe of Chriſtians againſt the Heathen, appeals to their publick Tables and Records as Witneſſes to this Fact (*c*). *Lucianus* of *Antioch* the Martyr, appeals to the Archives of *Nicomedia*, before the Preſident of the City, *Conſult*, ſays he, *your Annals, and you'll find, That in the Time of* Pilate, *while* CHRIST *ſuffered in the Middle of the Day, the Sun did diſappear, and chaſe away the Day.* 'Tis alſo obſervable, that is reported in the Hiſtory of *China*, written by *Hadrianus Greſlonius*, (*d*) That the *Chineſe* remark, *That at the ſame*

(*a*) Annalium lib. 15. cap. 44. (*b*) Apud Euſebium in chronico ad annum Chriſti 33. (*c*) Tertul. apolog. cap. 21. (*d*) Apud Huetium Dem. Evang. pag. m. 30.

ſame time we Chriſtians compute Chriſt ſuffered in the Month of April, *an extraordinary Eclipſe, beyond the ordinary Laws and Obſervations of the Motions of the Planets, then happened; at which Event* Quamvutius *the Emperor was very much moved.* Other Teſtimonies concerning the Truth and Progreſs of Chriſtianity, we may have in the following Chapters of this Book. What has been advanced does prove, that the Hiſtory of many Matters of Fact in the New Teſtament, is confirmed by the Teſtimony of Adverſaries, *Jews* and Heathens, who lived in the ſame Age wherein theſe Things were done, or near to it.

In the *laſt* Place, as the Chriſtian Religion is moſt certain, ſo 'tis moſt excellent. Theſe two go Hand in Hand together; and therefore all that has been ſaid in this Chapter, to demonſtrate the Truth of our holy Religion, does alſo prove its Excellency. *There is no other Name under Heaven given among Men, whereby we muſt be ſaved, (a) but by the Name of JESUS.* The Religion which he has taught is confirmed by all the Prophets, who declare with one Conſent, that JESUS is the *Meſſias, that whoſoever believeth in him ſhall receive Remiſſion of Sins* (*b*). 'Tis confirmed by a conſtant Succeſſion of Teſtimonies, every one of them more clear and convincing than another: By *John the Baptiſt*, a Perſon foretold in the Old Teſtament, who ſealed his Teſtimony with his

(*a*) Acts iv. 12, (*b*) Acts x. 43. Luke i. 68 —— 70.

Blood under the New, and cannot be ſuſpected to be byaſſed by Compliance or Intereſt; by the Teſtimony of the Apoſtles, who ratified their Doctrine by the ſore Sufferings they endured; by the Bleſſed THREE, *who bear Record in Heaven, the Father, the Son, and the Spirit.* The glorious JEHOVAH confirmed it by a Voice from Heaven, *This is my beloved Son, in whom I am well pleaſed, hear ye him.* This was uttered audibly at our Redeemer's Baptiſm, and again repeted at his Transfiguration. The Holy Ghoſt confirms it, by accompanying the Goſpel with Power, in the Conviction and Converſion of Sinners; and the Son of GOD confirms it by his Life, Death, Reſurrection and Manifeſtations. The very Conſciences of Men do teſtify that the Chriſtian Religion is well calculated to relieve us of our Fears, to comfort us under Afflictions, to make us humble under Abundance, to ſupport us under Poverty, Diſtreſſes, Croſſes, and Loſſes; to ſanctify our Natures, ſubdue our Corruptions, pardon our Guilt, and ſupply all our Neceſſities. The very Enemies of our holy Religion atteſt the Truth thereof, as is already made evident. Why do the *Jews* ſo readily hearken to Impoſtors, falſly pretending to be the *Meſſias*, but becauſe the Time of the coming of the true *Meſſias* is already paſt? The Wiſdom of GOD has thought fit to confirm our Religion by a Series of Events, that render the Truth thereof paſt Diſpute, as the Ruin of the four Monarchies,

who

who in their Turns afflicted and oppreſſed the Church of GOD, *whoſe Power was broken, that the GOD of Heaven may ſet up the Kingdom of our Redeemer, which ſhall never be deſtroyed, but ſhall ſtand for ever* (*a*). The Ruin of the *Jewiſh* State, and the Deſolation of the holy Land, foretold by *Daniel* (*b*), was in order that the Chriſtian Church may be eſtabliſhed, and the Gentiles converted, and was attended with ſuch remarkable Circumſtances, as do prove it to be the Work of GOD. Other Religions invented by Men, are abſurd and unreaſonable, as has been above demonſtrated, and ſhall be in the Progreſs of this Treatiſe. Other Religions cover themſelves with myſterious Silence, and affected Darkneſs; but the Rules of our holy Religion are open to every Body in the Book of GOD, the Scriptures of the Old and New Teſtament; they need not be covered with Silence, Diſſimulation, or any Diſguiſe. The Heathen Philoſophers mocked at the Superſtition of the People, and the People did not underſtand the Religion of the Philoſophers. But the Chriſtian Religion is ſatisfying and edifying to Learned and Unlearned. 'Tis ſublime to the higheſt Speculation of the Learned; clear and plain to the moſt ſimple and Unlearned, without the leaſt Degree of Baſeneſs. Other Religions are ſenſual and brutiſh. The Heathens repreſented their Gods in bodily Shape, they ſerved them with Theatrical Shews

(*a*) Dan. ii. 44. (*b*) Chap. ix. 26, 27.

Shews, bloody Diverſions of Gladiators, immodeſt profane Games; yea, in many Places they offered to them inhumane bloody humane Victims. The Prieſts of *Baal* cut themſelves with Knives and Launces; the *Samaritans* and *Jews* diſputed with Fury, if GOD ſhould be worſhipped at *Jeruſalem*, or at the Temple at *Gerizim*. The *Mahometans* worſhip toward *Mecca*, receive the Law of a vicious Impoſture; their Religion teaches them only ſenſual Rewards and Puniſhments, and is advanced by Violence and Oppreſſion. But Chriſtianity teaches, that *GOD is a Spirit, to be worſhipped in Spirit and Truth; that we ſhould have Charity toward all Men, and be fruitful in good Works.* Other Religions debaſe GOD, and elevate Men. The Heathens made their Deities monſtrous; and their great Men, who were Monſters in Wickedneſs, they made Gods. They worſhipped Birds, Beaſts and creeping Things, ſerving the Creature more than the Creator. But our holy Religion points out our GOD to be an infinite, independent, ſpiritual and eternal Being, who made the World, and all that therein is; all we have we receive from him, and we cannot render any acceptable Service to him, without his Grace and Aſſiſtance. This humbles all Fleſh, and exalts Divine Grace.

Secondly, The Chriſtian Religion is of great Advantage to Society: It ſtrengthens Government and civil Society among Men, commanding us to obey our Superiors, to *render to* Ceſar *the Things*

Things that are Cesar's, *and to* GOD *these which are* GOD's. This will suppress these Evils and Abominations which defiled Heathen Countries, of which we shall hear in the Second and Seventh Chapters of this Book. This will prevent Thieving, Robbery, Idolatry, Bloodshed, and many other Disorders and Vices, which, by the Blessing of GOD, on good Education and Instruction in the Principles of Christianity, might be removed and reformed, and the rising Generation made useful both in Church and State. The Reason why there is so little of this, is, because the Rules of our holy Religion are so little followed. What is the World without Christianity? Nothing but a barbarous Wilderness, a Cage for Devils and unclean Spirits! 'Tis this that teaches the Duties both of Princes and People, that makes us better Men, more governable, and better Subjects; and therefore is of great and excellent Advantage even to civil Society among Men.

Thirdly, If we look on Christians as an Ecclesiastick Society, here will another Excellency of our holy Religion shine. There were before the Incarnation of our Redeemer many Societies in the World, linked together by Bonds of Laws, common Interests or Neighbourhood, yet divided in their Inclinations and Affections. But the Gospel discovers a Society of People, the Church of GOD, living in different Times and Places of the World, of various Stations and Conditions, yet *one Body, one Spirit, having one Hope of our Calling*

ling, one LORD, *one Faith, one Baptiſm, one* GOD *and Father of all* (*a*). A Society that has reſiſted the Perſecutions of the greateſt Monarchs, that has renounced the Charms of the World, been victorious over *Satan*'s Temptations, hating Vice, deſpiſing the Efforts of Tyrants, ſubjecting willingly to the Croſs of CHRIST, *as unknown, and yet well known; as dying, and behold yet live; as chaſtned, and not killed; as ſorrowful, yet alway rejoycing* (*b*); as a Buſh burning, yet not conſumed, who in ſeveral Ages have kept the ſame Sentiments. The Superſtitions of the *Greeks*, *Romans*, and other Nations, are dwindled into nothing; they ſerve only to amuſe Children (*c*): But the Chriſtian Religion laſts for ever: It grows under the Croſs, and recovers itſelf out of its Ruins, as the Hiſtory of the Church in all Ages does diſcover.

Fourthly, The Excellency of the Chriſtian Religion appears from the Purity of its Scope and End. The plain and obvious Deſign thereof, is to glorify GOD, to ſubdue our Corruptions, to teach us to live ſoberly, righteouſly and holily, to mantain Love and Charity among Men, to bring forth good Works, acceptable to GOD through JESUS CHRIST, ſo as to attain eternal Happineſs when Time ſhall be no more. Now 'tis evident this cannot be the Aim of *Satan*, a wicked aud malicious Spirit, the Enemy of

(*a*) Epheſ. iv. 4. —— 6. (*b*) 2 Corinth. vi. 9, 10. (*c*) See above Pag. 145.

of Mankind. Nor can it be deſigned by our corrupt Nature, which only ſeeks to gratify the Luſts of the Fleſh. Nor can it be effectuated by carnal Policy, which may reſtrain us from theſe Enormities puniſhable by Men, but can never reform our Hearts, nor hinder the inward Inclinations of the Mind to Sin. This Religion then that promotes ſuch holy Ends, muſt deſcend from the GOD of Mercy and Grace, who *wills Men to be ſaved, and to come to the Knowledge of the Truth.* All the Exhortations, Precepts, Promiſes, Hiſtories and Prophecies in Scripture, tend to promote this Deſign. The Book of GOD is not filled with empty Speculations and curious Arts; but is ſtored with what is ſolid and edifying.

Fifthly, The Chriſtian Religion affords an admirable Remedy to all the Neceſſities and Miſeries of Man. We ſince the Fall are under Sin and Guilt, liable to Condemnation. It diſcovers our Redeemer, who has made Satisfaction to Divine Juſtice, and ſuffered that Puniſhment which was due to us by Sin. If we accept of what he has done in our Room, we ſhall be abſolved from the Guilt of Sin. And tho our Nature be corrupt, bent upon Sin and Wickedneſs; yet he ſanctifies and purifies us by Grace, and the Influences of his Holy Spirit; gives us Strength to oppoſe indwelling Sin, to fight againſt Luſt, to perform Duties, to endure Difficulties, and to perſevere to the End. He cures our Maladies, relieves us

in

in our Diſtreſſes, and perfects a Work of Grace in us, beyond what all humane Virtue, or Precepts of Morality can do.

Sixthly, Our holy Religion does declare the Glory of GOD as our independent Sovereign, the infinitely perfect, unchangeable, eternal, incomprehenſible Being. It does manifeſt his Wiſdom and Power in creating the World out of Nothing: That he orders all by his Providence, and diſpoſes every Thing for Good to his People. Here we have the glorious Diſplays of everlaſting redeeming Love. *GOD ſo loved the World, that he gave his only begotten Son, that whoſoever believes in him, ſhould not periſh, but have everlaſting Life* (*a*). Here we have Diſcoveries of Divine Fulneſs treaſured up in our Redeemer, from which we receive Grace, and more Grace; of Divine Faithfulneſs, in performing his Promiſes; of Mercy extended to our Miſery; and Patience to wait on our Repenting. We are directed, *whether we eat or drink, or whatever we do, to do all to the Glory of GOD* (*b*); to pray always that his Name may be ſanctified; that his *Will may be done in Earth as in Heaven* (*c*). And at the ſame Time we are conducted to true Happineſs by believing in the Redeemer, ſubmitting to the Will of GOD without Murmuring, ſetting our Affections on Things above, that we may enjoy GOD in this Life, and may be admitted to eternal

(*a*) John iii. 16. (*b*) 1 Cor. x. 31. (*c*) Matth. vi. 9. 10.

ternal Happineſs in Heaven, in the Life to come.

Seventhly, The Excellency of the Chriſtian Religion ſhines in the Purity of its Morals. The Strictneſs of its Morals, and the myſterious Obſcurity of ſome of its Doctrines, are Means in the Hand of GOD to enlighten our Minds, and hide Pride from our Eyes; to repleniſh our Souls with good Principles, without flattering our Luſts; to regulate our Manners, and humble our Corruptions. We cannot reflect on the Characters of theſe Morals, without being obliged to acknowledge they come from GOD. For *Firſt*, They not only ſubdue our Luſts, but are a Paradox to our Reaſon, as (*a*) *Bleſſed are the Poor in Spirit; bleſſed are they that mourn; bleſſed are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all Manner of evil againſt you falſely for my Sake. Love your Enemies, bleſs them that curſe you, do Good to them that hate you, pray for them which deſpitefully uſe you, and perſecute you* (b). *Rejoice and be exceeding glad, for great is your Reward in Heaven.* The moral Paradoxes of Heathen Philoſophers were far inferior to theſe. 2*dly*, The Chriſtian Morals mortifie and ſubdue our Corruptions, Self-Love, and the Pleaſures of the Fleſh. Pride and Vain-Glory are buried and hid from the Chriſtians Eyes, *We muſt not be angry at our Brother without a Cauſe; nor hate our Neighbour in our Heart; nor ſay to him, Thou Fool; nor look on*

(*a*) Matth. v. 3. ----11. (*b*) Matth. v. 44.

on a Woman to luſt after her (a). *We muſt deny our ſelves, take up our Croſs and follow* CHRIST, *or we cannot be his Diſciples* (*b*), We muſt abandon all beloved Sins: Were they as near or dear to us as *a Right-Eye*, we muſt *pluck them out*; or as *a Right-Hand*, we muſt *cut them off* (*c*). Certainly our bleſſed LORD, who taught theſe ſublime and neceſſary Precepts, is a Teacher ſent from GOD. 3*dly*, All the Principles of the Chriſtian Morals go on the Foot of Humility, *That we muſt be meek and lowly*; *poor in Spirit*; *like little Children*; *wiſe as Serpents*, *harmleſs as Doves*. 4*thly*, They are comprehended in very few Words; as, to *love GOD with all our Heart*, *and our Neighbour as our ſelves*. Yet we cannot perform this, but by the Aſſiſtance of Divine Grace; nor taſte of all the ſweet Advantages of Religion in the full Extent, in this imperfect State: But we may have ſuch a Prelibation and Foretaſte of its Excellency, in the Serenity of Mind, Peace of Conſcience, Joy in the Holy Ghoſt, Aſſurance of our Intereſt in the Love of GOD, hearing of Prayer, Manifeſtations of Divine Favour, Deliverance from Doubts, Fears and innumerable Diſtreſſes, and charming Views of the Love of CHRIST, as may endear a religious Life, commend the Ways of GOD, ſtrengthen us for his Service, and make us long for theſe eternal Pleaſures

(*a*) Matth v. 22, 28. (*b*) Matth. xvi, 24. (*c*) Matth. v. 29, 30.

ſures, which are at GOD's Right-Hand for evermore.

Finally, Even the Myſteries of our Religion are ſuch as commend it: They are ſo great and ſublime, ſo conform to the Nature of Things, and ſo nearly linked with the Principles of right Reaſon; *They are ſuch as Eye has not ſeen, nor Ear heard, nor can it enter into the Heart of Man to conceive. Great is the Myſtery of Godlineſs, GOD manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, believed on in the World, and received up into Glory* (*a*). They are not like the Fables and Reveries of the Poets, which wicked Minds greedily received, even when Reaſon condemned them. The Creation of the World by GOD Almighty, the Redemption of Mankind by the Miniſtry of the Mediator, the expiatory Sacrifice of CHRIST, the Communion of Saints, the Remiſſion of Sins, the Reſurrection of the Dead, and Life everlaſting; are Truths majeſtick and reaſonable, having nothing in them that's abſurd to a Mind, that is not blinded with Prejudice or Infidelity. If there be any Thing in theſe, or other Truths, which we cannot eaſily comprehend, while our Soul is darkned with Sin in this imperfect State; let it be conſidered, had we remained in a State of Innocence, we had been under no ſuch Difficulty; and when we are admitted into Glory, we ſhall underſtand them clearly. The holy Angels know

(*a*) 1 Timothy iii. 16.

them exactly; the infinite Mind most perfectly. Why should we admit carnal Reasonings against Divine Revelation? Rather let us humble our selves before GOD, and seek that he may cause us to understand the Wonders in his Law. Many Mysteries that were hid under a Veil in the Old Testament, are clearly discovered in the Gospel, even the Promises of the Resurrection, of the last Judgment, and Life eternal, are more full and evident than before the Coming of CHRIST. And the Reason is plain, because our Redeemer knew plainly and perfectly the whole Will of GOD, and hath manifested the same to his Church. Tho' we cannot, in our present State, know all these mysterious Truths perfectly; yet, if with Humility we enquire into them, and with Faith and Love we receive, believe, and improve them, then they will appear bright, useful and edifying to us.

CHAP. II.

Of the Origin and Progress of Idolatry, from the Creation of the World to the Birth of CHRIST, *where the Deities of the* Syrians, Phenicians, Egyptians, Canaanites, Greeks, Romans, *and other Nations in that Period are considered.*

IN the former Chapter I have confirmed the Truth of our Holy Christian Religion; which GOD, by his gracious Providence, does protect, preserve and advance in the World, making *Satan's* Kingdom fall before it like Lightning. But before I enter upon the Overthrow of Heathenish Idolatry, 'tis necessary we should consider the State of the Heathen World, and the great Progress Idolatry had made before the Incarnation of our Redeemer. In order to this we must look back to the Fall of our first Parents,

When *Adam*, by his Sin, made Apoſtacy from GOD, he forfeited his Right to the Tree of Life, and made himſelf liable to Death and all Miſeries; Blindneſs, Ignorance, Superſtition, and a Deluge of Evils did creep in upon the Minds of his Poſterity. *Cain*, and his wicked Race, did carry the Defection ſtill further: He *went out from the Preſence of the* LORD (*a*). And 'tis probable he, or his Offspring, did ſet up Societies ſeparate from the true Church that was continued in the Race of *Seth*. Yet we have few Footſteps of Idolatry in the *Ante-diluvian* World. After the Flood it made conſiderable Progreſs, eſpecially after the vain Attempt of building the Tower of *Babel*, and the Confuſion of Languages, which GOD inflicted on that wicked Age for their Sin. This Confuſion happened about the One hundred and ſecond Year after the Flood. The Heathens can give no diſtinct Account thereof. We learn it from the ſacred Scripture. The Poſterity of *Nimrod* carried Idolatry to *Chaldea*, *Babylon*, and other Places. The Offspring of *Cham*, on whom his Father pronounced a Curſe (*b*), ſeem to have taken it into *Egypt*, and other Parts of *Africa*; of which Dr. *Cumberland*, in his *Phenician* Hiſtory, finds ſome Footſteps, from the Fragment of *Sanchoniathon*, preſerved by *Euſebius* (*c*); of which afterward. It is yet more certain, that *Abraham*'s Progenitors, *Terah*,

(*a*) Gen. iv. 26. (*b*) Gen. ix. 25. (*c*) De præp. Evang. lib. I cap. 9.

rah, *Nahor* and *Haran*, ſerved other Gods (*a*). If we reckon this from the Birth of *Abraham*, it will be about 352 Years after the Flood, 2008 Years from the Creation of the World.

Before we enter further upon the Origin of Idolatry, 'tis proper we explain what we underſtand by the Name. *Idolatry* originally then is a *Greek* Word, a Compoſition of two others. The firſt εἴδωλον, a Diminutive of εἶδος, ſignifying an *Image*. The ſecond λατρεία, ſignifying *Worſhip*. Hence is uſher'd in another Signification of larger Extent, *viz.* the Word *Idol* is taken for every thing Men place in GOD's Room, and pay Divine Honours to, whether it be Men, the Work of Men's Hands, or the Product of GOD and Nature. Thus the Apoſtle ſays (*b*), *We know that an Idol is nothing in the World, and that there is no other* GOD *but one.* In this Senſe 'tis taken by the Septuagint, 1 *Chr.* xvi. 26. οἱ θεοὶ τῶν ἐθνῶν εἴδωλα. *All the Gods of the Heathen are Idols.* This Signification of the Word is eſtabliſhed by Cuſtom. If we ſhew an exceſſive Love to a thing, 'tis ſaid, we *idolize* it. Idolatry then implies not only the worſhipping of Images, but alſo of Creatures. Thus there are two Sorts of it: In the *Firſt*, they worſhipped the Works of GOD, the Sun, Moon, Stars, Angels, Devils, Men and Beaſts. And in the

(*a*) Joſhua xxiv. 2, 14, 15. (*b*) 1 Cor. viii. 4.

Second, they worſhipped the Work of their Hands, even Images. Some People adored GOD under the Repreſentation of an Image. Thus the *Iſraelites* worſhipped the true GOD who had brought them out of *Egypt*, under the Repreſentation of a Golden Calf; and the ten Tribes, in the Reign of *Jeroboam* and his Succeſſors, did the ſame, under the Figure of the Calves ſet up at *Dan* and *Bethel*.

Dr. *Owen* (*a*) divides the whole of idolatrous Worſhip into *Sabaiſm* and *Helleniſm*; the former conſiſts in the Worſhip of Sun, Moon and Stars, and the Hoſt of Heaven; the latter is the Worſhip the *Greeks* and *Romans* added, *viz.* the Veneration of great Men dead and gone, and of *Demons*. *Sabaiſm* was the moſt ancient of the two, as appears from the Book of *Job*, one of the firſt Books writ in the World; while he declares himſelf free of Idolatry, he ſays (*b*), *If I beheld the Sun when it ſhined, or the Moon walking in Brightneſs: And my Heart hath been ſecretly enticed, or my Mouth kiſſed my Hand: This alſo were an Iniquity to be puniſhed by the Judge: For I ſhould have denied the* GOD *that is above.* The Law of GOD expreſly condemns this (*c*): But in *Job*'s Days they were not come to that Height of Folly and Wickedneſs, as afterwards when they dedicated Horſes to the Sun (*d*). They only then adored him by the Actions of their

(*a*) Theologoumena, pag. m. 181. (*b*) Job xxxi. 26, ... 28. (*c*) Deut. iv. 19. and xvii. 3. (*d*) 2 Kings xxiii. 11.

their Body. Theſe blinded Nations perceiving theſe glorious Luminaries do govern Day and Night, *worſhipped the Creature more than the Creator, who is GOD bleſſed for ever.* Tho' *Sabaiſm* be very ancient, yet I think it highly probable, that in ſome few Ages after the Flood, the Nations who were Strangers to the Commonwealth of *Iſrael*, began to adore their great Men who had founded their Empire, as *Noah*, *Cham*, *Miſraim*, and others; of which we may find ſome Examples in the Sequel of this Chapter.

Dr. *Prideaux* gives his Thoughts of the Riſe of Idolatry thus (*a*), *The true Religion which* Noah *taught his Poſterity, was that which* Abraham *practiſed, the worſhipping of one* GOD, *the ſupreme Governour of all Things, with Hopes in his Mercy through a Mediator. For the Neceſſity of a Mediator between* GOD *and Man was a general Notion, which obtained among all Mankind from the Beginning; for being conſcious of their own Meaneſs, Vileneſs and Impurity, they could not conceive how it was poſſible of themſelves alone to have Acceſs to the All-holy, All-glorious, and ſupreme Creator and Governour of all things. They conſidered him as too high and too pure, and themſelves too low and polluted for ſuch a Converſe; and therefore concluded there muſt be a Mediator, by whoſe Means only they could make any Addreſs to him, and by whoſe Interceſſion alone any of*

(*a*) Connection of the Hiſtory of the Old and New Teſtament, Part 1. pag. m. 177.

their Petitions could be accepted of. But no clear Revelation being then made of the Mediator, whom GOD *appointed, becauſe as yet he had not been manifeſted to the World, they took upon them to addreſs unto him by Mediators of their own chooſing: And their Notion of the Sun, Moon and Stars being, that they were Tabernacles, or Habitations of Intelligences, which animated theſe Orbs, in the ſame Manner as the Soul animates the Body of Man, and were Cauſes of their Motions, and that theſe Intelligences were of a middle Sort between* GOD *and them, they thought theſe the propereſt things to be Mediators between* GOD *and them; and therefore the Planets being the neareſt of all theſe heavenly Bodies, and generally lookt on to have the greateſt Influence on this World, they have made Choice of them in the firſt place as their Gods-Mediators, who were to mediate with the ſupreme* GOD *for them, and to procure from him Mercies and Favours which they prayed for; and accordingly they directed Divine Worſhip to him as ſuch. And here began all the Idolatry that has been practiſed in the World.*

Tho' *Helleniſm* conſiſts principally in the Worſhip of dead Men and *Demons*, yet the *Grecians* at firſt adored the Sun, Moon and Stars, as even *Plato* owns (*a*), that the firſt Inhabitants of *Greece* did worſhip only theſe Gods whom the *Barbarians* do now, that is, the Sun, the Moon, and

(*a*) In Cratylo.

and the Stars; and perceiving all things to run in a continual Courſe, they called them Θεὸς Gods, from, θεεῖν to run. Tho' *Varro* among the *Romans*, and *Heſiod* among the *Greeks*, reckon thirty thouſand Deities; yet, as their own Poet tells them (*a*), they had not ſo many by far in ancient Times. But I ſhall afterward give Account of the Idolatry practiſed among the *Greeks* and *Romans*: Mean time I ſhall offer a Remark concerning the Antiquity and Uſe of Images.

The Uſe of Images, in the idolatrous Worſhip of the *Gentiles*, was not by far ſo ancient as Idolatry itſelf. *Laban's Teraphim* is the firſt Image we find any where. *Euſebius* proves by the Teſtimonies of *Plato*, *Porphyry*, and ſeveral others, that neither the ancient *Egyptians*, nor *Phenicians*, nay, nor even the *Greeks*, had any Images for a long Time. He ſays (*b*), *The firſt and moſt ancient Men did not trouble themſelves to build any Temples, or make any Images, becauſe the Art of Painting and Carving, and even of Building, was not then invented; neither was there any Mention of theſe who were afterward called Gods, or Heroes. They had neither then* Jupiter, Saturn, Neptune, Apollo, Juno, *nor* Bacchus, *nor any other Male nor Female Deity; a great Number*

(*a*) Juvenal. Satyr. 13. ver. 46. & ſeqq.

Nec turba Deorum
Talis, ut eſt hodie; contentaque ſidera paucis
Numinibus miſerum urgebant Atlanta minori
Pondere

(*b*) De præp. Evang. lib. 1. cap. 9. pag. m. 29. Edit. 1688.

ber of which were afterwards owned both by Greeks *and* Barbarians; *yea there was no good nor evil* Demon *then worſhipped, but only the Stars which appear in the Heavens.* The *Perſians* did preſerve their Worſhip free of Images for a long Time, as appears by *Herodote* (*a*), who ſays, *The* Perſians *had neither Altars, nor Temples, nor Statues; they laughed at theſe who worſhipped the Gods in ſuch a Manner; they ſacrificed on the Tops of Mountains to the King of Heaven, whom they called* Jupiter; *for they did not take their Gods from among Men as the* Greeks. *Plutarch* tells (*b*), *King* Numa *forbad the* Romans *to repreſent God in the Form of Man or Beaſt; nor was there any painted or graven Image of a Deity admitted among them for the Space of the firſt hundred and ſixty Years; all which Time their Temples and Chapels were free and pure from Idols and Images, which ſeemed too mean and beggarly Repreſentations of God, to whom no Acceſs was allowed, but by the Mind raiſed and elated by Divine Contemplation. Varro,* cited by *Auguſtine,* aſſures us (*c*), *That the ancient* Romans *for more than one hundred and ſeventy Years worſhipped their Gods without Images: If they had done ſo ſtill, the Gods might have been ſerved with greater Purity*; and he concludes, *that theſe who firſt brought in Images into Worſhip, took away the Fear due to the Deities,*

(*a*) Lib. 1. cap. 131. (*b*) Life of Numa, Engl. Edit. Vol. 1. pag. 24, 25. (*c*) De civitate Dei, lib. 4. cap. 31.

ties, and led People into Error. It was *Tarquinius Priſcus*, who introduced Images in Imitation of the *Greeks*. *Athenagoras* tells (*a*), *That even among the* Greeks, *till the Art of Painting and Statuary was found out, there was no mention of Images of the Gods, but* Saurias Samius, Craton Sicyonius, Cleanthes Corinthius, *and* Core Corinthia, *invented theſe Arts.* —— Dædalus *and* Theodorus Mileſius *added to them. Soon after the Images and Statues of the Gods were framed, we can yet relate the Names of theſe Workmen who made them:* Diana *of* Epheſus *and* Minerva, *whom the* Greeks *call* Ἀθήνη, *were framed by* Endyus, *a Scholar of* Dædalus; *the* Cnidian Venus, *by* Praxiteles; *the* Samian *and* Argive Juno, *by* Smilis; *and the* Epidaurian Æſculapius, *by the Hands of* Phidias. —— *If they be Gods, why are they not from the Beginning? Why ſtood they in need to be framed by the Art of Man? Nay, to be ſure they are only Earth, Stones, and Matter faſhioned by curious Art. Tacitus* ſays of the *Germans, they had no Images nor Footſteps of foreign Superſtition* (*b*). When Images were firſt uſed, they were made of coarſe Materials. While Sculpture was in its Infancy, ſome of their Statues were made of Potters Clay, well burned like our Earthen-Veſſels, and afterward painted with Vermilion. After that, they chooſed Wood as the eaſieſt for carving.

(*a*) Legatio pro Chriſtianis, pag. 16, 17. Edit. 1686. (*b*) *Nulla ſimulacra, nullum peregrinæ ſuperſtitionis veſtigium*, De moribus Germanorum, pag. m. 657.

carving. Many Statues of Idols in the Old-Teſtament Times were made thereof *(a)*: Yea, there were ſome People, who made Things without any humane Reſemblance, the Objects of their Devotion. Hence we find frequent Mention of *Deos Caudicarios*, Trunks of Trees turned into Gods. *Arnobius* informs us (*b*), *the* Arabians *worſhipped a Stone, the* Scythians *a Sword, the* Theſpians *a Branch, the* Icarians *a ſmoothed Piece of Wood for the Goddeſs* Diana; *thoſe of* Peſſinus, *a Flint for the Mother of the Gods, and the* Romans, *an Half-Pike for* Mars: *Theſe were the Emblems of their Deities, a Sword and Half-Pike for the God of War.* Indeed the *Gentiles* did not conſider their moſt curious Statues as really Gods, but as Emblems of theſe Deities they worſhipped. It was the common Opinion, that theſe Images were only to revive in Men the Remembrance of the Object of their Adoration. Hence *Celſus* asks, *Who, but a Fool, can imagine theſe Images are real Gods?* (*c*) The Heathens, when preſſed by the Arguments of the Chriſtians, on Account of their Image-Worſhip, ſaid, *You err; we do not adore the Wood, Braſs, Gold or Silver, as if theſe Metals were of themſelves Gods; but we worſhip the Gods, who by Virtue of the Dedication inhabit theſe Images* (*d*). To which *Lactantius* gives this

(*a*) Iſa. xliv. 14, ---- 18. (*b*) Contra gentes, lib. 6. pag. m. 222. (*c*) Apud Origen. contra Celſum, lib. 7. (*d*) Arnobius, lib. 6. pag. 229.

this Answer, *If the Gods are present by Virtue of the Consecration, what Occasion is there for Images? What Need have I for my Friend's Picture, if my Friend be near me in Person? GOD, who is a Spirit every where present, never absent, needs no Image to supply his Place* (*a*). The same Answer may be returned to the Defences of the Papists, concerning their idolatrous Image-Worship. Thus far concerning the Origin of Idolatry. I shall now consider the State thereof in the several Nations of the ancient Heathen World before the Coming of CHRIST; which will further discover its Origin, and also how absurd it is, and how great a Mercy we enjoy, who by the Light of the Gospel are delivered from it.

The *Greek* and *Roman* Idolatry took its Rise from that of the *Egyptians*, *Phenicians* and *Syrians*. 'Tis a certain Maxim, that Religion, as well as Learning, and Mankind itself, had its first Origin in the East; therefore we shall first explain the State of Idolatry in these Eastern Countries, and particularly give some Account of the Idols mentioned in the sacred Scriptures of the Old Testament.

The *Teraphim* is the most ancient Name given to an Idol in the Word of GOD; see the Texts quoted at the Foot of the Page (*b*). I shall not insist

(*a*) Institut. lib. 2. cap. 2. (*b*) Gen. xxxi. 19, 30, 34. Judges xvii. 4, 5. and xviii. 5, 14. 1 Sam. xix. 13. 2 Kings xxiii. 24. Ezek. xxi. 21. Hos. iii. 4. Zech. x. 2.

inſiſt upon the ſeveral Opinions concerning them, but do conceive they were humane Figures made to receive the Vertue of ſuperior Bodies, tho' I know not how they uſed them. That theſe *Teraphim* had a humane Shape, is very probable from the Hiſtory of *Michal*, the Daughter of *Saul*, who placed a *Teraphim* in *David's* Bed, to deceive the Guard ſent to watch him. This Senſe is applicable to the Texts already cited; neither does *Hoſea* iii. 4. overturn it. The Words of that Text are, *The Children of* Iſrael *ſhall abide many Days without a King, without a Prince, and without a Sacrifice, and without an Image, and without* Teraphim. Where the Prophet gives us an exact Deſcription of the State of the *Jews* under their Diſperſion, without a King or Civil Government, without a Sacrifice and Ephod, without true Worſhip, and without an Image or *Teraphim*, that is, without idolatrous Worſhip. By the By we may notice, That the *Hebrew* Word, *Teraphim*, is frequently in our Verſion rendred Image. The Prophet tells, the *Jews* ſhall not be meer Heathen Idolaters, addicted to Magick; they ſhall neither ask Counſel of the true GOD, nor conſult the falſe Oracle of *Teraphim*. Thus *David Kimchi* a *Jew* underſtands that Text. The *Teraphim* probably were not uſed by *Laban* for Magick Divination, but that they were afterwards made Uſe of for that End, appears from *Ezekiel* xxi. 21. *For the King of* Babylon *ſtood at the parting of the Way to uſe*

Divi-

Divination; he made his Arrows Bright, he consulted with Images. In the *Hebrew Teraphim*, *Zech.* x. 2. *The Idols, or* Teraphim, *have spoken Vanity, and the Diviners have seen a Lye.* I might here have digressed to speak of the several Sorts of Divination among the Heathen: They who are curious may see what the learned Mr. *Selden* has writ concerning it (*a*); but I shall keep to the Subject I am upon. The *Teraphim* seem to have been domestick Gods, the same called *Lares*, or domestick tutelar Gods, by the *Latins*. *Laban* calls them his Gods, not his God. *Monsr. Jurieu* (*b*) conceives they were the Images of *Noah* and *Shem*; of *Noah*, as the common Father of the World after the Flood, and of *Shem* as the Patriarch of the Family of *Laban*. Had they been more than two, *Rachel* could not easily have concealed them among her Camels Furniture. *Ovid* represents the *Lares* as two, when he speaks of the Nymph *Lara* their Mother (*c*). As to the external Form of the *Teraphim*, *Jurieu* represents it thus (*d*). The Eastern Nations preserved in one of the remote Parts of their House the Relicks of their Ancestors: If they had none of these, their Posterity being numerous, they erected empty Tombs of Stone, Wood or Earth, and upon these they set the *Teraphim* at the

(*a*) De Diis Syris syntagma, cap. 1, 2. (*b*) Histoire critique des Dogmes & des Cultes, Vol. 2. cap. 3. (*c*) Fastorum, lib. 2. ver. 615.

Fitque gravis geminosque parit qui compita servant,
Et vigilant nostrâ semper in æde Lares.

(*d*) Jurieu Ibid. cap. 4.

the two Extremities. *Micah* (*a*) having got a Sight of ſome of theſe Oracles among the Heathen, and being ignorant of the Abominations they practiſed by them, thought they might be ſanctified by dedicating them to GOD, tho' by Idolaters they were deſigned for enquiring of the dead: But this was his Error.

Next to the *Teraphim*, the Hiſtory of the Old Teſtament mentions the *Golden-Calf*, caſt and worſhipped by the *Iſraelites* in the Wilderneſs (*b*), at the Foot of Mount *Horeb*, when but a few Days before they had heard the awfull Voice of GOD forbidding the Worſhip of Images. This dreadful Sin does ſufficiently diſcover the brutiſh Inclinations of that People. The *Jews* own all the Miſeries that have ſince befallen them, are Morſels of the golden Calf. 'Tis queſtioned if this Idol had the Figure of a Calf, or of a tall Ox. In the Book of *Exodus* 'tis called a Calf; the Pſalmiſt calls it an Ox; (*c*) *They changed their Glory into the Similitude of an Ox that eateth Graſs.* 'Tis probable it had the Figure of a full grown Ox. The *Jews* ſay it weighed 200 Quintals of Gold, that is, as *Jurieu* computes it, 225 Talents, or 20000 Livres. As to the Riſe of this Kind of Idolatry, the *Iſraelites* did not invent it of themſelves, but did imitate the *Egyptians:* Having lived about 200 Years in *Egypt*, their Minds were corrupted with ſome of the Abominations of that Country,

(*a*) Judges xviii. 14. (*b*) Exod. xxxii. (*c*) Pſal. cvi. 20.

Country, as several Texts of Scripture do intimate. *Joshua* commands them, *to put away the Gods which their Fathers served on the other Side of the Flood, and in* Egypt: *and serve the* LORD (*a*). The Prophet *Ezekiel* minds them, *That they committed Whoredoms in* Egypt, *they committed Whoredoms in their Youth* (*b*). And *Stephen* the Protomartyr, *That their Fathers in their Hearts turned back again into* Egypt, *saying unto* Aaron, *Make us Gods to go before us* (*c*). All these Texts declare, that they made the Calf in Imitation of the *Egyptians*. This may lead us to consider the Idolatry of *Egypt*.

Tho' the *Egyptians* were reputed the wisest of the Gentiles, yet they appear in their religious Worship of Beasts, to have acted contrary to common Sense. The Prophet *Ezekiel* intimates that the *Jews* were tainted with it (*d*), *Behold every Form of creeping Things and abominable Beasts, and all the Idols of the House of* Israel, *pourtrayed upon the Wall round about.* And the Apostle *Paul* tells us (*e*), *That the Gentiles changed the Glory of the incorruptible* GOD *into an Image made like to corruptible Man, and to Birds and four-footed Beasts and creeping Things.* 'Tis alledged the Worship of Brutes was the Veil under which were concealed the Mysteries of their Religion, as their Morals were hidden under the Hieroglyphicks. But 'tis abominable to adore Sheep, Cats, Bulls,

(*a*) Joshua xxiv. 14. (*b*) Ezek. xxiii. 3. (*c*) Acts vii. 39, 40. (*d*) Ezek. viii. 10. (*e*) Rom. i. 23.

Dogs, Cows, Storks, Apes, Birds of Prey, Wolves, and ſeveral Sorts of Oxen, as the *Egyptians* did, under whatever Pretence. The very Heathens ridiculed this Kind of Idolatry. *Lucian* ſpeaks of it thus (*a*), *Go into* Egypt, *there you'll ſee fine Things, worthy of Heaven, forſooth,* Jupiter *with the Face of a Ram,* Mercury *as a fine Dog,* Pan *is become a Goat, another God is* Ibis, *another the Crocodile, and another the Ape. There many ſhaven Prieſts gravely tell, The Gods being afraid of the Rebellion of the Gyants, lurked under theſe Shapes; they mourn over the Sacrifices, but if* Apis *their great God dye, there is no Body ſo profane as not to ſhave his Head and mourn, tho' he had the Purple Hair of* Niſus. *This* Apis *is but a God choſen out of the Flock. Theſe Things ſeem to me to require a* Heraclitus *or* Democritus; *the one to laugh at their Madneſs, and the other to weep at their Ignorance.* Thus *Lucian.* The Reader may alſo ſee at the Foot of the Page how *Juvenal* (*b*) and *Virgil* (*c*) deride them.

Diodorus

(*a*) De ſacrif. operum, Tom. 1. pag. m. 369. (*b*) Juv. Sat. 15. ab initio.

Quis neſcit, Voluſi Bithynice, qualia demens
Ægyptus portenta colit? Crocodilon adorat
Pars hæc: illa pavet ſaturam ſerpentibus Ibim.
Effigies ſacri nitet aurea Cercopitheci.

Illic cæruleos, hic piſcem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrum & cæpe nefas violare, ac frangere morſu.
O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina! Lanatis animalibus abſtinet omnis
Menſa. Nefas illic fœtum jugulare capellæ,
Carnibus humanis veſci licet. ———

(*c*) Æneid. 8. ver. 678. *Omnigenumq; Deûm monſtra & latrator Anubis.*

Diodorus Siculus reports (*a*), *That a* Roman *Souldier having killed a Cat in* Egypt, *the Mob ran to his Houſe, to tear him in Pieces, and neither the Intreaties of the Nobility, nor the Terror of* Rome, *could free him from Puniſhment, tho' he had done it ignorantly, which,* ſays he, *I do not tell from bare Report, but, in my Travels, I was Eye-Witneſs to it.* The ſame Author ſays (*b*), *That when a Famine prevailed in* Egypt, *to that Degree, that they were forced to eat the humane Fleſh of one another; yet none was accuſed of taſting theſe ſacred Creatures. When a Dog happened to die, the whole Houſe went into Mourning. And if any of theſe Beaſts die, if there be Food laid up for People in the Houſe, 'tis impious to make Uſe of it.* 'Tis recorded by *Polyænus* (*c*), *That when* Cambyſes, *Emperor of* Perſia, *was making War againſt* Egypt, *he found it neceſſary to take the City* Peluſium, *which was a Key to the whole Country; and perceiving the Garriſon ſtrong, and the beſieged galling him with their Arrows, he placed in the Front of his Army, who were to make the Aſſault, a great Number of Cats, Dogs, Sheep, and the like Animals, which were there reckoned ſacred. The* Egyptians *not daring to throw a Dart, or ſhoot an Arrow, for Fear of killing theſe Creatures, he made himſelf eaſily Maſter of the Place.* Each City and Diſtrict in *Egypt* entertained a peculiar Devotion for ſome Beaſt or other;

(*a*) Bibl. Hiſt. lib. 1. cap. 83. (*b*) Ibid. cap. 84. (*c*) Stratagematum lib. 7. pag. m. 485.

ther, *Which*, ſays *Diodorus Siculus* (*a*), *is eaſier to narrate than to believe, unleſs one had ſeen it with their Eyes. The City* Lentopolis *worſhipped a Lion; the City* Mendez, *a Goat*; Memphis, *the* Apis; *the City of the Sun, the* Mnevis, *and the People in the Lake* Myris *adored the Crocodile. Theſe Animals were maintained in or near the Temples with delicate Meats, were bathed, anointed, perfumed, had Beds prepared for them, and She-ones kept like Miſſes for their Uſe. When any of them happened to die, they prepared ſumptuous Funerals for them, and Tombs richer than for their own Children.* This Idolatry had Footing in *Egypt* in the Time of *Moſes* and the Patriarchs; for when *Pharaoh* offered Liberty for the *Iſraelites* to ſacrifice in the Land of *Egypt*, *Moſes* replied, *Shall we ſacrifice to the* LORD *our* GOD *the Abomination of the* Egyptians *before their Eyes, and will they not ſtone us* (*b*)? That is, If we ſacrifice in *Egypt*, Oxen, Sheep or Goats, which are the Gods of the *Egyptians*, they will maſſacre us. Hence *Moſes* ſays, *Every Shepherd is an Abomination to the* Egyptians (*c*); for the Shepherds were not ſcrupulous to kill and eat the Beaſts of their Flock. *Origen*, againſt *Celſus*, ſpeaks of a very fooliſh Deity of the *Egyptians*; pardon me that I ſpeak of it in *Latin*, *Taceo nunc eos Ægyptios, qui venerantur ventris crepitum* (*d*).

The

(*a*) Bibl. Hiſt. lib. 1. cap. 84. (*b*) Exod. viii. 26. (*c*) Gen. xlvi. 34. (*d*) Contra Celſum, lib. 5. pag. m. 255.

The *Egyptians* had a Veneration for all Oxen, yet two were celebrated among them above all the reſt. The *firſt*, called *Apis*, had his chief Temple and Reſidence in the City *Memphis*, called by the *Jews*, *Muph*. The *ſecond* called *Mnevis*, reſided at *Heliopolis*, that is, the City of the Sun, called by the *Jews*, *On*, where *Potipherah*, in *Moſes* Time, was High-Prieſt. The Marks of *Apis* were theſe, his Body was to be all black, excepting a Spot of white on his Fore-head; he was to have an Eagle on the Back, a Creſcent on the Side, a Node under the Tongue called *Cantharus*, the Hair ſtanding upright, the contrary Way near the Tail; he was to be conceived by Lightning, and being conducted to *Memphis*, they placed him in a rich Temple. He was not to live the full Courſe of Nature, but to be drowned in a ſacred Spring, and then to be buried with great Pomp and Noiſe. Once in a Year they celebrated a Feaſt in Honour of his Birth, for ſeven Days; during which Space, as they ſaid, the Crocodile did no Harm to any Body in the River. *Pliny* tells (*a*), "That after "*Apis* is buried, they ſeek for another with the "ſame Marks. They appear in Mourning, and "ſhave their Hair till they find him. When he "is found, he is conducted by the Prieſts to "*Memphis*, where are two Temples or nuptial "Halls, intended for the Prediction of future E-"vents. If he goes to one of theſe, it ſignifies

(*a*) Hiſt. mundi, lib. 8. cap. 46. per totum.

" a good Omen; if to the other, bad Fortune
" As to private Perſons, he preſages things to
" come, by taking or refuſing theſe things they
" offer him to eat. *Cæſar Germanicus* offered
" him Meat, but he turned his Head to the o-
" ther Side, which portended that great Man's
" Death, as happened ſoon after. When he ap-
" pears abroad, Guards are appointed for his free
" Paſſage, to keep off the Crowd: At the ſame
" Time he is attended with a great many Chil-
" dren who ſing Verſes to his Praiſe." This is the Account we have of this beaſtly Idol from *Pliny*, and from many other ancient Authors (*a*). If it be enquired, how could they find a Beaſt with all theſe Marks? I anſwer with *Auguſtine* (*b*), That the *Egyptian* Prieſts being Magicians, it was no great Matter to make the Cow bring forth ſuch a Calf as they deſigned, and with ſuch Marks on his Body. We ſee even humane Induſtry goes a great Way. *Jacob*, by ſetting Rods in the Gutters, made *Laban*'s Sheep bring forth ſpotted and ſpeckled Lambs; and the Arts of Satan may eaſily deceive a ſuperſtitious deluded People to their own Ruin. When the Kingdom of Satan fell like Lightning after the Death of our Saviour, the Caſe changed; *Apis* could not be found. *Spartian* indeed tells (*c*), " That the
" Emperor *Adrian* having ſettled Affairs in *Bri-*
" *tain*,

(*a*) Ælian. Hiſt. animalium, lib. 11. cap. 9. Pompon. Mela, lib. 1. cap. 9. Plutarch of Iſis and Oſiris. Herodot. lib. 3. cap. 27, 28, 30.
(*b*) De civitate Dei, lib. 18. cap. 5. (*c*) Vita Adriani.

"*tain*, received Advice of a great Sedition at "*Alexandria*, occaſioned by finding the Ox *Apis*, "after many Years vain Search for him; which "cauſed great Tumults among the People, every "Place claiming the Cuſtody of him." But even by this Author it appears, that the Religion of *Apis* was then in a manner buried in Oblivion: For if it had not been ſo, they could not have contended for the Place of his Reſidence, which was unqueſtionably at *Memphis*. When *Julian* the Emperor, commonly called the Apoſtate, endeavoured to re-eſtabliſh the *Egyptian* Idolatry, *Ammianus Marcellinus* (*a*) does not tell us, that he ſucceeded in it, or that he found the Ox *Apis*: So that this Part of their Religion was aboliſhed a long Time before the reſt of the Pagan Worſhip, for want of the Beaſt that had the requiſite Marks. But as long as they were able to meet with *Apis*, to be placed in the Temple of *Memphis*, the People paid a ſingular Devotion to him; they ſacrificed Victims, eſpecially red Oxen; and the Women paid him a moſt infamous Homage, by diſcovering their Nakedneſs before him (*b*).

Cambyſes, upon his Return from his unſucceſsful *Ethiopian* Expedition, found the *Egyptians* rejoycing in the City *Memphis*, becauſe they had found *Apis*. The Emperor conceiving they mocked him, commanded *Apis* to be brought to his Preſence, and laughing at ſuch a fooliſh Deity,

(*a*) Lib. 22. pag. m. 574. (*b*) Diod. Siculus, lib. 1. cap. 85.

wounded him with his Sword in the Thigh, and ordered the Prieſts to be whipt, and the People who obſerved ſuch Solemnities to be killed. Thus was the Feſtival concluded, ſays *Herodote* (*a*). The poor Beaſt languiſhed in the Temple and died, and was buried privately by the Prieſts. And the *Egyptians* ſay, that after this wicked Fact, *Cambyſes* was ſtill troubled with Madneſs. *Plutarch* tells, that *Apis* being killed, was thrown to the Dogs, to be devoured by them; and therefore the *Egyptians* razed the Dogs out of the Catalogue of their Deities (*b*). *Darius Ochus*, another *Perſian* King, killed *Apis*, and eat him at a Feaſt with his Friends (*c*.) The *Egyptians* revenged themſelves; for *Bagoas* the Eunuch aſſaſſinated *Ochus*, and threw his Body to the Cats, and of his Thigh-Bone made Hafts for Swords, to repreſent the Cruelty of this Tyrant's Mind, ſays *Ælian* (*d*).

What was ſignified by this monſtrous *Egyptian* Idolatry, is not eaſy to conceive. Many Fables have been invented to palliate its Enormities. But 'tis not my Buſineſs to make Apology for theſe Abominations of the Gentiles. *Diodorus Siculus* has been at ſome Pains to varniſh over theſe Enormities; and *Plutarch*, who wrote his Book in the Reign of the Emperor *Trajan*, in his Treatiſe of *Iſis* and *Oſiris*, endeavours many Ways, not conſiſtent among themſelves, to explain theſe Fables

(*a*) Lib. 3. cap. 29, 30. (*b*) Of Iſis and Oſiris, Morals, pag. m. 1305. (*c*) Ibid. pag. 1291. (*d*) Varia Hiſtoria, lib. 6. cap. 8.

Fables (*a*), ſo as to bring theſe *Egyptian* Rites, which then were in Diſgrace at *Rome*, into Favour with that City, as agreeing in Subſtance with the Religion of *Rome*, and other Heathen Countries, eſpecially *Greece*. In which Attempt he was unſucceſsful, tho he turns the *Egyptian* Idolatry into an Allegory. Others aſſert, that in *Egypt* they worſhiped theſe Beaſts, by Reaſon of the Benefites they received from them: The Ox, for its Uſe in Agriculture; the Sheep, for their Wool; the *Ibis*, by Reaſon of its Uſe in Phyſick, and its eating Serpents; the *Ichneumon*, a Kind of *Rat*, becauſe it uſed to eat the Crocodiles; and the Crocodiles themſelves, becauſe they rendring the Paſſage of the *Nile* very dangerous, prevented the Robbers of *Cyrene* from paſſing the River to pillage the Country. 'Tis as probable that the Animals worſhipped in *Egypt*, were Figures to repreſent their Gods. 'Tis well known that every one of the Heathen Deities had ſome Beaſt, Tree or Plant conſecrated to them: Thus the Pigeon was dedicated to *Venus*, the Dragon and the Owl to *Minerva*, the Peacocks to *Juno*, the Eagle to *Jupiter*, and the Cock to *Æſculapius* and the Sun. The *Egyptians* aſſigned to their Gods certain Animals as their Figures or Repreſentatives, and thus they were introduced into Temples, as afterwards Images were into ſome Chriſtian Churches, and they began to worſhip them. *Herodote* tells (*a*),

(*a*) See Cumberland's Phenician Hiſtory, pag. 96.

(*a*), *The* Egyptian *Men and Women reckon it an Honour to have the Feeding, or bringing up of theſe Animals committed to their Care, wherein the Son ſucceeds the Father. To theſe Beaſts every Citizen pays his Vows, whereby they pay their Homage to that God, to whom the Beaſt is conſecrated:* εὐχόμενοι τῷ θεῷ τῦ ἂν ᾖ τὸ θηρίον. Which laſt Words prove, that they did not worſhip the Beaſt as a God, but as a Figure repreſenting that God to whom it belonged. To the ſame Purpoſe *Plutarch* ſays (*b*), they hold *Apis* to be the lively Image of *Oſiris*.

Tho' we live at a vaſt Diſtance of Time, after that *Egyptian* Idolatry was overthrown, yet I find a late, and he ſeems to be an ingenuous learned Traveler, *Monſ. Lucas* (*c*), in the Relation he gives of his Travels in *Egypt*, preſents us with the Picture of the Images of theſe Beaſts, which were the Object of their Idolatry; as the *Apis*, the *Crocodile*, and others, as he ſaw the ſame engraven on Stone at the Doors, and ſeveral interior Places of the great Labyrinth, called the Palace of *Caron*, at the South Extremity of the Lake *Mœris*. Hence he conceives that Labyrinth to have been a Sort of *Pantheon*, in Honour of all the Divinities of *Egypt*, and eſpecially dedicated to the Sun. If ſo, that vaſt Labyrinth is a laſting Monument of that monſtrous Idolatry.

After

(*a*) Lib. 2. cap. 65. pag. m. 114. (*b*) Of Iſis and Oſiris. (*c*) Voyage du Sieur Paul Lucas, Tom. 2. pag. 42. printed 1720.

After all has been ſaid of the Signification of this Worſhip, which the *Egyptians* gave to Beaſts, I conceive the trueſt Meaning that can be given of it, is that of the Apoſtle *Paul*, ſpeaking concerning the Gentiles (*a*), *When they knew GOD, they glorified him not as GOD, neither were thankful, but became vain in their Imaginations, and their fooliſh Heart was darkned. Profeſſing themſelves to be wiſe, they became Fools. And changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things.--- For this Cauſe GOD gave them up unto vile Affections.*

The whole Story of *Iſis* and *Oſiris*, as delivered by *Plutarch*, is very prolix, and full of extravagant Imaginations and monſtrous Fictions; in Compariſon of which, the *Metamorphoſes* and Fables of the *Greek* and *Latin* Poets, may paſs for rational and well contrived. *Plutarch* conceives, That by *Oſiris*, the Sun is to be underſtood, for theſe Reaſons, (1.) The Images of *Oſiris* do carry a reſplendent Luſtre, to repreſent the Beams and Light of the Sun. (2.) In the Hymns compoſed in the Praiſe of *Oſiris*, they addreſs themſelves to him, who reſts in the Boſom of the Sun. (3.) After the Autumnal Equinox, they celebrate a certain Feaſt, all in Mourning, called ἀφανισμὸς *Oſiridis*, the Diſappearance of *Oſiris*, ſignifying the Removal of the Sun at a greater Diſtance in Winter. (4.) About the Winter Solſtice,

(*a*) Rom. i. 21.---26.

ſtice, they enquire after *Oſiris*, and cauſe a Cow take ſeven Rounds about his Temple, to intimate that in ſeven Revolutions of the Moon, the Sun will return to the Summer Solſtice. (5.) Every Day they offer Incenſe and ſweet Odours to the Sun: At his Riſing they preſent Roſin; at Noon, Myrrhe; and at Sun-ſetting, a Compoſition called *Kiphi*. *Macrobius*, who finds the Sun almoſt in every Thing, gives other Reaſons to prove that the Sun is ſignified by *Oſiris* (*a*). *Diodorus Siculus* ſays (*b*), *Oſiris* in the *Egyptian* Language ſignifies πολυοφθαλμὸς, many eyed. The Emperor *Julian*, who endeavoured to reſtore *Paganiſm*, when by the Light of the Goſpel it was almoſt baniſhed out of the World, makes the Sun the great GOD, and the Parent of all Men. He ſays the Sun and Man begets Man (*c*). ἄνθρωπος ἄνθρωπον γεννᾷ καὶ ἥλιος.

If we look further into the Chaos of *Egyptian* Idolatry, we may find ſome Tracts of *Noah*. The Word *Apis* ſignifying *my Father*, ſuits exactly with *Noah*, the Father of the Fathers of the World after the Flood. *Noah* cultivated the Ground; nothing could be more properly conſecrated to him than an Ox, the chief Inſtrument of Agriculture. In *Plutarch*'s Story of *Iſis* and *Oſiris*, 'tis ſaid that after the privy Parts of *Oſiris* could not be recovered, they were forced to make others of Plaiſter-work. This has a Relation to the Hiſtory of

(*a*) Saturnalia, lib. 1. pag. m. 367. (*b*) Bibl. Hiſt. lib. 1. (*c*) Oratio in regem Solem. Opera Juliani pag. 131.

of *Cham*, who looked on his Father's Nakedneſs while he was drunk and aſleep. The *Rabbins* add, that he intended to make him incapable of Procreation. The learned Dr. *Cumberland*, Biſhop of *Peterborough*, finds alſo ſome Footſteps here of *Miſraim* the Son of *Cham*, Grandchild of *Noah*, the firſt King of *Egypt*, and Founder of their Monarchy. In the very Preface to the Ten Commandments, *Egypt* is called by the Name of *Miſraim* in the *Hebrew* (*a*). And long before that, even at the Burial of *Jacob*, the Mourning of the *Egyptians* was by the *Cananites* called *Abel Mizraim* (*b*). He conceives that *Oſiris* is only an appropriated Title of Honour, ſignifying *the Prince*, and *Iſis* is *Iſhah* his Wife (*c*). Other Parts of the Fable were deviſed long afterward.

We may alſo find here ſome Hints of *Moſes*, tho diſguiſed under a Heap of Rubbiſh, eſpecially under the Story of *Typhon*, the great Enemy of the *Egyptian* Deities. *Huetius* finds all the Fables of the Heathen, and of their Gods, to ſignify *Moſes*: But he is not out of the Way, when he finds him here (*d*). For (1.) *Typhon*, according to *Plutarch* (*e*), was of a ruddy Colour; *Moſes* was exceeding fair. A fair Complexion, next approaching to red, was a great Rarity in *Egypt*, and in great Eſteem there, as well as over all *Africa*. (2.) The Word *Typhon* ſignifies Inundation

(*a*) Exod. xx. 2. (*b*) Gen. l. 11. (*c*) Phenician Hiſtory, pag. 45, 98. (*d*) Demon. Evang. pag. m. 87. Edit. 1690. (*e*) Of Iſis and Oſiris.

tion in the *Hebrew* and *Phenician* Languages. They beſtowed this odious Name upon *Moſes*, becauſe by his Means *Pharaoh* and his Hoſt were ſwallowed up by the Sea. *The Prieſts*, ſays *Plutarch*, *abominate the Sea, and call Salt the Scum of* Typhon. *'Tis one of theſe Things that are forbidden at Table. They do not ſalute any Pilots or Seamen. They have ſuch an Abomination for Fiſh, that when in their Hieroglyphicks they intend to repreſent a deteſtable Thing, they do it by the Figure of a Fiſh.* He ſays alſo, *When the River* Phædrus *turned the Wind ſomewhat roughly, about the Dawning of the Day,* Iſis *was ſo much diſpleaſed and angry, that ſhe dried it quite* (*a*). (3.) *Typhon* was eſteemed to be a great Enemy to their Gods, who engaged in ſo cruel a War againſt them, that they were obliged to ſhelter themſelves in the Bodies of Beaſts (*b*), one in an Ox, another in a Sheep, *&c.* This ſeems to have a Relation to what GOD did in *Egypt*, where he exerciſed Judgments upon all their Gods (*c*). He ſmote even their ſacred Animals. (4.) *Typhon*, with the Aſſiſtance of 72 of his Aſſociates, plotted againſt *Oſiris*. *Moſes* brought the People out of *Egypt*, and conducted them thro' the Wilderneſs, by the Aſſiſtance of 70 Elders, he elected as his Partners in the Government. (5.) *Typhon* was the Brother of *Oſiris* King of *Egypt*. *Moſes* being

(*a*) Of Iſis and Oſiris, Morals, pag. m. 1294. (*b*) Plutarch, of Iſis and Oſiris. Apollodori Bibliotheca, pag. m. 257. (*c*) Exod. xii. 12, Numb. xxxiii. 4.

being reputed the Son of *Pharaoh*'s Daughter, was conſequently the ſuppoſed Brother of that Prince. (6.) The Fable ſays, *Typhon* was aided and in Confederacy with the Queen of *Ethiopia*: *Plutarch* calls her Name *Ayſo* (*a*). *Zippora*, *Moſes*'s Wife, was an *Ethiopian* Woman. (7.) *Typhon* came into *Egypt* upon an Aſs, to fight *Iſis* and *Oſiris*; therefore the *Egyptians* abominate this Creature, and give the Name of an Aſs to the King of *Perſia*, who killed their *Apis*. *Moſes* having received his Commiſſion from GOD to oblige *Pharaoh* to ſuffer the *Iſraelites* to leave his Territories, *took his Wife and his Sons, and ſet them upon an Aſs, and returned to the Land of* Egypt (*b*). *Finally*, It is remarkable which *Plutarch* obſerves (*c*), *That* Typhon *having loſt the Field, fled ſix Days Journey upon an Aſs's Back, having by this Means eſcaped, he begat two Sons*, Hieroſolymus *and* Judæus; *'tis evident*, ſays he, *that theſe who relate this would draw the Hiſtory of the* Jews *into the Fable.*

Before I leave this Subject, allow me to obſerve, That *Plutarch* in his Treatiſe of *Iſis* and *Oſiris*, has ſeveral Footſteps of Divine Truths, tho' they be larded with Fables. For Example, he ſays (*d*), *Of this Opinion*, ſays he, *I aſſure you I am, That the Beatitude and Felicity of eternal Life*,

(*a*) Of Iſis and Oſiris, Morals, pag. 1292. (*b*) Exod. iv. 20. (*c*) Plutarch. ubi ſupra, pag. 1300.

N. B. I uſe frequently the Tranſlation of Dr. Holland, printed 1603, which tho' old, yet, in my Opinion, in ſome Places expreſſes the Author's Senſe as well as latter Tranſlations. (*d*) Plut. ubi ſup. pag. 1288.

Life, which Jupiter *enjoys, conſiſts in that he is ignorant of nothing that's done, and alſo that Immortality, if ſpoiled of the Knowledge of Things that be, and are done, is not Life, but bare Time. In the City of* Sais, *the Image of* Minerva, *which they take to be* Iſis, *had ſuch an Inſcription over it as this,* I am all that which is, has been, and ſhall be, and never any Man yet was able to draw open my Veil (*a*). He frequently condemns the *Egyptian* Idolatry. *In ſo doing,* ſays he, *they imprint abſurd and blaſphemous Opinions of the Gods, tending to Atheiſm and Impiety, attributing the Names of Gods unto Natures, and Things ſenſeleſs, lifeleſs, and corruptible* (*b*) : *For we muſt never think that theſe Things be Gods; for nothing can be a God, which has no Soul, and is ſubject to Man.*—— In another Place he ſays, *But the* Egyptians, *at leaſt the common Sort of them, worſhipping and honouring theſe very Beaſts, as if they were Gods, have not only expoſed their Divine Service to Ridicule, but there has alſo crept in an Opinion, which has ſo far poſſeſſed the weaker Sort, as it brings them to meer Superſtition; and as for ſuch of a better Capacity, theſe it drives headlong into beaſtly Thoughts, and Atheiſtical Diſcourſes* (*c*). This and more to the ſame Purpoſe hath this learned moral Philoſopher. Nor do I think it ſtrange: He wrote in the Time of the Emperor *Trajan,* when Chriſtianity had obtained ſome Footing

(*a*) Plutarch. ubi ſupra, pag. 1291. (*b*) Ibid. pag. 1313. (*c*) Of Iſis and Oſiris in his Morals, pag. m. 1315.

ing in the World. And tho' *Plutarch* was a Heathen, I know not but he might have read some Part of the sacred Scriptures, which long before his Time were translated into *Greek:* And the World then began to be ashamed of some of the absurd and foolish Heathen Superstitions. So far of the *Egyptian* Idolatry, in Imitation whereof *Aaron* made the Golden-Calf in the Wilderness, and *Jeroboam* these in *Dan* and *Bethel*, and set them up there as the Gods who had brought them out of the Land of *Egypt*.

The Feast of the Dedication of the Golden-Calf, is the last Thing which I remark concerning it. *Moses* records, *That when* Aaron *saw it, he built an Altar before it, and made Proclamation, and said, To morrow is a Feast to the* LORD. *And they rose up early on the Morrow, and offered Burnt-Offerings, and brought Peace-Offerings: and the People sat down to eat and to drink, and rose up to play (a).* 'Tis highly probable, that at this Feast they sacrificed after the Manner of the *Egyptians*. *Herodote* gives Account of a solemn Feast, which the People of *Egypt* celebrated at a Place called *Bubastis* (*b*), in Honour of the Goddess *Diana*. "To her, "*he says*, they offer many Sacrifices, and while the "Victim is a burning, they dance, and play a hun"dred Tricks, and drink more Wine than in the "whole Year beside: For there convene thither

(*a*) Exod. xxxii. 5, 6. (*b*) In Euterpe, i. e. lib. 2. cap. 59, ... 62. & cap. 137.

" about 700000 Men and Women, beſides Children. In another Feaſt of theirs to the Goddeſs *Iſis*, they uſed ſuch impure Rites, as he did not think lawful to be named. *Aaron*'s Feaſt of the Golden-Calf, ſeems to have been in Imitation of this. To the ſame Feaſt and Cuſtoms then uſed, the Words of *Amos* may have a Relation (*a*), *Ye have born the Tabernacle of your* Moloch *and* Chiun *your Images:* It being a Cuſtom among the Heathen to carry their Idols in Pomp at their publick Feaſts, under portable Tabernacles, ſuch as even in later Times they called at *Rome Thenſæ*, *Vehicula Deorum*, Shrines for their Gods. *Herodote* tells (*b*), " They " placed a wooden Image in a little wooden " Temple all gilt over, and this was carried to o- " ther ſacred Places; a few of theſe who are cho- " ſen to miniſter to the Image, drawing a Cha- " riot that runs upon four Wheels, with the I- " mage within it."

I proceed next to the *Phœnician* Idolatry. The *Phenicians* were among the moſt ancient Nations, and firſt Idolaters. I have ſpoken concerning their Antiquities already (*c*). The only Account we have of their Theology is by a little Fragment preſerved by *Euſebius* (*d*), of the Tranſlation that *Philo Byblius*, in the Reign of the Emperor *Hadrian*, made of *Sanchoniathon*. Some weighty Objections againſt the Authority of this Fragment that Mr. *Dodwell* advances, I have not yet

(*a*) Amos v. 26. (*b*) Herod. lib. 2. cap. 63. pag. m. 113. (*c*) See pag. 151, &c. (*d*) De præp. Evang. lib. 1. cap. 9, 10.

yet ſeen anſwered. But whatever be of its Authority, I do not ſee that the firſt Author thereof can be older than about the Reign of *Solomon*; for he dedicates his Book to *Abibalus*, who, we find in *Joſephus* (*a*) was the Father of *Hiram*, contemporary with *Solomon*. But take the Fragment as it is, we have there his Coſmogony and Genealogy. His Coſmogony begins thus, "The Principle of the "Univerſe is a dark and windy Air, or a Wind "made of dark Air, and a turbulent Evening-"Chaos. Theſe Things were boundleſs, and for "a long Time had no Bound nor Figure: But "when this Wind fell in Love with his own Prin-"ciples, and a Mixture was made, that Mixture "was called *Deſire*, or *Cupid*. This Mixture "completed, was the Beginning of the making "of all Things; but that Wind did not know its "own Production; and of this Wind was begot-"ten *Mot*, which ſome call *Mud*, others the Pu-"trifaction of a watery Mixture; and of this "came all the Seed of this Building, and the Ge-"neration of the Univerſe: But there were cer-"tain Animals which had no Senſe, out of which "were begotten intelligent Animals, and were "called *Zopheſemin*, that is, the Spies or Con-"templators of Heaven, and were formed alike "in the Shape of an Egg. Thus ſhone out of *Mot* "the Sun, and the Moon, the leſs and the greater "Stars." *Such*, ſays *Euſebius*, *is the* Phœnician

(*a*) Contra Appionem, lib. 1.

Generation of the World, which baniſhes Divinity, and introduces Atheiſm. Theſe who deſire to know the reſt of it, may read *Euſebius (a)*, and the Authors quotted at the Foot of the Page *(b)*, who have handled this Subject more fully. For my Part, I ſee nothing in it, but ſome Scrapes ſtoln out of the *Moſaick* Hiſtory of the Creation, blended with ſuch a Heap of Fables, as one can ſcarce underſtand them. *Sanchoniathon* ſays, "Theſe "Things are writ in the Coſmogony of *Taautus*, "and in his Memoirs, and out of the Conjectures, "and ſupernatural Signs, which his Mind ſaw, "and wherewith he has enlightned us." Now, 'tis probable, that this *Taautus* is *Moſes*, of whom they might have ſome Knowledge in *Phœnicia*, a Country ſo near *Judæa*; and that *Moſes* alſo is the *Thoth* of the *Egyptians*, and the *Mercurius Triſmegiſtus* of the *Greeks*. It appears by the Account we have in *Sanchoniathon*, that he never ſo much as mentions GOD, ſo far as to name him in making of the World: And therefore, as *Euſebius* obſerves, this baniſhes Divinity, and promotes Atheiſm. If he did read the *Moſaical* Books, 'tis plain he believed them not; he has miſſed the Foundation of all true natural Religion, which is Love and Obedience to GOD, as the Author and Supporter of our Being.

I

(a) Loco modò citato. (b) Jurieu Hiſtoire des Dogmes & des cultes, from pag. 430 to 447 of French Copy. Dr. Cumberland's Phœnician Hiſtory from the Beginning and foreward.

I come now to take ſome Notice of *Sanchoniathon*'s Hiſtory and Genealogy, where he ſpeaks thus, " Of the Wind *Colpias* and his Wife *Baau*, " whom the *Greeks* call *Night*, were begot two " Mortals, called *Protogonus* and *Æon*; and *Æon* " found out the Way of taking Food from Trees. " Theſe begotten by them were called *Genus* " and *Genea*, and dwelt in *Phœnicia*; but when " great Droughts came, they ſtretched their Hands " up to Heaven towards the Sun; for him, ſays " he, they thought the only Lord of Heaven, cal- " ling him *Beelſamin*.— Afterwards from *Genus*, " the Son of *Protogonus* and *Æon*, other Mortals " were begotten, whoſe Names were *Light*, *Fire* and " *Flame*. Theſe found out the Way of generating " Fire, by rubbing of Pieces of Wood againſt each " other, and taught Men the Uſe thereof. Theſe be- " gat Sons of vaſt Bulk and Height, whoſe Names " were given to Mountains on which they firſt " ſeiſed; ſo from them were named Mount " *Caſſius*, *Libanus*, *Antilibanus* and *Brathys*." I need not tranſcribe the Remainder of this obſcure Narrative; ſuch who are curious may read it in *Euſebius* and Dr. *Cumberland*'s *Phenician* Hiſtory. I ſhall only obſerve, that this learned Prelate finds in it ten Generations, which are theſe, in the Line of *Cain*, contemporary with the ten Generations in the Line of *Seth*, recorded in the 5. *Chap.* of *Geneſis*, *viz.* in *Sanchoniathon* thus, *Protogonus*, whom he makes *Adam*. 2. *Genus*, to be *Cain*. 3. *Lux*. 4. *Caſſius*. 5. *Memrumos*. 6.

Agreus. 7. *Cruſor.* 8. *Technites.* 9. *Agros.* 10. *Amnos.* The Flood ends this Line. Then *Sydyc*, *Cabeirci*, and the Sons of *Dioſcurus*. With theſe this learned Biſhop of *Peterborough*, connects *Eratoſthenes*'s Table of 38 Kings in Upper-*Egypt*, beginning with *Menes* or *Mizraim*, and ending with *Amurrhæus*. By this Means we have a Series of profane Hiſtory from the firſt Man *Adam* to the firſt Olympiad, without any Diſagreement from the ſacred Scripture. This is a better Method of accounting for the long *Egyptian Dynaſties*, than what others have fallen upon to ſet them in Oppoſition to ſacred Chronology. *Eratoſthenes*, whoſe Series of the *Egyptian* Kings is preſerved to us, was the moſt learned Man in his Time. He was a Native of *Cyrene*, bordering upon *Egypt*, *Librarian* to *Ptolemæus Euergetes*. He had greater Opportunities and Helps for ſearching the *Egyptian* Records than any Perſon. The Prieſts of *Egypt* had ever been in a Combination to relate extravagant and incredible Accounts of their Kings to magnify their Antiquity, and aggrandize their Monarchy. *Eratoſthenes* went thither with a Deſire to find out the Truth. The Names of the 38 firſt Kings of *Egypt* which he ſets down, are a Succeſſion for the Space of 1055 Years, and is the moſt probable Account of their Monarchy we have upon Record, or can now expect, when their Hiſtory is gone, and cannot be recovered.

We have, in the ſame Fragment of *Sanchoniathon*, ſome Hints of the Origin of Idolatry, in his fifth Generation of *Memrumos* and *Hypſuranius*. 'Tis ſaid, "He conſecrated two στῆλαι, ruder "ſtones, or Pillars, to Fire and Wind, and he "bowed down to, or worſhipped them, and "poured out to them the Blood of ſuch wild "Beaſts as had been caught in Hunting. But "when theſe were dead, ſuch as remained con-"ſecrated to them Stumps of Wood, and Stones, "worſhipping them, and kept anniverſary Feaſts "to them." This, according to Dr. *Cumberland*'s Method of explaining the Fragment, was before the Flood. Afterwards *Sanchoniathon* adds, "More-"over the God *Ouranus* deviſed *Betulia*, con-"triving Stones that moved as having Life. But "*Cronus* begat on *Aſtarte* ſeven Daughters, cal-"led *Titanides* or *Artemedes*, and he begat on "*Rhea* ſeven Sons, the youngeſt of which, as "ſoon as he was born, was conſecrated a God. "Alſo by *Dione* he had Daughters, and by *Aſtar-*"*te* moreover two Sons, *Pothos* and *Eros*, *i. e.* "*Cupid* and *Love*. But *Dagon*, after he had found "out Bread-Corn, and the Plough, was called "ζεὺς *Arotrius*, *i. e. Jupiter* the Plougher." Dr. *Cumberland* by long Reaſoning proves, that *Cronus* was *Cham* the Son of *Noah* (*a*). If it be ſo, this Idolatry was ſoon after the Flood: But 'tis difficult to be peremptory, ſince *Philo Biblius*,

(*a*) Phœnician Hiſtory pag. 112. & ſeqq.

who tranſlated *Sanchoniathon*, has committed many Miſtakes, and given the *Phœnician* Names of the Gods, with which the *Greeks* were unacquainted, in Terms more obvious to them. The *Titanides*, *Aſtarte*, *Rhea*, *Zeus* or *Jupiter*, were Terms not known in the *Phœnician* Tongue. In the *laſt* Place I notice in this Fragment, *Sanchoniathon* ſays (*a*), *That* Taautus *aſcribed a Divinity to the Nature of the Dragon and the Serpents, which Opinion of his was approved by the* Phœnicians *and* Egyptians, *becauſe theſe Creatures abound with Spirits beyond all Reptiles, are of a fiery Nature, and have a Variety of curious crooked Motions, and are called by the* Phœnicians, *a good Demon, and by the* Egyptians, Cneph.

I proceed now to conſider other Kinds of Idolatry, eſpecially theſe mentioned in ſacred Scripture, which were abhorred of the LORD, and the Practice of them forbidden to his People. We find then *Iſrael* in the Wilderneſs joined themſelves to *Baal-Peor*, a God of the *Moabites* and *Midianites*. Thus we read in the Book of *Numbers* (*b*), Iſrael *abode in* Shittim, *and the People began to commit Whoredom with the Daughters of* Moab. *And they called the People unto the Sacrifices of their Gods: And the People did eat, and bowed down to their Gods. And* Iſrael *joined himſelf unto* Baal-Peor: *And the Anger of the* LORD *was kindled againſt* Iſrael. This Idol, which

(*a*) Apud Euſeb. de præp. Evang. lib. 1. cap. 9, 10. pag. m. 41.
(*b*) Numb. xxv. 1, 2, 3.

which is called by the *Septuagint*, *Beel-Phegor*, is mentioned in ſeveral other Texts of Scripture (*a*). To come to underſtand what this God of the *Moabites* was, we may lay down this Principle, That all the Deities of the *Greeks* and *Romans* came from the Eaſt, but under different Names. Now 'tis a conſtant Tradition among the ancient and modern *Hebrews*, that this Idol was an obſcene Deity, which may plead Excuſe for not tranſlating ſome Paſſages concerning it. This Opinion of the *Jews* may be founded upon *Hoſea* ix. 10. *They went unto* Baal-Peor, *and ſeparated themſelves to their Shame*; and other Texts in *Numbers* already quoted. 'Tis the Opinion of *Jerom*, who had it from the Tradition of the ancient *Jews*, that *Beel-Phegor* is the *Priapus* of the *Greeks* and *Romans*. "The *Iſraelites*, "*ſays he*, being brought out of *Egypt*, did com- "mit Fornication with the *Midianites*, and went "to *Beel-Phegor*, an Idol of the *Moabites*, which "we may call *Priapus*. *Denique interpretatur* "*Beel-Phegor idolum tentiginem habens in ore, id* "*eſt, in ſummitate pellem, ut turpitudinem membri* "*virilis oſtenderet.* And becauſe they went unto "*Beel-Phegor*, they were alienated from GOD, "to their own Confuſion (*b*)." The ſame Father has a remarkable Paſſage on the ſame Subject, in his Notes on *Hoſea* iv. 14. *I will not puniſh*

(*a*) Hoſea ix. 10. Pſal. cvi. 28. Numb. xxxi. 15, 16. (*b*) Hieronymus in Hoſeam, cap. ix. ver. 10. operum Tom. 6. fol. 16.

puniſh your Daughters when they commit Whoredom, nor your Spouſes when they commit Adultery (*a*). He ſays, "The *Hebrew*, *Kedeſhoth*, "which *Aquila* renders ἐνηλαγμένων, *Symmachus*, "ἑταιρίδων *Whores*, —— we render *effeminate*, "that we may make the Senſe of the Word plain "to People of our Language. Theſe are they "who are called *Galli*, not Servants to the Mo-"ther of Gods, but of Devils, who being gueld-"ed in Honour of *Atys*, whom the whoriſh "Deity made an Eunuch, the *Romans* have made "their Prieſts ſo. Theſe *Galli* were emaſculated, "to reproach theſe who took the City of *Rome*. "Such Kind of Idolatry was in *Iſrael*, eſpecially "among the Women, who worſhipped *Beel-Phe-*"*gor*, for the Greatneſs of his Obſcenity, which "we may call *Priapus*. Hence King *Aſa* took "away the High-places, and this Sort of Prieſts, "and removed his Mother *Maachah* from being "Queen, and took away the *Sodomites*, or effe-"minate, out of the Land, and all the Idols "that his Father had made (*b*). And alſo he "removed his Mother, that ſhe might not be "Prieſteſs in the Sacrifices of *Priapus*. He cut "down the Grove ſhe had conſecrated, and broke "her abominable Idol, and burnt it at the Brook "*Kidron*: But the High-places were not taken "away.—— We muſt know, *continues he*, that

(*a*) Hieronymus in Hoſeam, cap. ix. ver. 10 operum Tom. I. fol. 8.
(*b*) 1 Kings xv. 12, 13. 2 Chron. xv. 16.

" that *Kedeſhoth*, *Whores*, is the ſame with ἱερεῖς, " *Prieſts* conſecrated to *Priapus*; and in other " Places, *Kedeſhim* ſignifies theſe *emaſculated* " *Men*. *Eſaias* ſaying, καὶ ἐμπαῖκται καταχυ- " ριεύσουσιν αὐτῶν, *Their Deceivers ſhall have Rule* " *over them*; in the *Hebrew* it is *Kedeſhim*, and " we tranſlate it, *Their effeminate Perſons ſhall* " *have Rule over them*. Theſe Paſſages of *Jerom* are very plain; and if we look to the vulgar Latin, we'll find theſe Texts, 1 *Kin.* xv. 13. 2 *Chron.* xv. 16. thus rendred, as far as I can Engliſh them, *Alſo he removed* Maachah *his Mother, that ſhe might be no longer High-Prieſteſs in the Sacrifices of* Priapus; *and he deſtroyed the Grove ſhe had conſecrated, and broke the moſt filthy Idol, and burnt it at the Brook* Kedron. —— *He depoſed his Mother* Maachah *from the Empire, becauſe ſhe had made in a Grove the Image of* Priapus, *which he broke in Pieces, and burnt it at the Brook* Kedron. I know Mr. *Selden* is of another Opinion, that *Baal-Peor* is named from the Hill *Peor*, where that Idol was worſhipped (*a*). But, as Dr. *Cumberland*, Biſhop of *Peterborough*, obſerves (*b*), " The true Import of the Word *Peor*, or *Baal-* " *Peor*, in the *Hebrew*, is, *he that ſhews boaſting-* " *ly or publickly his Nakedneſs*; that's void of " all Modeſty, and ſo a Friend to Debauchees. " That *Origen*, *Jerom* and *Philo Judæus*, are all " of the ſame Opinion; and ſhews from *Plu-*

" *tarch*

(*a*) De Diis Syris, pag. m. 163. (*b*) Phœnician Hiſt. pag. 67. 69. 73.

" *tarch* and *Diodorus Siculus*, that the Images of " *Oſiris* in *Egypt*, of the Goat at *Mendez*, of " the Bull *Apis*, and of *Pan* or *Faunus*, the *Sile-* " *ni* and the *Satyrs*, had the ſame Repreſentati- " ons of Turpitude." Which ſhould make all Perſons, who have the leaſt Grain of Modeſty, abhor that abominable Idolatry and filthy Heatheniſh Superſtition, where theſe Things were recommended by the very Precepts of their Religion, and the Patterns of their Deities.

Concluding then that *Baal-Peor*, the God of the *Moabites*, is the ſame with *Priapus*, 'tis probable that under theſe Names the Heathens repreſented the Patriarch *Noah*, of whom they might have ſome dark Notices by Tradition. The Reſemblance is evident: For *Firſt*, *Baal-Peor* ſignifies a naked Maſter or God; which agrees with *Noah*, who was the Father, the Maſter and King of Mankind after the Flood, and who being drunk with Wine, lay uncovered before his Children. 'Tis well known the Heathens beſtowed monſtrous naked Parts on *Priapus* (*a*). This was to repreſent the generative Virtue of *Noah*, the Father of all Men. *Orpheus*, in a Hymn made in Honour of *Priapus*, called him προτογονὸς, and *Noah* was doubtleſs the firſt Man of the ſecond World. *Priapus* was looked on as the Source of Fruitfulneſs. Women to avoid being barren, ſat upon his filthy Image: For which laſcivious Behaviour

(*a*) Horat. lib. 1. Satyr. 8. *Obſcænoque ruber porrectus ab inguine palus.*

haviour toward their God *Mutinus*, or *Priapus*, who are the ſame, *Lactantius* (*a*) and *Auguſtine* (*b*) juſtly deride the Heathen. 2*dly*, *Noah* was a Husband-man, a Gardiner and Planter of Vineyards. All this agrees with *Priapus*, who is called by *Tibullus*, *Deus Agricola*. 3*dly*, *Priapus* was repreſented with a Boſom full of all Sorts of Fruits, and a Horn of Plenty (*c*). Who but *Noah* with his Skill in Husbandry, began to render the Earth fruitful?

Kemoſh the God of the *Moabites*, is the ſame with *Baal-Peor* under another Name, as *Jerom* conceives (*d*). "In *Nabo* was the Idol *Chemoſh* con-"ſecrated, which by another Name is called *Beel-*"*Phegor*." This Idol of the *Moabites* is frequently called in ſacred Scripture *Chemoſh* or *Kemoſh*. *Then did* Solomon *build an High-place for* Kemoſh *the Abomination of* Moab (*e*). The King *Joſiah* defiled the High-place which *Solomon* had built *for* Chemoſh *the Abomination of the* Moabites (*f*). *Jeremiah* foretelling *Moab*'s Deſtruction, ſays, Chemoſh *ſhall go into Captivity, with her Prieſts and Princes, and* Moab *ſhall be aſhamed of* Chemoſh (*g*). *Nebo* was another Idol of the *Moabites*, which ſome Authors alſo take to be the ſame with *Baal-Peor*. Bel *boweth down*, Nebo *ſtoopeth*

(*a*) De falſa Religione, lib. 1. cap. 20. (*b*) De Civitate Dei, lib 6. cap. 9. (*c*) Virg. Eclog 7. Ver. 33.

Sinum lactis & hæc te liba, Priape, quotannis, &c.

(*d*) In Iſa. cap. 15. (*e*) 1 Kings xi. 7. (*f*) 2 Kings xxiii. 13. (*g*) Jer. xlviii. 7. —— 13.

ſtoopeth: Moab *ſhall howl over* Nebo, *and over* Medeba *a*).

The *Ammonites* were Bretheren of the *Moabites*, both were the Children of *Lot*, the Off-ſpring of the inceſtuous Copulation with his Daughters. The Children of *Iſrael* were polluted with their Idolatry; I ſhall therefore now diſcourſe thereof. The Worſhip given to *Molech*, *Moloch*, or *Milchom*, the Idol of the *Ammonites*, is frequently mentioned and condemned in Scripture. The Law of *Moſes* forbids it. *Thou ſhalt not let any of thy Seed paſs through the Fire to* Molech. *Whoſoever he be, of the Children of* Iſrael, *or of the Stranger that ſojourns in* Iſrael, *that giveth any of his Seed unto* Molech, *ſhall be ſurely put to Death* (*b*). Solomon *went after* Aſhtoreth, *the Goddeſs of the* Zidonians, *and after* Milcom *the Abomination of the* Ammonites. *He built an High place for* Chemoſh *the Abomination of* Moab, *and for* Molech *the Abomination of the Children of* Ammon, 1 Kin. xi. 5,--- 7. Joſiah *defiled* Tophet, *which is in the Valley of the Children of* Hinnom, *that no Man might make his Son or his Daughter to paſs through the Fire to* Molech, 2 Kin. xxiii. 10. The Prophet *Jeremiah* ſays, *They have built the High-places of* Tophet, *which is in the Valley of the Son of* Hinnom, *to burn their Sons and their Daughters in the Fire, which I commanded them not.*—— *Therefore*

(*a*) Iſaiah xlvi. 1. Iſa. xv. 2. (*b*) Levit. xviii. 21. and xx. 2.

fore behold the Days come, ſaith the LORD, *that it ſhall no more be called* Tophet, *nor the Valley of the Son of* Hinnom, *but the Valley of Slaughter* (*a*). The ſame Prophet foretells in the Name of the LORD, *I will bring Evil upon this Place, the which whoſoever heareth, his Ears ſhall tingle. Becauſe they have forſaken me, and have eſtranged this Place, and have burnt Incenſe in it unto other Gods——And have filled this Place with the Blood of Innocents; They have built alſo the High-places of* Baal, *to burn their Sons with Fire for burnt Offerings unto* Baal (*b*). Achaz *burnt Incenſe in the Valley of the Son of* Hinnom, *and burnt his Children in the Fire, after the Abominations of the Heathens* (*c*). There is another Text concerning this Kind of Idolatry (*d*), *You have born the Tabernacle of your* Moloch *and* Chiun, *your Images, the Star of your God, which ye made to yourſelves.* This is cited by *Stephen* at his Martyrdom (*e*), where he calls it *the Star of your God* Remphan. I have ſpoke of this Place before (*f*), to which I now only add, that Dr. *Cumberland* conceives (*g*), that *Chiun* and *Raiphas* or *Remphas*, are the Names that belong to *Cronus*, or *Cham*, who in a few Ages after the Flood was worſhipped by the Heathen World. Upon the whole, from all theſe Texts it appears, that the *Ammonites* had an Idol called

(*a*) Jer. vii. 31, 32. (*b*) Jer. xix. 3, 4, 5. (*c*) 2 Chron. xxviii. 3. (*d*) Amos v. 26. (*e*) Acts vii. 43. (*f*) See Page 258. (*g*) Phœnician Hiſtory, Page 122.

called ſometimes *Molech*, *Moloch*, or *Milcom*, and even *Baal*; which laſt, is a common Name to all the Idols of the *Syrians*: That the Worſhip of this Idol conſiſted in making their Children to paſs through the Fire to ſacrifice, and burn them in his Preſence: That the *Iſraelites* were polluted with this Abomination, and had a Place for it in a Valley near *Jeruſalem*, called *the Valley of the Son of* Hinnom, *or* Tophet: And that the good King *Joſiah* deſtroyed that Idol, and made the Place a Valley of Slaughter, for burying Carcaſes, which was according to the Prophecy of the Man of GOD, 1 *Kin.* xiii. 1, 2.

A more particular Deſcription of this Idol we have from *Rabbi Simeon* in his Comment on the whole Bible, entitled, *a Purſe*: He upon *Jer.* vii. ſays (*a*), "All the Houſes of Idols were in the "City of *Jeruſalem*, except that of *Molech*, "which was out of the City in a ſeparate Place. "Then he asks, How was this Idol made? *Anſ.* "It was a Statue with the Head of an Ox, and "the Hands ſtretched out as a Man's, who opens "his Hand to receive ſomething from another. "It was hollow within, and there were ſeven "Chapels raiſed, before which the Idol was e-"rected. He that offered a Fowl or a young "Pigeon, went into the Firſt Chapel; if he of-"fered a Sheep or a Lamb, he went into the "Second; if a Ram, into the Third; if a Calf, "into the Fourth; if a Bullock, into the Fifth; "if

(*a*) Apud Jurieu Hiſt. des dogmes & des cultes, pag. 566.

" if an Ox, into the Sixth; but he only who " offered his own Son went into the Seventh " Chapel, and kiſſed the Idol *Molech*, as 'tis " written, *Hoſ.* xiii. 2. *Let the Men that ſacri-* " *fice kiſs the Calves.* The Child was placed be- " fore the Idol, and a Fire made under it, till it " became red hot. Then the Prieſt took the " Child and put him into the glowing Hands of " *Molech*; and leaſt the Parents ſhould hear his " Cries, they beat Drums to drown the Noiſe. " Therefore the Place was called *Tophet*, from " *Thoph*, *Thuppim*, that ſignifies *Drums.* It was " alſo called *Hinnom*, becauſe of the Childrens " roaring, from the *Hebrew* Word *Naham*, to roar, " or becauſe the Prieſts of *Molech* ſaid to the Pa- " rents, *Jehene lah*, it will be advantage to you." *Rabbi Behai*, on *Levit.* xviii. 21. ſays, *The Bene-fit reſulting from the Sacrifice, was the Preſerva-tion of their other Children, and that their own Lives ſhould be happy; at leaſt the Prieſts told them ſo.* Some conceive *Hinnom*, the Name of the Place, is derived from ſome private Perſon to whom the Ground formerly belonged. The reſt of *Rabbi Simeon*'s Commentary is probable, and conſonant to Texts already cited, and to *Pſal.* cvi. 37. *They ſacrificed their Sons and their Daughters unto Devils.*

The ſame Idol was worſhipped by the *Greeks* and *Romans*, under the Name of *Saturn*, and by the *Gauls* and *Germans* under that of *Teutates.* We have convincing Teſtimonies, that theſe and other *Gen-*

tiles offered humane Sacrifices, which I ſhall a little inſiſt upon to illuſtrate the Abominations of Heatheniſm, and to ſhew how great a Mercy we enjoy, in being delivered from them by the Light of the Goſpel. *Varro*, cited by *Macrobius*, informs us, " That the *Pelaſgians* being ſcattered " from their own Country, and not knowing " where to go, were by the Oracle ordered to " repair to *Italy*, where they erected a Temple to " *Pluto*, and an Altar to *Saturn*, whoſe Feaſt they " called *Saturnalia*, and there for a long Time " they believed that they appeaſed *Pluto* by Mens " Heads, and *Saturn* by humane Sacrifices, be- " cauſe of the Oracle to which they truſted (*a*). " But *Hercules*, 'tis ſaid, coming through *Italy*, " ſometime after this, with *Geryon*'s Cattle, per- " ſwaded their Poſterity to exchange theſe un- " lucky for more lucky Sacrifices, to offer to " *Pluto* Images of a humane Shape, and Lights " unto *Saturn*, becauſe φῶτα ſignifies not only " a Man, but alſo Light." It appears from *Cicero*, that the *Gauls* retained this abominable Cuſtom, *Can any Thing*, ſays he (*b*), *be holy and religious to theſe People, who whenever they apprehend any Danger, and think the Gods muſt be appeaſed, they pollute their Temples and Altars with humane Sacrifices? Any Religion they have they defile with Wickedneſs; for who is ignorant, that to this*

(*a*) Macrobii Saturnalia lib. 1. cap. 7. pag. m. 275, 276; Καὶ Πελασγοὺς Ἄδῃ καὶ τῷ πατρὶ πέμπειν φῶτα. (*b*) Oratio pro M. Fonteio operum pag. m. 383.

this very Day they retain the barbarous Cuſtom of ſacrificing Men, hominum immolandorum? *Lactantius* aſſures us (*a*), That the *Gauls* appeaſe *Heſus* and *Teutates* with the Blood of Men; and gives ſeveral other Inſtances of ſuch Barbarity practiſed by the Heathens, particularly, "That "at *Salamis* in *Cyprus*, *Teucrus* offered a humane "Victim, and ordered his Poſterity to do the "like, which, ſays he, was lately taken away by the "Emperor *Hadrian*; that there was a Law among "the People of *Taurus* to ſacrifice their Gueſts to "*Diana*, which was long obſerved.— Neither "are the *Latins* free of it, for *Jupiter Latialis* "even to this Day (that is, to our Authors Time, "the third Century) is adored with humane Blood. The ſame Author tells, "That the *Carthaginians* "offered humane Victims to *Saturn*; that when "they were vanquiſhed by *Agathocles* King of "*Sicily*, they conceiving that their God was angry "with them, to appeaſe him the better, they ſa-"crificed to him at once 200 Sons of Noblemen (*b*)." Theſe are Sacrifices to Devils! *Plato* in his Dialogue *Minos*, ſays, *The* Carthaginians *ſacrificed their Children to* Saturn. 'Tis probable that they learned this of the *Phœnicians* and *Tyrians*, of whom *Carthage* was a Colony.

The Account *Plutarch* gives of theſe Sacrifices of the *Carthaginians*, in his Book of *Superſtition* (*c*), is very conform to what has been already

(*a*) De falſa Religione lib. 1. pag. m. 86, 87. (*b*) Ibid. pag. 89. (*c*) Morals, pag. m. 268.

ſaid of the Worſhip of *Molech*. He informs us, "That theſe who had no Iſſue of their own to "make a Victim of, bought poor People's Chil-"dren, as we buy Lambs, Calves, or young "Kids in the Market: At which Sacrifice the "Mother that bare them in her Womb, muſt "ſtand by, without weeping or ſighing for Pity "and Compaſſion; for if ſhe ſighed or ſhed a "Tear, ſhe muſt loſe the Price of her Child, "tho' actually ſlain and ſacrificed. Moreover, "before and about the Image or Idol to which "the Sacrifice was made, the Place reſounded "with the Noiſe of Flutes, Hautboys, Drums "and Timbrels, that the pitiful Cry of the poor "Infants might not be heard." He adds, "If "any *Typhon*, or other ſuch like Giant, having "chaſed out the Gods, ſhould uſurp the Empire "of the World, what other Sacrifices would "they delight in, or what other Offerings and "Service could they require at Men's Hands? "*Ameſtris*, the Wife of the great Monarch *Xer-*"*xes*, buried alive in the Ground twelve Per-"ſons, and offered them, for prolonging of her "own Life, unto *Pluto*, who, as *Plato* ſays, was "named *Pluto*, *Dis*, *Hades*." *Diodorus Sicu-lus* alſo informs us of the horrid Sacrifice made by the *Carthaginians* of 200 noble Children at once, to appeaſe *Saturn* (*a*), and 300 more who were obnoxious for Crimes; and in the ſame Place

(*a*) Bibl. Hiſt. lib. 20. cap. 14. pag. m. 1065.

Place tells what the Statue of *Saturn* was, "That "it was a Brazen Statue ſtretching its Hands to- "ward the Ground, ſo as the Child being laid "upon it, fell into a Gulph of hot Fire." What can be more like *Moloch* than this? *Ludovicus Vives* alſo reports, "That in his Time the *Spa-* "*niards* diſcovered an Iſland in *America*, which "they called *Carolina*, where they found great "Brazen Statues hollow within, with the Hands "joined and ſtretched, in which the Children "were placed, who were ſacrificed to their I- "dols, and cruelly burned alive with a great "Fire under the Brazen Statue (*a*)." 'Tis not improbable that this way of Worſhip ſpread itſelf from *Carthage* along the Coaſt of *Africk*, and thence was afterward tranſmitted to the oppoſite Shore of *America*. We ſhall hear more afterward of theſe inhumane Sacrifices in *Mexico* and *Peru*, when we come to the Seventh Chapter of this Book. Wherever Satan reigns he is a devouring Lion. Mean time I ſhall add, that *Lucian* owns, that the *Scythians* ſacrifice their Gueſts (*b*); and *Lucan* (*c*) and *Silius Italicus* (*d*)

(*a*) In notis ad Auguſtinum de civitate Dei, lib. 20. cap. 19. (*b*) Luciani opera, Tom. 1. pag. 212. & περὶ θυσίων, ibid. pag. 369. (*c*) Lucani Pharſalia, lib. 1. ver. 444.

Et quibus immitis placatur ſanguine diro
Teutates, horrenſque feris altaribus Heſus;
Et Taranis Scythicæ non mitior ara Dianæ.

(*d*) Silius Italicus, lib. 4. ver. 767.

Mos fuit in populis, quos condidit advena Dido,
Poſcere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu!) parvos imponere natos.

confeſs the ſame of them and the *Carthaginians*, as in the Verſes quoted at the Foot of the preceeding Page. *Plutarch*, in the Life of *Themiſtocles*, owns, that the *Greeks* or *Athenians*, before the Battle at *Salamis*, ſacrificed three young beautiful Priſoners, arrayed in Gold and Jewels, to *Bacchus*, ſirnamed *Omeſtes*, that is, *Cruel*; being directed to do ſo by the Sooth-ſayer. From this horrid Cuſtom of ſacrificing Children, roſe the Fable of the Poets, of *Saturn*'s devouring his own Children, as *Diodorus Siculus* obſerves (*a*).

I might adduce many other Teſtimonies from the primitive Fathers, againſt the *Gentiles*, concerning this barbarous Cuſtom; but I ſhall only deſire the Reader, who inclines to be acquainted with theſe Affairs, to look into *Euſebius* (*b*), who, after he has lamented the ſad Condition of theſe barbarous Times, when the Devil, whom they worſhipped, perſwaded the Father to ſacrifice his beloved Son, and the Mother her pretty little Daughter, he produces, from the Books of *Porphyry*, a ſworn Enemy to Chriſtianity, many pregnant Examples of theſe cruel Sacrifices, as, that the *Rhodians*, on the 6th Day of *July*, ſacrificed a Man to *Saturn*; that at the City *Salamis* the like Sacrifice was performed in *March*, which Cuſtom *Diphilus* took away. The like Barbarity was uſed at *Heliopolis* in *Egypt*, where they offered three Men in one Day; but *Amaſis* their King

(*a*) Loc. ſupra citat. (*b*) De præp. Evang. lib. 4. cap. 15. —— 18.

King ſubſtituted three Images made of Wax. This Cuſtom alſo prevailed in the Iſles of *Chios* and *Tenedos*; the Sacrifice being there performed to *Bacchus Omadius*, and at *Lacedæmon* to *Mars*. In *Phœnicia* it was their ordinary Practice, when War, Famine, or any Calamity raged, to offer humane Sacrifices, of which the Hiſtory of *Sanchoniathon*, tranſlated by *Philo Byblius*, ſays our Author, is full. But I am weary of theſe Inſtances. Beſide what I have above advanced, the Curious may find plain Documents of too too many of them in *Euſebius*, *l. c.* from Authors which are now loſt. What an invaluable Mercy is it then, that the glorious Goſpel has delivered us from this barbarous, monſtrous Inhumanity, and directed us to worſhip our gracious and merciful GOD, who made Heaven and Earth, and is reconciled to us by the Death of his Son? Who doth not command us to *come before him with Burnt-offerings, with Calves of a Year old*: Nor *with Thouſands of Rams*, nor *ten Thouſands of Rivers of Oyl*; nor to *give our firſt-born for our Tranſgreſſion, the Fruit of our Body for the Sin of our Soul*: But *requires of thee, O Man, to do juſtly, and to love Mercy, and to walk humbly with thy GOD* (*a*).

One thing further I ſhall remark, as to that Paſſage of *Euſebius* (*b*), where, from *Philo Byblius* Tranſlation of *Sanchoniathon*, he tells, "That "theſe who were appointed to be ſacrificed were

(*a*) Micah vi. 6,--8. (*b*) De præp. Evang. lib. 4. cap. 16. pag. m. 156.

" ſlain with myſtical Ceremonies; for Κρόνος or
" *Saturn*, called *Iſrael* by the *Phœnicians*, whom
" they conſecrated and worſhipped after his
" Death, under the Star of that Name, reigning
" in theſe Parts, had one Son by a Nymph called
" *Anobret*, whom he named *Jehud*; which ſi-
" gnifies *only begotten*, a dangerous War breaking
" out in that Country, he ſacrificed that only Son
" upon an Altar made by himſelf. It hath been aſ-
ſerted by the learned *Bochart* and others, that this Story, tho' diſguiſed, relates to *Abraham*'s deſigned Sacrifice of *Iſaac*. But Dr. *Cumberland* is of another Opinion (*a*), that *Cronos* is *Cham* the Son of *Noah*; that this Paſſage cannot be applied to *Abraham* and *Iſaac*, ſince the Time and Perſons altogether differ. To be ſure that Action of *Abraham* can never be any Cloak to theſe barbarous Sacrifices; for *Abraham* had GOD's expreſs Command, and was aſſured, that if *Iſaac* had then died, he would have riſen again, for the Promiſe ſaid, *That in* Iſaac *ſhall thy Seed be called*, Heb. xi. 17, —— 20. And GOD, to ſhew even at that Time, that he calls no Man to offer the Fruit of his Body for the Sin of his Soul, ſent an Angel from Heaven, calling to *Abraham*, *Lay not thine Hand upon the Lad*. But Dr. *Cumberland* conceives this Paſſage in *Euſebius* is to be applied to *Cham*, who had learned Idolatry from ſome of the old wicked World before the Flood, and

(*a*) Phœnician Hiſtory, pag. 134. & ſeqq.

and practiſed the ſame ſoon after it; and from him it was tranſmitted to *Canaan*, to *Egypt*, and to the reſt of his Dominions. If it be ſo, the Origin of theſe barbarous Cuſtoms is very ancient; but nothing the better, being plainly contrary to the very *Noachic* Precepts, *Gen.* ix. 6. *Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed*; moſt oppoſite to the Law of Nature, to the whole Current of the ſacred Scriptures, and a terrible Inſtance of the Degeneracy of Men, when they go to that Height of unnatural Cruelty, as to *ſacrifice their Sons and their Daughters unto Devils* (*a*).

Adramelech and *Hanamelech*, the Gods of *Sepharvaim* (*b*), are the ſame with *Molech*, to whom the *Sepharvaites* burnt their Children in the Fire. *Adar* and *Hana* are but additional Sirnames to *Molech*: *Adar* ſignifies *magnificent*, and *Hana*, *to hear*. Hence *Adramelech* is a magnificent and mighty King; *Hanamelech* a King, that will hear ſuch as call upon him. With ſuch Epithets the *Gentiles* profanely honoured their cruel Idols.

I go now to conſider the Idolatry aſcribed to *Baal*. Concerning it I ſhall offer the following Remarks. *Firſt*, 'Tis frequently mentioned in the holy Scripture: Balak *took* Balaam, *and brought him up to the high Places of* Baal (*c*). *Gideon* caſt *down the Altar of* Baal, *and cut down the Grove that*

(*a*) Pſal. cvi. 37. 1 Cor. x. 20. (*b*) 2 Kings xvii. 31. (*c*) Numb. xxii. 41.

that was by it. The Men of the City being displeased, threatned *Gideon* with Death. But *Joash* his Father said, *Will ye plead for* Baal? *will ye save him?* —— *If he be a God, let him plead for himself*; and *he called* his Son Jerubbaal, *saying, Let* Baal *plead against him* (*a*). In the History of *Ahab*, we find *he took to Wife* Jezabel *the Daughter of* Ethbaal *King of the* Zidonians, *and went and served* Baal, *and worshipped him; and reared up an Altar for* Baal, *in the House of* Baal, *in* Samaria (*b*). We have also the admirable Trial between *Elijah* and the Prophets of *Baal*, to know who was the true GOD, who should answer by Fire: The Priests of *Baal*, to the Number of 450, dressed the Sacrifice, leapt on the Altar, cried with a loud Voice, *O Baal, hear us, and cut themselves after their Manner*; but *there was no Voice, nor any to answer.* But GOD immediately answered *Elijah* by Fire, whereupon the Priests of *Baal* were put to Death (*c*). The same Prophet complains, that among the ten Tribes he only was left to be a Witness against this Idolatry: But the LORD tells him, *I have left me seven thousand in* Israel, *all the Knees that have not bowed to* Baal, *and every Mouth which hath not kissed him* (*d*). *Jehu* destroyed the Temple of *Baal* and his Images, killed his Priests, brake down his House, and made it a Draught-house (*e*). *Judah* was defiled with

(*a*) Judges vi. 25, —— 32. (*b*) 1 Kings xvi. 30, —— 32. (*c*) 1 Kings xviii. (*d*) 1 Kings xix. 15, ---- 18. (*e*) 2 Kings x. 25, ---- 28.

with this kind of Idolatry in the Government of *Athaliah*; but *Joash*, by Direction of *Jehojada*, destroyed that Idol (*a*). In the Reign of *Manasseh* it was restored: But good King *Josiah* put down them that burnt Incense to *Baal*, to the Sun, to the Moon, to the Planets, and to all the Host of Heaven (*b*).

Secondly, I remark, that the Scripture has oft *Baalim* in the plural Number, as *Judges* ii. 11. and iii. 7, 1 *Sam.* xii. 10. and in other Texts, which is an Evidence, that there were many Idol-Deities so called.

Thirdly, *Baal*, by the Septuagint, is represented also as a Goddess; the Word *Baal* being frequently constructed with a feminine Article, as 1 *Sam.* vii. 4. περιεῖλον τὰς Βααλὶμ, *they destroyed the Images of the Goddess* Baal, *Jer.* ii. 28. ἔθυον τῇ Βάαλ, *they sacrificed to the Goddess* Baal; and in other Places, marked at the Foot of the Page (*c*): Tho' 'tis to be observed, that in the *Hebrew* Text *Baal* is always masculine. In the Fragment of *Sanchoniathon*, preserved by *Eusebius*, we find Mention is made of the Goddess *Baaltis* (*d*), *Afterwards* Saturn *gave to the Goddess* Baaltis, *otherwise called* Diana, *the Town of* Byblus.

Fourthly, The Name *Baal* which signifies *Lord*, *Master* or *Husband*, spread itself far and

(*a*) 2 Kings xi. 18. (*b*) Compare 2 Kings xxi. 3. with 2 Kings xxiii. 4, 5. (*c*) Jer. xi. 13. xix. 5. and xxxii. 35. Hosea ii. 8. (*d*) De præp. Evang. lib. 1. cap. 10. pag. m. 38. ad finem.

and near. It ſeems to have its Original from *Phœnicia*. *Jezabel* the Daughter of *Ethbaal* King of the *Zidonians*, coming into the Houſe of *Ahab*, brought this Idol with her from the City *Zidon*, where he was the chief God of *Tyre* and *Zidon*, and was well known all over *Aſia*. 'Tis the ſame with *Bel* of the *Babylonians* oft mentioned by the Prophets in the Old Teſtament (*a*). The ſame Name, and the ſame Idol-Deity went to the *Carthaginians*, who were a Colony of the *Phœnicians*; as appears by the Names of *Hannibal*, *Aſdrubal*, *Adherbal*, and others of that kind, all conſiſting of, or derived from *Bel* or *Baal*, being the Name of the Deity of the Country, which was according to the Cuſtom of the Eaſt, where the Kings and great Men of the Realm had the Name of their Gods. Thus *Daniel* in *Babylon* was called *Belteſhazzar*, that is, the Treaſurer of the God *Bel*; *Hananiah* was called *Shadrach*, that is, a ſweet *Dæmon*; and *Michael*, *Meſhach*, from the Goddeſs *Serah*; and *Azariah*, *Abednego*, or Servant of *Nego*, another *Babyloniſh* Deity. Other Examples of this kind are given by *Jurieu* (*b*). It ſeems that the Name of this Idol was given to many Towns and Villages in *Canaan*, as *Baalah*, *Joſh.* xv. 9. *Baal-Hermon*, 1 *Chron.* xv. 23. *Baal-Gad*, *Joſh.* xi. 17. *Baal-Meon*, *Numb.* xxxii. 38. *Baal-Perazim*, 2 *Sam.* v. 20. *Baal-Schaliſcha*, 2 *Kings* iv. 42. and *Baal-Tamar*,

(*a*) Iſa. xlvi. 1. Jer. l. 2. and li. 44. (*b*) Hiſt. des Dogmes, pag. 525.

Tamar, *Judg.* xx. 33. But 'tis certain that moſt of theſe Places had theſe Names long before *Jezabel* made the Idol-Worſhip of *Baal* ſo univerſal among the ten Tribes. This God alſo paſſed into *Gaul*, where he was known by the Name of *Belenus*; their principal Deities being *Teutates*, *Heſus*, *Taranis* and *Belenus*. He went alſo into *Italy* with the *Gauls* who ſettled there. He was the God of *Aquileja*, till the Fall of the Empire. *Julius Capitolinus* tells (*a*), *That* Maximinus, *when beſieging* Aquileja, *ſent Ambaſſadors perſwading the People to ſurrender, to which they had almoſt conſented; but* Menophilus *and his Collegue* Criſpinus *oppoſed it, ſaying the God* Belenus *had promiſed by his Sooth-ſayers, that* Maximinus *ſhould be vanquiſhed. Herodian* ſays (*b*), *The Natives of the Country call this God* Belis; *they worſhip him with great Devotion, and take him for* Apollo. *Gruterus* finds at *Aquileja* ſome ancient Inſcriptions, *Apollini Beleno*. 'Tis probable the *Roman* Emperor called *Eliogabalus*, took his Name, to ſignify that he was a Prieſt of *Baal*.

Fifthly, Let us conſider how *Baal* was ſerved. Paſſing the Temples, Altars, Sacrifices, Invocations and Genuflexions to him, (theſe being common Services to all the Pagan Deities) there are ſome things peculiar to the Honour of this Idol. Children were ſacrificed to him. The Prophet *Jeremiah*

(*a*) In Maximinis inter Hiſt. Auguſtæ ſcriptores, pag. m. 239. (*b*) Lib. 8. pag. m. 378.

miah, xix. 5. upbraids *Iſrael* for this, *They have built the high Places of* Baal, *to burn their Sons with Fire for Burnt-offerings unto* Baal, *which I commanded not, nor ſpake it; neither came it into my Mind.* This *Baal* is the ſame with *Molech* of the *Ammonites*, of whom I have before diſcourſed. The Prieſts of *Baal* leaped upon his Altar, 1 *Kings* xviii. This was uſual in the Service of the Idols of the Nations, *The People ſat down to eat and drink, and roſe up to play*, Exod. xxxii. 6. The Prieſts of *Mars* and *Cybele* were called *Salii*, a *Saltando*, from Dancing. The Flute, Trumpet, and other muſical Inſtruments, were uſed to lead and animate the Dance, as we find in *Ovid (a)*. Another Ceremony in the Worſhip of *Baal* was, that the Prieſts cut themſelves with Knives and Launces, and covered themſelves with their own Blood. *Jeremiah* takes Notice of this furious Superſtition, but ſpeaks of it as a Ceremony practiſed in mourning for the dead, *Men ſhall not lament for them, nor cut themſelves, nor make themſelves bald for them*, *Jer.* xvi. 6. This was forbidden by the Law, *Ye ſhall not cut your ſelves, nor make any Baldneſs between your Eyes for the dead*, Deut. xiv. 1. Levit. xix. 28. But the Prieſts of *Baal*, when offering Sacrifices, *cut themſelves after their manner with Knives and Launces, till the Blood guſhed*

(a) Lib. 1. de Ponto Epiſt. 1. ver. 39.

Ante Deûm matrem cornu tibicen adunco
Cum canit; exiguæ quis ſtipis æra neget?

ed out upon them, 1 Kings xviii. 28. and 'tis certain theſe bloody Inciſions were made to the Heathen Deities. Among the *Romans* both *Seneca* (*a*) and *Lucan* (*b*) take Notice of it. The laſt Ceremony I obſerve in the Worſhip of *Baal*, is *Kiſſing*, *Yet have I left me ſeven thouſand in* Iſrael, *all the Knees which have not bowed to* Baal, *and every Mouth which hath not kiſſed him*, 1 Kings xix. 18. 'Tis not worthy a Debate whether they kiſſed the Idol or their Hand; to do Homage to him; 'tis plain they uſed this as a Poſture of Reſpect and Adoration. Theſe were the principal Ceremonies uſed in the Service of *Baal*, which were not ſo peculiar to him, as that they were not uſed to any other Idol of the Nations, but were done to ſhew their ſpecial Regard to him, as one of their chief Deities.

In the *Sixth* Place, it may be remarked, That this *Baal* of the *Syrians*, *Tyrians* and *Zidonians* is the Ζεὺς of the *Greeks*, and *Jupiter* of the *Latins*; by whom, according to *Macrobius*, is to be underſtood *the Sun*. Jupiter *himſelf*, ſays he (*c*), *does not exceed the Nature of the Sun*. — *He is car-*

(*a*) Seneca in Medea, Act. 4. Scen. 2. ver. 808.

——Tibi nudato
Pectore Manas ſacro feriam
Brachia cultro.

(*b*) Lucani Pharſalia, lib. 1. ver. 565.

——Tum, quos ſectis Bellona lacertis
Sæva movet, cecinere Deos: crinemque rotantes
Sanguinei populis ululárunt triſtia Galli.

(*c*) Macrobii Saturnalia, lib. 1. cap. 23.

carried in a winged Chariot, to ſhew the Swiftneſs of that Star. In whatever Sign he be, he goes before all the reſt of the Stars, leading and ordering all theſe Deities. His Image is of Gold, the Metal and Colour of the Sun. He is beardleſs, becauſe the Sun is ever young. He has a Whip in his Hand; for the Sun is ſaid to have a Chariot and Horſes, and conſequently a Whip. In his left Hand he holds a Thunder-bolt and Sheaves; the firſt for Jupiter, *and the laſt for the* Sun. All which are Arguments that they are one and the ſame Deity. *Macrobius*, who finds the Sun almoſt in every one of the Heathen Idols, could not miſs him here. It were eaſy alſo to find out Men concealed under the Names of *Baal* and *Jupiter*. The Biſhop of *Peterborough* ſays (*a*), *Where* Baal *is ſet alone, and no Circumſtances determine it to another Deity, I generally take* Cronus *to be underſtood*; that is, according to his Notion, *Cham* the Son of *Noah*, who indeed was the great Promoter of Idolatry after the Flood; and from him many Nations in *Canaan*, *Egypt* and other Parts did ſpring, who 'tis probable at theſe Times did pay Honour to him as to a Deity. As to *Jupiter*, there are a vaſt Number of Deities of that Name. *Cicero* ſays (*b*), *Their Divines number three of them, two born in* Arcadia; *one, whoſe Father was* Æther, *who begat* Proſerpina *and* Liber; *another begotten by* Cœlus *the*

(*a*) Phœnician Hiſtory, pag. 152. (*b*) De natura Deorum, lib. 3. § 53.

the Father of Minerva, *the Inventreſs of War; the third* Jupiter *was of* Crete, *the Son of* Saturn, *and is buried in that Iſland.* Here I conceive are more than three: But *Tertullian* (*a*), from *Varro*, reckons no leſs than 300 *Jupiters*; ſo does *Lilius Geraldus* (*b*). *Jupiter Hammon* is as ancient as any of theſe. He was worſhipped in *Egypt* and *Libya*. His Name ſeems to be derived from *Ham* the Son of *Noah*, the Father of Idolatry.

Seventhly, There are ſeveral Epithets given to *Baal*. Of *Baal-Peor* we have already diſcourſed. *Baal-Zephon*, *Exod.* xiv. 2, 9. was only the Name of a Place, or, in the Opinion of ſome *Jews*, a magick Figure, not a diſtinct Deity. *Baal-Berith* is mentioned in *Judg.* viii. 33. *Aſſoon as* Gideon *was dead, the Children of* Iſrael *went a whoring after* Baalim, *and made* Baal-Berith *their God. The Men of* Shechem *took ſeventy Pieces of Silver out of the Houſe of* Baal-Berith, *with which* Abimelech *hired vain Perſons who followed him*, Judg. ix. 4. *Berith* ſignifies the *Covenant* or *Alliance*; ſo *Baal-Berith* may be interpreted, *The God of the Covenant*. Thus, among the *Greeks* and *Romans*, there was a *Jupiter Fœderalis*. Dr. *Cumberland* is of Opinion (*c*), that *Baal-Berith* doth ſignify *Cronus* or *Cham*, worſhipped anciently at *Berytys*. Monſieur *Jurieu* conceives (*d*), that this Deity is a Goddeſs of the *Phœnici-*

(*a*) Apolog. cap. 14. operum, pag. m. 31. (*b*) Lilius Geraldus, Hiſt. Deorum ſyntagma 2. pag. m. 73. (*c*) Phœnician Hiſt. pag. 152. (*d*) Hiſt. des Dogmes, &c. pag. 619.

ans, since the *Hebrew* Terminations *Ith* and *Uth* are always Feminine, especially in proper Names. 'Tis true this Idol is called *Elohim-Baal* in the Book of *Judges*, which are Nouns of the Masculine Gender: But the Reason is obvious, the *Hebrews* have no Name that signifies a Goddess, because they own no Sex in the Deity. He is then of Opinion that *Baal-Berith* is the same with the Goddess *Cybele* of the *Greeks* and *Romans*, the very *Syrian* Goddess of which *Lucian* writes, telling (*a*), *There was nothing more magnificent than her Temple. Beside the rich Workmanship, and the vast Offerings in it, there were some Marks of a present Deity. The Statues were seen to sweat, move, and pronounce Oracles. A Noise was oft heard there, when the Doors were shut. He tells also how amazing the Concourse was of these who went to pay their Devotions at her Solemnities. He says, her Statue is set in a Chariot drawn by Lions; she holds a Drum in her Hand, and her Head is dressed with Towers, as the* Lydians *paint her. Cybele* may be known by all these Tokens. To which we may add, that the Priests of the *Syrian* Goddess were emasculated, and wore Women's Habit, having no other Business than Women's; that in her solemn Feasts Men, out of Respect to her, seized with Fury, at the Sound of the Drum, cut off their Genitals, and ran naked over the Town, holding the dismembred Parts in their Hand; and the

(*a*) De Dea Syra operum Tom. 2.

the first House into which they threw them, was to find them a Woman's Suit of Clothes. This was done to the Honour of the Goddess, who emasculated *Atys*. *Lucian* owns he heard a credible Person say, That the Temple of the *Syrian* Goddess was consecrated to *Rhea* or *Cybele* by *Atys*, who first taught Men her Mysteries; and that what the *Phrygians* or *Samothracians* knew of them, came from a *Lydian*. After *Rhea* had made *Atys* an Eunuch, he led a Woman's Life, took on a Woman's Habit, and in this Condition rambled about the World, divulging her Mysteries. When he came to *Syria*, perceiving the People beyond it would not receive him, he stopt there, and built a Temple to the Goddess. *Cybele* is said by *Mythologists* (*a*) to have been the Wife of *Saturn*, she was called *Dindymene*, *Berycinthia*, and *Ops* by the *Latins*, and by the *Greeks*, *Rhea*. She was wont to ride in a Chariot drawn by Lions; her solemn Festivals called *Megalesia*, were every fourth Month, at which Time the *Corybantes*, who were her Priests, did act the Part of Madmen, with their Drums, Trumpets, and other Instruments. The *Gauls*, who planted themselves in *Phrygia* on these Days, moved so, as by Degrees they became really mad, striking one another with Swords and other Weapons; yea many Times they grievously wounded themselves; and at the End of this Diversion they washed their

(*a*) See Galtruchius Hist. of the Heathen Gods, pag. 8.

Bodies and Wounds in ſome River dedicated to the Goddeſs. Monſieur *Jurieu* conceives (*a*), That by this Goddeſs the Heathens meant the Earth and her generative Vertue; but for my Part I love not to inſiſt on meer Conjectures. There are many Things in this and other Fables contrived by the Devil, and delivered by the Poets to reproach Vertue, and to cauſe Vice reign with Authority among Men.

Dr. *Cumberland* (*b*) finds another Idol in *Baalmeon*, mentioned *Numb.* xxxii. 38. 1 *Chron.* v. 8. *Ezek.* xxv. 9. *Jer.* xlviii. 23. *Joſ.* xiii. 17. where 'tis called *Beth-Baalmeon*, the Houſe of *Baalmeon*, which he takes to be an Idol, for *Menes*, or *Miſraim* the Son of *Ham*, the firſt deified King of *Egypt*, the Termination only being changed.

There is yet another *Baal*, mentioned both in the Old and New Teſtament, I mean *Baalzebub*, or, as the *Greeks* ſpell it, *Beelzebul*. We find him named 2 *Kings* i. 2, 3. Ahaziah *fell down through a Latteſs in his Upper-Chamber that was in* Samaria, *and was ſick; and he ſent Meſſengers, ſaying, Go enquire of* Baalzebub, *the God of* Ekron, *whether I ſhall recover of this Diſeaſe? Which Meſſengers being met by* Elijah, *he ſaid to them, Is it not becauſe there is not a God in* Iſrael *that ye go to enquire of* Baalzebub *the God of* Ekron? This is that *Baalzebub* ſo oft named by the Evangeliſts

(*a*) Hiſt des. Dogmes pag. 625. (*b*) Phœnician Hiſt. pag. 61.—64.

geliſts, *Matth.* xii. 24. *When the* Phariſees *heard it, they ſaid, This Fellow doth not caſt out Devils, but by* Beelzebub *the Prince of the Devils.* See alſo *Matth.* x. 25. *Chap.* xii. 27. *Mark* iii. 22. *Luke* xi. 15. 18. 19. There are ſeveral Opinions of learned Men concerning this *Baalzebub*; ſome explain it thus, *Zebub*, in the *Hebrew* Language, ſignifies a Flie, *Baalzebub*, the God Flie. Others derive it from *Beelzebul*, the God of Dung, and conceive this Name to be given him by the *Jews* in Deriſion. But ſince in the New Teſtament he is called the Prince of Devils, I confeſs Monſieur *Jurieu*'s Notion (*a*) pleaſes me, that he is the ſame with the *Pluto* of the *Greeks* and *Romans*, the Prince of the infernal Gods. He cannot be their *Baal* or *Jupiter*, whom they account a heavenly and benign Deity; but muſt be *Pluto*, a malignant and miſchievous one, under whom are *Proſerpina*, the *Furies*, the *Harpies*, the *Larvæ* and *Lemures*, mentioned both by the Heathen Poets and Philoſophers, as a Prince over all theſe wicked Spirits. Upon this Principle, that *Pluto* teaches the Way to expell all Evil Spirits, the *Jews* accuſe our Saviour of caſting out Devils by the Prince of the Devils. The Title that's given to *Baalzebub* the God of *Accaron*, is very like the Name of *Acheron* given to *Pluto* by the Poets, which *Acheron*, they call a River in Hell, not far from *Pluto*'s Palace. The Name *Baal* being put

(*a*) Hiſtoire des Dogmes, *&c.* pag. 632.

before *Zebub*, does not hinder *Pluto* from being known by that Name, *Baal* being a general Title given to all the Gods. Tho' *Jupiter* be ſometimes meant by *Baal*, yet the *Greeks* and *Romans* gave to *Pluto* alſo the Name of *Jupiter*, as is plain from *Virgil (a)*. The Name of *Baalzebub*, God of Flies, and of *Serapis*, Prince of Locuſts, may be aſcribed to *Pluto*, becauſe the Flies and Locuſts were two of the greateſt Plagues of the South and Eaſt Countries of *Aſia* and *Africk*: Clouds of Locuſts fly together, croſs theſe Regions, and leave nothing green behind them. They flie with ſuch Violence and Swiftneſs, that in a Moment they devour whole Provinces. *Pliny (b)* deſcribes them as one of the Plagues inflicted by the Wrath of the Gods, and as very terrible in *Cyrene*. Now the Heathens accounted *Pluto* the Author and Maſter of theſe Plagues; and therefore worſhipped him to keep them from Harm. I cannot poſitively affirm what the Heathens underſtood by *Pluto*. Some conceive, that as *Cybele* and *Ceres* ſignifies the Surface of the Earth bearing Crops, and yielding Fruits; ſo this Deity ſignifies the Vertue diffuſed in the Bowels of the Earth, which agrees to what is ſaid by *Cicero (c)*, *The Power and Vertue of the Earth and Nature, is dedicated to* Pluto. *Jurieu* ſays *(d)*, *I know not whether in* Pluto's *Fable concerning*

(*a*) Æneid. 4. Lin. 638. *Sacra Jovi, Stygio, quæ rite incepta paravi.* (*b*) Hiſt. Natur. lib. 11. cap. 29. (*c*) De Natura Deorum l. 2. § 66. *Terrena autem vis atque natura Diti patri dedicata eſt.* (*d*) Hiſt. des Dogmes, &c. pag. 645.

ning the Rape of Proſerpina, *and her Return into Hell, there may not be ſomething of the Rape of* Dinah *by* Shechem *the Son of* Hamor, *who upon it was ſent with all his Subjects into Hell by* Jacob's *Sons, who put them all to the Sword.* But I leave this as a meer Conjecture.

Another Deity of the *Phœnicians* and *Syrians* is *Dagon* the God of *Aſhdod*, a City of the *Philiſtines*, called by the *Greeks Azotos*. We hear of this Idol in the Book of *Judges Chap.* xvi. 23. *The Lords of the* Philiſtines *gathered themſelves together for to offer a great Sacrifice to* Dagon *their God; and they ſaid, Our God has delivered* Samſon *our Enemy into our Hand.* And in 1 *Sam.* v. 2.---5. *The* Philiſtines *took the Ark of GOD, and brought it into the Houſe of* Dagon, *and ſet it by* Dagon. *When they of* Aſhdod *roſe early on the Morrow, behold* Dagon *was fallen on his Face to the Earth before the Ark of the LORD; and the Head of* Dagon, *and both the Palms of his Hands were cut off upon the Threſhold, only the Stump of* Dagon *was left to him.*----- When *Iſrael* was defeat in the latter End of *Saul's* Reign, that Prince killed himſelf, leaſt he ſhould fall alive into the Hands of the Philiſtines; and on the Morrow, when the *Philiſtines* had ſtripped him, they put his Armour in the Houſe of their Gods, and faſtned his Head in the Temple of *Dagon*, 1 *Chron.* x. 4.---8.---10. This Temple continued till the Time of the *Maccabees*: For the Author of the

first Book tells (*a*), That *Jonathan* having defeat the Army of *Apollonius*, General to *Demetrius*, they fled to *Aſhdod*, and took Sanctuary in Βηθδαγὼν the Houſe of *Dagon* their Idol; but *Jonathan* ſet *Aſhdod* on Fire, and burnt the Temple of *Dagon*, and all that were fled thither. Some derive the Word *Dagon* from *Dag* a Fiſh, others from *Dagan*, which ſignifies Corn or Wheat. Thus *Philo Byblius*, who tranſlated *Sanchoniathon*, ſays, *Cœlus married his Siſter* Ge (*b*), *and had by her four Sons*, Ilus, *who is called* Cronus, Betylus, *and* Dagon, ὁς ἐστὶ Σιτὼν, *who is* Siton, *or the God of Corn.* And a little after he adds, *But* Dagon, *after he had found out Bread-Corn, and the Plough, was called* Ζεὺς ἀροτρίος, *Jupiter the Plougher.* But the Authority of this imperfect Fragment, of which we have already diſcourſed, is not ſo great as to determine us in this Affair. We rather incline to think that *Dagon* comes from *Dag*, a Fiſh. This is agreeable to the Account the *Jews* give of him. *R. David Kimchi* ſays (*c*), Dagon *from the Navel downwards had the Shape of a Fiſh, and therefore was called* Dagon; *and from the Navel upwards a Man's Shape, and the Palms of his Hands were cut off, as 'tis written, upon the Threſhold.* This is the Interpretation of what is ſaid in the ſacred Text, Dagon *was left alone*; that is, he had nothing but the

(*a*) 1 Maccabees chap. 10. ver. 82. —— 85. chap. 11. pag. 4. (*b*) Apud Euſeb. de Præp. Evang. lib. 1. cap. 10. (*c*) Kimchi in 1 Sam. v. 2. Apud Jurieu hiſt. des Dogmes, pag. 645.

the Shape of a Fiſh remaining. This *Dagon* then ſeems to be the *Neptune* of the *Greeks* and *Romans*. We have already aſſerted that the Heathen Deities in the Weſtern Parts of the World came from the Eaſt. We have found *Saturn* in *Moloch*, *Jupiter* in *Baal*, *Pluto* in *Beelzebub*; and now we find *Neptune* in their *Dagon*. It was one Part of the monſtrous Idolatry of the Gentile World, who wanted the invaluable Privilege of Divine Revelation, that they worſhipped Fiſhes, as appears by the moſt eminent profane Writers. *Cicero* ſays (*a*), *The* Syrians *worſhip a Fiſh*. *Xenophon* ſpeaking of the River *Calus*, tells (*b*), *That it was full of great tame Fiſhes, which the* Syrians *worſhipped as Gods, and would not ſuffer any Hurt to be done either to them or Pigeons*. And to come nearer our Purpoſe, we find from *Diodorus Siculus* (*c*), "That at the City *Aſcalon* in *Syria*, or not "far from it, there is a great deep Lake abound- "ing in Plenty of Fiſh; and in the Neighbour- "hood thereof there is a Temple of the Goddeſs, "called by the *Syrians*, *Derceto*, who has the Face "of a Woman, and the reſt of her Body like a "Fiſh; for which this Reaſon is given by the "moſt ſenſible Men of the Country, That *Venus* "having a Spleen againſt the Goddeſs, cauſed "her fall in Love with a handſome young Man "in *Syria*, one of theſe who ſacrificed. She con- "ceived a Daughter by him, and was aſhamed "of

(*a*) De natura Deorum, lib. 3. § 39. *Piſcem Syri venerantur*. (*b*) De expeditione Cyri. (*c*) Bibl. hiſt. lib. 2. cap. 4. p. m. 89, 90.

" of the Fact, and therefore killed the young " Man, and expoſed the Girl, when brought into " the World, in a rocky Deſart; and, for Grief, " precipitated herſelf into the Lake, where ſhe " was transformed into a Fiſh. Therefore the " *Syrians* to this Day, *ſays he*, abſtain from that " Kind of Creature, and worſhip the Fiſhes as " Gods." *Lucian* ſays (*a*), " I have ſeen the I- " mage of *Derceto* in *Phœnicia*, an unuſual Sight, " it was half a Woman, and from the Knees down " to the Feet, like the Tail of a Fiſh." All this makes our Opinion more probable; for tho' *Dagon* be a Male, yet nothing hinders but there might be two Deities, one Male, and the other Female worſhipped in the ſame Country, under the ſame Shape of a Man and a Fiſh. As to what is further ſignified or hid under the Names of *Dagon* and *Neptune*, *Jurieu* (*b*) conceives 'tis the Sea, and the Spirit by which that Element is ruled, the Cauſe of ſo many different Motions and Generations. And as to Animal-Gods, he takes *Dagon* for *Japhet*, becauſe the Share of his Partition, and that of his Poſterity, was in the Iſles and Lands beyond the Sea, that is in *Europe*.

Having explained the chief Heathen Gods of *Paleſtine*, ſomething may be ſaid of others that defiled the Holy Land; tho' little Certainty can be had about them, but only their Names. Theſe are the falſe Deities which were brought into *Samaria*,

(*a*) De Dea Syra, operum Tom. 2. pag. 651. (*b*) Hiſt. des dogmes & des cultes, pag. 651.

maria, after *Shalmanezer* carried the ten Tribes captive, 2 *Kin.* xvii. 24, 29, 30, 31. *And the King of* Aſſyria *brought Men from* Babylon, *from* Cuthah, Ava, Hamath, *and from* Sepharvaim, *and placed them in the Cities of* Samaria, *inſtead of the Children of* Iſrael.—— *Every Nation made Gods of their own* —— *And the Men of* Babylon *made* Succoth-benoth, *and the Men of* Cuth *made* Nergal, *and the Men of* Hamath *made* Aſhima, *and the* Avites *made* Nibhaz *and* Tartak, *and the* Sepharvaites *burnt their Children in Fire to* Adramelech, *and* Anammelech *the Gods of* Sepharvaim. We have diſcourſed of theſe two laſt already, as the ſame with *Molech*. As to the reſt of theſe impious Deities, which they put in the Houſes of the High-places, which the *Samaritans* had made, I begin with *Nergal*, which may be derived from *Nir*, *Fire* or *Light*, and *Galal*, *to move*; ſo that it ſignifies a *ſhining* or *moving Light*. Thus 'tis not hard to gueſs, that the Sun is meant by this *Nergal*, which the Men of *Cutha* worſhipped, as the *Perſians* generally did. As to *Aſhima*, the Idol of the Men of *Hamath*, ſome conceive it to be a rural Deity, as *Pan* and the *Satyrs*, the Deities of the Woods repreſented with ſharp pointed Ears and Goats Feet. But the learned *Peter Jurieu* thinks (*a*) it may be derived from *Eſh-Maja*, the *Fire of Heaven*, or *Eſh-Joma*, a *daily Fire*: All which ſignifies the Sun, of which the Fire

(*a*) Ubi ſupra.

Fire is an Emblem; and 'tis well known that the Sun and Fire were the Idols of theſe Countries, from which theſe Men had been removed. The *Avians* made *Nibhaz* and *Tartak*. The *Rabbins* ſay, *The firſt of theſe is a Dog briſkly barking*. But tho' the *Egyptians* worſhipped that Creature, there is no Evidence that the *Aſſyrians* did it. *Monſ. Jurieu* (*a*) then derives the Name of this Idol from *Nipchaz*, *to leap*, *run*, or *make haſte*; a proper Epithet for the Sun, which both the *Chaldeans* and *Perſians* worſhipped above all, and almoſt in all their Idols, which ought to turn our Conjecture on that Side. *Tartak* is the other Idol of *Ava*, which *Jurieu* inclines to derive from *Rathak*, a *Chariot*. If *Tartak* can be derived from it, one might ſay, that it ſignifies the Sun mounted in a Chariot.

We are almoſt as much in the Dark as to *Niſroch*. He was the GOD of that *Senacherib* who ſo profanely inſulted *Hezekiah* for truſting in GOD Almighty: But the LORD fighting for the *Jews*, by his Angel, deſtroyed in one Night 185000 of his Army, which forced him to a precipitate and diſorderly Retreat. The ſacred Text, 2 *Kings* xix. 36, 37. ſays, He *returned and dwelt at* Nineveh. *And it came to paſs as he was worſhipping in the Houſe of* Niſroch *his God*, Adramelech *and* Sharezer *his Sons ſmote him with the Sword*. I have already proved (*b*), that *Herodote* gives

(*a*) Ubi ſupra, pag. 657. (*b*) See Chap. I. pag. 191.

gives Account of this Defeat of *Senacherib*, tho' his Relation be much diſguiſed, and touches ſome other Matters of Fact mentioned in ſacred Scripture. To return to *Niſroch*, the Word *Niſra* ſignifies a *young Eagle* (*a*). This makes it probable that *Jupiter Belus* was worſhipped by the *Aſſyrians*, under the Figure of an *Eagle*, and by the Name of *Niſroch*.

There is yet a Female Deity. The Men of *Babylon* made *Succoth-Benoth*, which properly ſignifies the *Tabernacle of Daughters* (*b*), *Benoth* or *Venoth*, and *Venus* have a great Affinity, the initial Letter being eaſily interchanged. And if we look into the Rites whereby this *Babylonian Venus* was ſerved, we may find them in *Herodote*. He ſays (*c*), "There is an abominable Cuſtom a-"mong the *Babylonians*, that all their Women "are obliged once in their Life to become Pro-"ſtitutes to Strangers at the Temple of *Venus*. "Such as are rich, and will not expoſe themſelves, "keep before the Temple of the Goddeſs in their "Chariots, under Arches, with their Domeſticks "behind them. But the greateſt part ſit in the "Temple of *Venus*, their Heads being crowned "with Noſegays and Garlands, ſome coming out, "others going in. There are Walks ſeparated "with Lines, leading to all Places where Stran-"gers walk, and chuſe theſe they like beſt. When

(*a*) Vide Leuſdeni Philologum Hebræo-mixtum, pag. 302. (*b*) Vide Selden de Diis Syris, lib. 2. cap. 7. Leuſden ubi ſupra. (*c*) Lib. 2. cap. 199. pag. 83.

" When a Woman has once taken Place, ſhe dares " not return home, without a piece of Money " thrown into her Boſom by ſome Stranger, and " without being brought by them out of the " Temple to ly with her. When the Stranger " gives the Earneſt-Money, he muſt ſay, *For ſo* " *much I aſk the Goddeſs* Mylitta *for thee*, *Ve-* " *nus* being called *Mylitta* by the *Aſſyrians*. How " ſmall ſoever the Money be, 'tis unlawful to re- " ject it, being applied for ſacred Uſes. Nor is " it allowed for a Woman to refuſe a Stranger, " but, without chuſing, ſhe muſt follow the firſt " who offers her Money. In fine, when a Wo- " man has been with a Stranger, ſhe is thought " to have done her Duty, to make the Goddeſs " favourable to her; and then ſhe returns home, " and will not proſtitute herſelf for a great Re- " ward. Women who are beautiful get ſoon home, " but hard favoured ones are obliged to continue " long in the Temple, before they fulfil the Law; " nay ſome of theſe poor Wretches ſtay three or " four Years." In *Cyprus* there is a Law much of the ſame Nature. *Strabo* tells this Story in fewer Words (*a*), " That 'tis the Cuſtom of all *Ba-* " *bylonian* Women to have to do with ſome Stran- " ger. They come in, or rather offer themſelves " in a Crowd to him, being well ſet out, each " one crowned with a Garland. The Stranger " who makes Choice of one, throws into her Lap

" a

(*a*) Geograph. lib. 16.

" a Piece of Money, and carries her out of the " Temple, the Money is conſecrated to *Venus*." Theſe Paſſages may explain what we read in the Book of *Baruch*, where deſcribing the Idolatry of the *Chaldeans* and *Babylonians*, he ſays (*a*), " The Women ſurrounded with Lines, ſit in the " Way burning their Chaff, and when any of " them is pitched out by a Paſſenger to ly with " him, ſhe upbraids her Neighbour, that ſhe had " not the ſame Honour done her, and that her " Line was not broke." Thus they gloried in their Shame. The ſame abominable Cuſtom was practiſed in other Parts, as at *Sicca* in *Africk*, as we find in *Valerius Maximus* (*b*), and at *Corinth*, where was a Temple of *Venus*, at which the *Corinthians* had conſecrated above 1000 *Courteſans*, who ſold themſelves at a dear Rate. This the Law of GOD forbids, *Levit.* xix. 29. *Do not proſtitute thy Daughter to be a Whore, leſt the Land fall to Whoredom, and become full of Wickedneſs.* But this was the vile *Succoth-Benoth*, the Daughters of Tabernacles among the Heathen, or the *Babylonian Venus*, and theſe the abominable Rites of their Superſtition, which ſhould render their Religion deteſtable to every Mortal.

This leads me to another Idol ſpoke of in Scripture, and with which the holy Land was defiled; namely *Aſhtoreth*, the Goddeſs of the *Zidonians*, fre-

(*a*) Baruch vi. 42, 43. (*b*) Memorabilium, lib. 2. cap. 6. § 15.

frequently joined with *Baal* (*a*): The Termination in the *Hebrew* plainly proves her to be a Female. Among the *Greeks* and *Latins* ſhe was called *Aſtarta* or *Aſtarte*. Dr. *Cumberland* (*b*), from that Fragment of *Sanchoniathon*, preſerved by *Euſebius*, which we have ſo oft ſpoke of, where it is ſaid, Cronus *begat on* Aſtarte *ſeven Daughters called* Titanides *or* Artemides, is of Opinion, "That ſhe was the Wife of *Cronus* or "*Cham*, the great Patron of Idolatry. *Plutarch* in his Treatiſe of *Iſis* and *Oſiris* intimates that ſhe was Queen at *Byblus* and *Melcander*, which is *Molech*, *i. e. Cronus* was King there. —— Beſides *Aſtarte* probably being the *Syrian* Goddeſs, of whom *Lucian* ſays, "That there was in her "Temple at *Hierapolis*, a conſtant Commemora-"tion of the Flood, and its drying up, made in "her Service, inclines me to think that ſhe was the "Siſter or Wife of *Ham*, who ſhared in that great "Deliverance; for no other *Syrian* Goddeſs is ſo "near that Time: And the City *Aſhtoreth Carna-"im* bearing her Name at *Abraham*'s entring in-"to *Canaan*, aſſures us that ſhe lived before "that Time; and theſe Limits fix her and *Cro-"nus* at leaſt within four Centuries next the "Flood." Some Authors underſtand by *Baal*, the *Sun*, and by *Aſhtoreth* the *Moon*. 'Tis ſaid, 2 *Kings* xxiii. 4. That Joſiah *commanded* —— *to bring forth out of the Temple of the* LORD *all the*

(*a*) Judges ii. 13. and iii. 7. (*b*) Phœnician Hiſtory, pag. 125.

the Veſſels that were made for Baal, *and for the Grove*, as in our Verſion: But in the *Hebrew* it is ſaid *to Aſhera*. Any Body may ſee there could be no Grove in the Temple of *Jeruſalem*. *Aſhera* muſt then be the Name of an Idol. The ſame Deity was probably worſhipped by the *Greeks* and *Romans* under the Name of *Diana* or *Lucina*, the Goddeſs of Woods and Groves.

There is yet another Deity mentioned by the Prophet *Ezekiel*, Chap. viii. 14. *Then he brought me to the Gate of the* LORD's *Houſe, which was toward the North, and behold there ſat Women weeping for* Tammuz. The Vulgar Latin Verſion renders it, *plangentes Adonidem, weeping for* Adonis. There is nothing offers more probable on this Subject, than what *Jerom* has on the Text; the Sum whereof is (*a*), That according to the Fable, *Adonis* the Darling of *Venus*, a handſome Youth, being killed in the Month of *June* by a wild Boar, was raiſed again from the Dead in the ſame Month, Women were uſed to celebrate a ſolemn Feaſt to him, in which they firſt wept for him as dead, and then ſung and praiſed him as returned to Life again. He adds, "That the wiſer Gentiles interpret the Fable of "*Adonis* dying and living again, to the Seeds "ſown in the Earth, where they corrupt firſt, "and then ſpring up again." Thus the Women at *Jeruſalem* wept for *Adonis* the Darling of *Venus*.

(*a*) Hieron. Tom. 5. Fol. m. 188.

nus. Lucian de Dea Syra, if he be the Author of that Treatiſe; for he ſeems to be a more ingenuous Pagan than *Lucian*, who derides all Religion, and plainly ſets up for Atheiſm, in his *Jupiter confutatus*, and *Jupiter Tragœdus*, and ſome "other Treatiſes (*a*), tells us (*b*), "I ſaw at "*Byblis* the great Temple of *Venus*, in which "are yearly celebrated the Myſteries of *Adonis*, "to which I am initiated; for 'tis ſaid he was "killed in the Country by a wild Boar; and in "perpetual Remembrance of this Event, a pu-"blick Mourning is yearly celebrated with dole-"ful Lamentations; then a Funeral, as of a "dead Body: And the next Day is celebrated his "Reſurrection; for 'tis ſaid he went up to Heaven. "One of the Ceremonies is for Women to have "their Heads ſhaven, as the *Egyptians* at the "Death of *Apis*. Theſe who refuſe to be ſhaven, "are obliged to proſtitute themſelves a whole "Day to ſtrangers, and the Money which is got "that Way is conſecrated to *Venus*." *Euſebius* (*c*) mentions a Temple of *Venus* at the Top of Mount *Libanus*, which *Conſtantine* the Great cauſed demoliſh. "It was, *ſays he*, the School "of Uncleanneſs to all People of a debauched "Life. Theſe effeminate Men, who deſerve not "to be called Men, defiled themſelves by a moſt "infamous Proſtitution, pleaſing the Devil, and "ſerving him with baſe Women. In ſhort, the "lewdeſt

(*a*) Luciani opera, Tom. 2. pag. m. 148. (*b*) De Dea Syra. pag. 658. (*c*) De vita Conſtantini, lib. 3. cap. 56.

" lewdeſt Crimes were committed in that Temple,
" as in a moſt filthy Place, and there was no Ma-
" giſtrate to puniſh them, becauſe honeſt People
" durſt not come near it. From what has been ſaid, it appears that the *Phœnicians* had a Feaſt at a ſet Time of the Year, celebrated with all Prophaneneſs, in which they wept with their *Venus* for the Loſs of *Adonis*. *Byblis* and the Top of *Lebanon*, or *Aphacus*, were the Places where theſe Feaſts were obſerved in the Borders of *Judea*. The *Egyptians* called this God *Tammuz* or *Ammuz*, which ſignifies in their Language *hidden*, becauſe the Rites of this Idol were covered or ſecret (*a*). Nothing can be more probable, than that the *Jewiſh* Women, according to the Prophet's Complaint, were come to that lamentable Height of Wickedneſs, as to celebrate that profane Feaſt at the Temple of *Jeruſalem*.

There are other Deities leſs known, and what is meant by them not ſo univerſally agreed on; as theſe in *Iſa.* lxv. 11. *But ye are they that forſake the* LORD, *that forget my holy Mountain, that prepare a Table for that Troop* [Le Gad] *and that furniſh Drink-offerings to that Number.* In the *Hebrew*, *Le meni* or to *Meni*. Here are two Names, *Gad* and *Meni*, which ſeem to be falſe Heathen Gods, to whoſe Honour Sacrifice and Drink-offerings were made. The Septuagint Verſion of that Text may be thus rendred, *You who have*

(*a*) Greenhill on Ezek. viii. 14.

forſaken me, and forgot my holy Mountain; you prepare a Table τῷ δαιμονίῳ *for the Devil, and fill a Mixture* τῇ τύχῃ *to Fortune.* The vulgar Latin thus, *Qui ponitis fortunæ menſam, & libatis ſuper eam, Who ſet a Table to Fortune, and ſacrifice upon it.* I ſhall not offer the ſeveral Thoughts of Interpreters and Criticks upon this Text, but only what ſeems moſt probable. 'Tis a conſtant Tradition among the *Hebrews*, that *Gad* ſignifies *good Fortune*; that is, the Star and Genius that preſides over happy Births. When *Zilpah* bare *Jacob* a Son, *Leah* ſaid, *Bagad, a Troop cometh.* The ancient Paraphraſt, *Jonathan* and *Onkelos*, read, *The happy Star or good Fortune is come.* As for *Meni*, ſome derive it from *Manah*, to *tell* or *reckon*, and conceive it ſignifies a certain Number of Stars, or the ſeven Planets. *Monſ. Jurieu* (*a*) inclines to this Opinion, that *Gad* and *Meni* are the two Genius's that preſide over Generation, the two Stars that over-rule Nativities; and probably theſe two are the Sun and the Moon. The Sun is the grand Principle of Generation, and therefore ought to have the firſt Place, and the Moon the next to it. To confirm this, he adduces a Paſſage of *Strabo* (*b*), "That at the "City *Cabira* in *Armenia*, there is the Temple "of *Menis Pharnaces*, to which belongs a Town "called *Armeia*, in which are many Slaves, and "under whoſe Juriſdiction is a Diſtrict conſe-"crated

(*a*) Hiſt. des dogmes, &c. pag. 701. (*b*) Geograph. lib. 12.

" crated to the Temple, the Revenue whereof be-
" longs to the Prieſts. The Kings have ſo great
" a Devotion to it, that they ſwear by the For-
" tune of the King and the Table of *Pharnaces*.
" 'Tis a Temple of the Moon, as that in *Albania*,
" and others in *Phrygia*, under the very ſame
" Name of the Temple of *Menis*. Now upon this Table 'tis highly probable there were Victuals conſecrated, offered to the Genius's ſerved in the Temple, *viz.* the Sun and the Moon. *Herodote* alſo mentions the Table of the Sun among the *Ethiopians*. " Such, *ſays he* (*a*), is the Table
" of the Sun. There is in the Suburbs a green
" Field covered every Night by the Magiſtrates
" of the Town, with all Sorts of Fourfooted
" Beaſts roaſted. When the Sun is up, all Peo-
" ple are free to come and feaſt there. The In-
" habitants ſay the Earth produces and yields
" theſe Things continually. The *Greek* Word μήνη, the Moon, and μὴν, a Month, do ſo apparently come from *Meni*, that one cannot but think μήνη and *Meni* ſignify the ſame Star; and conſequently *Meni* of *Iſaiah* is the Moon. *Iſrael* was ſo mad upon theſe Idols, as to prepare a Table for them, and to pour out mixt Wine for Drink-offerings to them: They would pinch their Families, rather than ſtint their Superſtitions.

Another Idol-Deity is the Goddeſs *Sheſhach*, *Jer.* XXV. 15.— 26. *Thus ſaith the* LORD GOD

(*a*) Lib. 3. cap. 18.

of Iſrael, *Take the Wine-Cup of this Fury at my Hand, and cauſe all the Nations to whom I ſend thee drink it.*—— *All the Kings of the* North, *far and near, and all the Kingdoms of the World which are upon the Face of the Earth, and the King of* Sheſhach *ſhall drink after them.* Jerem. li. 41. *How is* Sheſhach *taken? and how is the Praiſe of the whole Earth ſurpriſed? How is* Babylon *become an Aſtoniſhment among the Nations?* Here both *Babylon* and *Sheſhach* are mentioned, and the latter expounded by the former. 'Tis conceived that *Babylon* is called *Sheſhach*, by the Name of one of her Idols, in an opprobrious Senſe, as uſual with the Prophets, from the Idol *Shach* worſhipped there, and in whoſe Honour they kept a Feſtival for five Days together: And 'tis ſaid, That during this Feſtival, *Cyrus* took *Babylon*. *Athenæus* ſpeaks of this Feaſt, ſaying, (*a*), Beroſus *in the firſt Book of the* Babyloniſh *Hiſtory, relates, That on the* 16*th of the Calends of* September, *the Feaſt* Saicea *was celebrated at* Babylon *for five Days, during which Time it was cuſtomary for Maſters to obey their Servants: One of them being then Maſter of the Houſe, was clothed in a royal Garment, and called* Zoganez. *Cteſias* makes Mention of the ſame Feaſt (*b*), and *Strabo* diſcourſes of it more fully (*c*).

Another Deity is the *Mahuzzim*, of which *Daniel* ſpeaks, *Chap.* xi. 37, 38, 39. *Neither ſhall he.*

(*a*) Deipnoſophiſtæ lib. 14. cap. 17. (*b*) Cteſiæ fragmenta ſubjuncta Herodoto, Edit. Lond. 1679. pag. 674. (*c*) Geograph. lib. 11.

he regard the God of his Fathers, nor the Deſire of Women, nor regard any God: For he ſhall magnify himſelf above all. But in his Eſtate ſhall he honour the God of Forces: [In the Hebrew *Mahuzzim:*] *And a God whom his Fathers knew not, ſhall he honour with Gold, and Silver, and with precious Stones, and pleaſant Things. Thus ſhall he do in the moſt ſtrong Holds with a moſt ſtrange God, whom he ſhall acknowledge and increaſe with Glory: And he ſhall cauſe them to rule over many, and ſhall divide the Land for Gain.* *Monſ. Jurieu* is of Opinion (*a*), That the Perſon here meant is *Antiochus Epiphanes*; that this God *Maozzim* or *Mahuzzim*, whom he was to honour with his Homage and Gifts, is the *Roman* Eagles or the *Roman* Empire, to which the Soldiers bowed down, and *Antiochus* himſelf, who was the Terror of *Aſia*, became tributary to them. But I pleaſe the Opinion of *Joſeph Mede* better. He conceives (*b*), this Chapter of *Daniel*, at leaſt a Part of it, is to be applied to the latter Times of the *Roman* Empire, and to the Church's Apoſtacy and Defection under the Reign of Antichriſt, and that the *Mahuzzims* are the *Protectores Dii*, ſuch as Saints and Angels, which the Church of *Rome* worſhips. Thus then he gives the following Paraphraſe or Explication of that Paſſage in *Daniel* (*c*), "Toward the End of the Reign of *Antio-*
"*chus Epiphanes*, the *Roman* ſhall prevail and ſet
"up

(*a*) Hiſt. des Dogmes, &c. pag. 706. & ſeqq. (*b*) Apoſtacy of latter Times, pag. m. 93, &c. (*c*) Daniel xi. 36.——46.

" up the fourth Kingdom, making himſelf Ma-
" ſter of the Kingdom of *Macedon*, and advan-
" cing himſelf from this Time foreward by con-
" tinual Conqueſt, ſhall lord it over every King
" and Nation; yea, CHRIST the GOD of
" Gods, and Lord of the Kings of the Earth----
" the *Roman* ſhall mock, blaſpheme, and cruci-
" fy; and by moſt bloody Edicts, ſhall perſecute
" and maſſacre his Servants the Chriſtians, and
" yet ſhall proſper in his Empire, until theſe
" outragious Times be ended, that is, until the
" Days of *Conſtantine*. When that Time comes,
" the *Roman* State ſhall forſake the Idols, and
" falſe Gods, whom their Fathers worſhipped;
" and ſhall acknowledge CHRIST a God whom
" their Fathers knew not. At that Time the De-
" ſire of Women, and married Life ſhall be diſ-
" countenanced;— yea, ſoon after the *Roman*
" ſhall carry, as if he regarded not any God, and
" with Antichriſtian Pride, ſhall magnify himſelf
" over all. With the Chriſtian GOD, who is a
" jealous God, and to be worſhipped alone, he
" ſhall worſhip *Mahuzzims*, Saints or Angels, as
" Protectors, even in his Seat and Temple, and
" honour them with Gold and Silver, precious
" Stones and pleaſant Things. And tho' the
" Chriſtians GOD, whom he ſhall profeſs to ac-
" knowledge and worſhip, can endure no Com-
" petitors, yet ſhall he conſecrate his Temples
" and Monaſteries, Eccleſiaſtical Holds, jointly to
" the Chriſtians God, and theſe *Mahuzzims*, *Deo*

" &

" *& Sanctis* ; yea, he ſhall ſhare whole King-
" doms and Provinces among them, St. *George*
" ſhall have *England*, St. *Andrew Scotland*, St.
Dennis France, St. *James Spain*, St. *Mark Venice*, and bear Rule as Preſidents and Patrons of their ſeveral Countries." Thus *Joſeph Mede:* And he has many learned Remarks in his Book of the *Apoſtacy of the latter Times*, to confirm this Opinion. The Continuators of Mr. *Pool*'s Notes have the ſame Sentiments on the Text, and an anonymous Author in a Book, entituled, *The Viſions of* Daniel *explained*, printed at *London* in 1700, where are many Thoughts which pleaſe me.

Tho' under the Idols we have diſcourſed of *Moloch*, *Baal*, *Aſhtoreth*, and the reſt, the Sun, Moon and Stars lay hid, yet moſt of the People, eſpecially the Vulgar, knew not what they worſhipped under theſe Names. But it appears that the Sun, Moon, and Hoſt of Heaven were worſhipped by the *Jews*, when they turned to Idolatry, after the Example of the neighbouring Heathen, without Images, by a humble Proſtration before them, or their Emblems, Light and Fire. The GOD of *Iſrael* does expreſly forbid it, *Deut.* iv. 15.—— 19. *Take ye therefore good Heed,— leſt thou lift up thine Eyes to Heaven ; and when thou ſeeſt the Sun, and the Moon, and all the Hoſt of Heaven, ſhould be driven to worſhip them and ſerve them.* He expreſly commands any Man or Woman to be ſtoned to Death that

ſhall

ſhall be convicted to have ſerved other Gods, and worſhipped them, either the Sun, Moon, or any of the Hoſt of Heaven, *Deut.* xvii. 3.—— 5. But in the Time of the *Jews* Apoſtacy, they and their wicked Kings broke through all theſe Prohibitions; for in the Hiſtory of *Joſiah*, we read, "That "this religious Prince put down the idolatrous "Prieſts, whom the King of *Judah* had ordained "to burn Incenſe in the high Places, in the Cities "of *Judah*, and in the Places round about *Jeru-* "*ſalem*; them alſo that burnt Incenſe unto *Baal*, "to the Sun, and to the Moon, and to the Planets, "and to all the Hoſt of Heaven. He took away "alſo the Horſes that the Kings of *Judah* had gi- "ven to the Sun, at the entring in of the Houſe "of the LORD, by the Chamber of *Nathan-* "*Melech* the Chamberlain, which was in the Sub- "urbs, and burnt the Chariots of the Sun with "Fire, 2 *Kings* xxiii. 5.——11." This Adoration of the Sun paſſed into *Egypt*; for the Prophet *Jeremiah*, *Chap.* xliii. 10. 12, 13. foretelling the Ruin of that Country, ſays, Nebuchadnezzar *ſhall break the Images of* Bethſhemeſh, *or of the Houſe of the Sun, and the Houſes of the Gods of the* Egyptians *ſhall he burn with Fire. Finally*, It cannot be denied that the Sun was worſhipped without Veils by the *Syrians*, and afterward by the *Hebrews*, as we ſee by the Prophet *Ezekiel*, *Chap.* viii. 16. *He brought me into the Inner-Court of the* LORD's *Houſe, and behold*

at

at the Door of the Temple of the LORD, *between the Porch and the Altar, were about* 25 *Men, with their Backs toward the Temple of the* LORD, *and their Faces toward the* East, *and they worſhipped the Sun toward the* East.

In the Introduction to this Chapter, when diſcourſing of the Origin of Idolatry, I proved that this worſhip of the Sun, Moon, and Stars was the moſt ancient Kind of Idol-worſhip, long before Images were introduced. To which I add the Teſtimony of *Diodorus Siculus* (*a*). "The "moſt ancient People of *Egypt*, ſays he, beholding the World above them, and aſtoniſhed with "the Sight of the Univerſe, did think the Sun "and the Moon were the two principal and eternal Gods: The latter they called *Iſis*, and the "former *Oſiris*, agreeably to the Etymology of "the Name; for if you explain *Oſiris* by a *Greek* "Word, it will ſignify many Eyes, and juſtly, "ſince the Sun ſtretching his Rays every where, "beholds the whole Earth and Sea, as with many Eyes." From this ancient idolatrous Worſhip of the Sun, ſeveral Places in *Canaan* probably took their Names, as *Hen-ſhemeſh*, the Fountain of the Sun, *Joſh.* xv. 7. *Hirſhemeſh*, *Joſh.* xix. 41. the City of the Sun. From the Worſhip of the Sun, toward the Eaſt, mentioned by *Ezekiel*, roſe the Cuſtom of ſome Chriſtian Churches to worſhip Eaſtward, which Pope *Leo* I.

(*a*) Bibl. Hiſt. lib. 1. cap. 11.

I. does condemn as a Superſtition not to be tolerated (*a*). From the Worſhip the *Perſians* gave to the Sun, flow the Horſes of the Sun, and the *Hammanim*, or Chariots of the Sun, which the good King *Joſiah* deſtroyed. *Abenezra* ſays theſe *Hammanim* were arched Houſes, built in the Form of a Chariot, in Honour of the Sun (*b*).

The *Perſians* and *Chaldeans* being very ancient, who formed ſome Kind of Common-wealth in a little Time after the Deluge, when they built the Tower of *Babel*, near the ſame Place where the City *Babylon* was afterwards erected, it may be proper here to explain their Idolatry, eſpecially ſince this may illuſtrate and confirm what we have been diſcourſing concerning the Worſhip of the Sun.

The learned Dr. *Prideaux* (*c*) gives this Account of the Religion of the *Perſians*. " The " *Sabians* worſhipped the Sun, Moon and Stars " *per Sacella*, that is, by Tabernacles, and after- " wards by Images. By theſe Tabernacles they " meant the Orbs themſelves, in which the In- " telligences had their Habitations. And therefore " when they paid their Devotions to any one of " them, they directed their Worſhip toward the " Planet, in which they ſuppoſed he dwelt. But " theſe Orbs by their riſing and ſetting, being as " much under the Horizon as above, they were at

a

(*a*) Serm. 7. De nativitate (*b*) In Iſa. xvii. 8. Apud Jurieu, Hiſt. des Dogmes, &c. (*c*) Connection of Hiſt. of Old and New Teſt. Part 1. Pag. 177.—— 179. in Octavo.

" a Loſs how to addreſs to them in their Abſence.
" To remedy this, they had Recourſe to the In-
" vention of Images, in which, after their Con-
" ſecration, they thought theſe Intelligences, or
" inferior Deities, to be as much preſent by their
" Influence, as in the Planets themſelves, and
" that all Addreſſes to them were made as ef-
" fectually before the one, as before the other,
" and this was the Beginning of Image-Worſhip
" among them. To theſe Images were given the
" Names of the Planets they repreſented, which
" were the ſame they are ſtill called by. And
" hence it is, that we find *Saturn*, *Jupiter*, *Mars*,
" *Apollo*, *Mercury*, *Venus*, and *Diana*, to be firſt
" ranked in the Polytheiſm of the Ancients. For
" they were their firſt Gods. After this a No-
" tion obtaining, That good Men departed had a
" Power with GOD alſo to mediate and inter-
" cede for them, they deified many of thoſe
" whom they thought to be ſuch; and hence
" the Number of their Gods increaſed in the i-
" dolatrous Times of the World. This Religi-
" on firſt began among the *Chaldeans*, which
" their Knowledge in Aſtronomy helped to lead
" them to. And from this it was, that *Abra-*
" *ham* ſeparated himſelf when he came out of
" *Chaldea*. From the *Chaldeans* it ſpread itſelf
" over all the Eaſt, where the Profeſſors of it had
" the Name of *Sabians*. From them it paſſed into
" *Egypt*, and from thence to the *Grecians*, who
" propagated it to all the Weſtern Nations of the
World.

" World. —— The Remainder of this Sect " ſtill ſubſiſts in the Eaſt, under the ſame Name " of *Sabians*, which they pretend to have re- " ceived from *Sabius* a Son of *Seth*'s. And a- " mong the Books, wherein the Doctrines of their " Sect are contained, they have one, which they " call the Book of *Seth*, and ſay, that it was writ- " ten by that Patriarch. That which hath given " them the greateſt Credit among the People of " the Eaſt, is, that the beſt of their Aſtronomers " have been of this Sect, as *Thebet Ebn Kor-* " *rah*, *Albattani* and others. For the Stars being " the Gods they worſhipped, they made them " the chief Subject of their Studies. Theſe *Sa-* " *bians*, in the conſecrating of their Images, uſed " many Incantations to draw down into them " from the Stars theſe Intelligences, for whom they " erected them, whoſe Power and Influence, they " held, did afterward dwell in them. And from " hence the whole Foolery of *Teleſms*, which " ſome make ſo much ado about, had its Origi- " nal." [They are now ſince the Growth of Chriſtianity, and the ſpreading of *Mahometiſm* in *Perſia* reduced to an inconſiderable Sect, but in ancient Times there were very many of them in the World.]

" Directly oppoſite to theſe were the *Magi-* " *ans*, another Sect, who had their Original in the " ſame Eaſtern Countries. For they abominating " all Images, worſhipped GOD only by Fire. They " began firſt in *Perſia*, and there, and in *India*,

" were

" were the only Places where this Sect was pro-
" pagated, and there they remain even to this
" Day. Their chief Doctrine was, That there
" were two Principles, one which was the Cauſe
" of all Good, and the other the Cauſe of all Evil;
" that is to ſay, GOD and the Devil. That the
" former is repreſented by Light, and the other
" by Darkneſs, and that of the Compoſition of
" theſe two all Things in the World are made.
" The Good GOD they name *Yazdan*, and alſo
" *Ormuzd*, and the Evil God *Ahraman*. The
" former is by the *Greeks* called *Oramaſdes*, and
" the latter *Arimanius*.—— Some of them con-
" tended, that the Good GOD only was eternal,
" and that the other was created. But they both
" agreed in this, that there will be a continual
" Oppoſition between theſe two till the End of
" the World: That then the Good GOD ſhall
" overcome the evil God, and that from thence
" forward each of them ſhall have his World to
" himſelf, that is, the Good GOD his World with
" all good Men with him, and the evil God his
" World with all evil Men with him: That
" Darkneſs is the trueſt Symbol of the evil God,
" and Light the trueſt Symbol of the Good GOD.
" And therefore they always worſhipped him
" before Fire, as being the Cauſe of Light, and
" eſpecially before the Sun, as being, in their Opi-
" nion, the perfecteſt Fire, and cauſing the per-
" fecteſt Light. And for this Reaſon in all their
" Temples they had Fire continually burning on

" Altars

" Altars erected for that purpoſe. Before theſe " ſacred Fires they offered up all their publick " Devotions, and their private Devotions before " their private Fires in their own Houſes.—— " Theſe were the Tenets of this Sect, when on " the Death of *Cambyſes*, *Smerdis* and *Patizithes*, " the two chiefeſt Ring-leaders of it, contended " for the Sovereignty.

The ſame Author informs us (*a*), " That in " the Time of *Darius Hyſtaſpes* appeared in *Per-* " *ſia* the famous Prophet of the *Magians*, whom " the *Perſians* call *Zerduſht* or *Zaratuſh*, and the " *Greeks*, *Zoroaſtres*. —— He was the greateſt " Impoſtor, except *Mahomet*, that ever appeared " in the World, and had all the Craft and enter- " priſing Boldneſs of that *Arab*, but much more " Knowledge, being skilled in all the Learning " of the Eaſt that was in his Time; whereas the " other could neither write nor read: And par- " ticularly he was throughly verſed in the *Jew-* " *iſh* Religion, and in all the ſacred Writings of " the Old Teſtament then extant. —— 'Tis ge- " nerally ſaid of him, that he had been a Servant " to one of the Prophets of *Iſrael*; and hence " 'tis conceived that he was as to his Origin a " *Jew*. —— He might have ſerved under *Da-* " *niel*, who lived till the Time of *Cyrus*, and " therefore *Zoroaſtres* might have been his Con- " temporary. —— He did not found a new Re-

" ligion,

(*a*) See Prideaux's Connection, Part 1. pag. 211 to 227.

" ligion, as his Succeſſor in Impoſture *Mahomet*
" did, but only took upon him to reform the
" old one of the *Magians*, which had been for
" many Ages paſt the ancient Religion of the
" *Medes*, as well as of the *Perſians*. —— The
" chief Reformation he made in the *Magian* Su-
" perſtition, was in the firſt Principle of it. For
" whereas they before had held the Being of two
" firſt Cauſes, the one *Good*, and the other *Evil*,
" as has been ſaid, he taught a Principle ſuperior
" to them both, one ſupreme GOD, who created
" both Light and Darkneſs, and out of theſe,
" according to the Pleaſure of his Will, made all
" things elſe. —— In ſum, his Doctrine was,
" that there was one ſupreme Being, independent
" and ſelf-exiſting from all Eternity. That un-
" der him there were two Angels, one of Light,
" and the other of Darkneſs, and that theſe two,
" out of the Mixture of Light and Darkneſs,
" made all things that are. That they are in a
" perpetual Struggle with each other: Where the
" Angel of Light prevails, there the moſt is good,
" and where the Angel of Darkneſs prevails,
" there the moſt is evil. That this Struggle ſhall
" continue to the End of the World. That then
" there ſhall be a general Reſurrection, and a Day
" of Judgment, wherein a juſt Retribution ſhall
" be rendred to all according to their Works.
" After which the Angel of Darkneſs and his
" Diſciples ſhall ſuffer everlaſting Darkneſs, for
" the Puniſhment of their evil Deeds; and the

" Angel of Light and his Diſciples ſhall go into
" a World of their own, where they ſhall receive
" everlaſting Light, as the Reward due unto
" their good Deeds; and after this they ſhall re-
" main ſeparated for ever, and Light and Dark-
" neſs ſhall be no more mixed together to all
" Eternity. All this the Remainder of that Sect,
" which is now in *Perſia* and *India*, do without
" Variation after ſo many Ages, ſtill hold even
" to this Day. —— Another Reformation,
" which he made in the *Magian* Religion was,
" that he cauſed Fire-Temples to be built where-
" ever he came, that ſo the ſacred Fires might be
" the better preſerved, and the publick Offices
" of their Religion better performed before them,
" than it could be by Altars on Tops of Hills,
" where, by Storms and Tempeſts, the Fire was
" ſometimes extinguiſhed, and their Offices inter-
" rupted. Not that they worſhipped the Fire, (for
" this they always diſowned,) but GOD in the
" Fire. *Zoroaſtres*, among other his Impoſtures,
" having feigned that he was taken up into Hea-
" ven, he pretended not, as *Mahomet* after did,
" there to have ſeen GOD, but only to have
" heard him ſpeaking out of the midſt of a great
" and moſt bright Flame of Fire, and therefore
" taught his Followers, that Fire was the trueſt
" *Shechinah* of the Divine Preſence, and ordered
" them ſtill to direct all their Worſhip, firſt to-
" ward the Sun, which they called *Mithra*, and
" next towards their ſacred Fires. Hence, *ſays*

our

" *our Author*, the Meaning of that Text, *Ezek.* " viii. 16. is, that People had turned their Backs " on the true Worſhip of GOD, and had gone " over to that of the *Magians.*"

" *Zoroaſtres* having thus retained in his Refor- " mation of *Magianiſm*, the ancient Uſage of that " Sect in worſhipping GOD before Fire; to " give the ſacred Fires in the Temples, which he had " erected, the greater Veneration, he pretend- " ed he had brought ſome ſacred Fire from " Heaven, when he was there, and placed it on " the Altar of the firſt Fire-Temple he erected " at *Xiz* in *Media*, from whence they ſay it " was propagated to all the reſt. For this Rea- " ſon their Prieſts watch it Day and Night, and " never ſuffer it to go out, and they feed it, " with great Superſtition, only with Wood ſtript " of its Bark, as moſt clean, and never blow it " with Bellows or with their Breath, for Fear of " polluting it. To caſt any unclean thing into it " was Death by the Law, when thoſe of that " Sect reigned. ——— They mumbled their " Prayers rather than ſpoke them, as the Po- " piſh Prieſts do their Maſſes, without letting " the People articulately hear one Word. Tho' " they ſhould hear, they would not underſtand, " ſince their publick Prayers to this Day are in " the old *Perſian* Language, in which *Zoroaſt-* " *res* firſt compoſed them about 2200 Years ago; " and in this Abſurdity the *Romaniſts* partake " with them. *Zoroaſtres*, to gain the greater

" Reputation to his Pretenſions, retired to a Cave,
" and there lived a long Time as a Recluſe.
" —— He removed from thence into *Ba-*
" *ctria*, the moſt Eaſtern Province of *Perſia*, ——
" and thence he went in Perſon to *India*, among
" the *Brachmans*; and having learned from them
" Knowledge in Mathematicks, Aſtronomy, and
" natural Philoſophy, he returned and inſtructed
" his *Magians* in theſe Arts. —— He went
" next to the Royal Court at *Suſa*, where he
" managed his Pretenſions with that Craft, that
" *Darius* himſelf became a Proſelyte to his new
" Religion, whoſe Example in a ſhort Time drew
" in the Nobility and all the great Men of the
" Kingdom; and thus it became the national Re-
" ligion of that Country, and ſo continued for
" many Ages after, till this Impoſture was ſup-
" planted by that of *Mahomet*, raiſed by almoſt
" the ſame Arts. —— There is a Remnant of theſe
" *Magians* ſtill in *Perſia* and *India*, who to this
" Day obſerve the ſame Religion *Zoroaſtres* firſt
" taught them; for they ſtill have his Book,
" wherein their Religion is contained, which they
" keep and reverence as the Chriſtians do the
" Bible, and the *Mahometans* the *Alcoran*, mak-
" ing it the Rule of their Faith and Manners. This
" Book he compoſed while he lived retired in the
" Cave. There are contained his pretended Reve-
" lations. 'Tis called *Zendaveſta*, and by Contracti-
" on *Zend*, or, as the vulgar pronounce it, *Zundave-*
" *ſtow*, and *Zund*. The Word originally ſignifieth a

" *Fire-*

" *Fire-kindler.* —— Dr. *Hyde*, late Profeſſor " of the *Hebrew* and *Arabick* Tongues at *Oxford*, " being well skilled in the old *Perſick* as well as " in the modern, offered to have publiſhed the " whole Book with a *Latin* Tranſlation, could he " have been ſupported in the Expences of the Edi- " tion. But for want of this, the Deſign died " with him. In this Book are found a great ma- " ny things taken out of the Old Teſtament. It " inſerts a great part of *David*'s Pſalms, gives " ſome Account of the Creation and Deluge, tho' " diſguiſed and mixed with many things of *Zo-* " *roaſtres*'s own Invention. He commends *Abra-* " *ham*, but pretends that his own Religion is the " ſame that *Abraham* profeſſed. He enjoins ma- " ny things to be obſerved that are in the *Levi-* " *tical* Law; only he takes away the Law about " Inceſt, as if nothing of this Nature were unlaw- " ful. He allows a Man to marry not only his " own Siſter or Daughter, but even his own Mo- " ther. He that was born of this worſt Sort of " Inceſt, was looked on as the beſt qualified to " be a Prieſt among the *Magians*. This is ſuch " an Abomination, ſuch a baſe Piece of Flattery, " as tho' other things had been right, yet 'tis " enough to pollute the whole Book. The *Per-* " *ſian* Kings being exceedingly given to ſuch in- " ceſtuous Marriages, this ſeems to have been " contrived to flatter them in their Wickedneſs, " and the better to engage and fix them to this " Sect. *Alexander* the Great, when he con-

" quered *Perſia*, did, by a Law, forbid ſuch in-
" ceſtuous Copulations. *Zoroaſtres* having ob-
" tained this wonderful Succeſs, did return to
" *Balch*, where, according to his own Inſtitution,
" he was obliged to have his Reſidence, as *Ar-*
" *chimagus*, or Head of the Sect, and there he
" reigned in Spirituals, with the ſame Authority
" over the whole Empire as the King did in Tem-
" porals. —— But after his Return to *Balch*, he
" enterpriſed upon *Argaſp* King of the Oriental
" *Scythians*, who was a zealous *Sabian*, to draw
" him over to his Religion; and backed his At-
" tempt with the Authority of *Darius*. —— The
" *Scythian* Prince reſented this with ſuch Indigna-
" tion, that he invaded *Bactria* with an Army;
" and having there defeated the Forces of *Darius*
" that oppoſed him, ſlew *Zoroaſtres*, with all the
" Prieſts of his patriarchal Church, which a-
" mounted to the Number of 80 Perſons, and
" demoliſhed all the Fire-Temples in that Pro-
" vince. This happened in the 35th Year of the
" Reign of *Darius*." This, and more on the ſame Subject has Dr. *Prideaux*, from a Book of *Thomas Hyde*, De religione veterum Perſarum, *Of the Religion of the ancient* Perſians, and from ſeveral other Authors.

I ſhall add a few other Paſſages concerning the Superſtition of the *Perſians*, in the Period of Time we are ſpeaking of. *Q. Curtius*, giving an Account of the March of *Darius*'s Army, ſays, *The Fire, which they called* Eternal, *was car-*

ried

ried before them on Silver Altars: The Magi *came after it ſinging Hymns after the* Perſian *Manner:* 365 *Youths clothed in Scarlet followed them, according to the Number of the Days of the Year, as the* Perſians *reckon it* (*a*). The ſame Author brings in *Darius* conjuring his Souldiers by the Fire, as the principal Deity of their Country. *I therefore conjure you,* ſays he, *by the Gods of our Country, by the eternal Fire carried upon the Altars, and by the ſhining of the Sun which riſes within my Dominions, by the eternal Memory of* Cyrus, *&c.* (*b*). *Strabo* ſays (*c*), *Among the* Perſians *there are great Incloſures called* Πυραιθεῖα, *in the Midſt whereof is an Altar, upon which the* Magi *keep an immortal Fire upon a Heap of Aſhes. They go daily into the Place to ſay certain Prayers, which laſt about an Hour. There they ſtand before the Fire with a Bundle of Rods in their Hands, and a Mitre upon their Heads; the Strings whereof hang before and behind, and theſe before reach to their Lips. This is practiſed in the Temples of* Anaitis *and* Amanus, *who have there their Temples; and the Statue of* Amanus *is carried in Pomp. This I am an Eye-Witneſs of.* He alſo ſays, *They had ſo great a Reſpect to the Fire, that if one had blown upon it, or thrown any dead thing or Dirt into it, they were puniſhed with the ſevereſt Death.* This furious Zeal for their Fire-Temples continued even to the Fourth

(*a*) Curtius, lib. 3. cap. 3. (*b*) Lib. 4. cap. 14. pag. m. 82. (*c*) Geogr. lib. 17.

or Fifth Century, after Chriſtianity was received into the World. For *Theodoret* tells us (*a*), "That a certain Biſhop of *Perſia* named *Audas*, "from an indiſcreet Zeal, burnt one of theſe "Temples dedicated to the ſacred Fire called "πυρεῖα. *Iſdigerdes* King of *Perſia* being in-"formed by the *Magians*, commanded him at "firſt only to rebuild it, which he refuſing to "do, the King threatned to demoliſh all the "Chriſtian Churches in his Dominions, which "he actually did, and ordered *Audas* alſo to be "killed; yea raiſed a cruel Perſecution againſt "the Chriſtians in *Perſia*, which continued 30 "Years, and therein periſhed an incredible "Number of Chriſtians with unheard of Tor-"ments."

That Horſes were dedicated to the Sun by the *Perſians*, yea ſometimes ſacrificed to him, is affirmed by many ancient Authors. *Q. Curtius*, when giving an Account of the March of *Darius*'s Army, ſays (*b*), "After this came a "Chariot drawn with white Horſes, followed by "a Horſe of an extraordinary Size, which they "called the Horſe of the Sun. Theſe who led "the Horſes wore white Garments, and had gol-"den Rods in their Hands." *Juſtin*, who com-pendized the Hiſtory of *Trogus Pompeius*, ſays (*c*), "The *Perſians* eſteem the Sun as the only God, "and

(*a*) Hiſt. Eccl. lib. 5. cap. 39. (*b*) Curtius, lib. 3. cap. 3. (*c*) Juſtini Hiſt. lib. 1. cap. 10. *Nam & ſolem Perſæ unum Deum eſſe credunt & equos eidem Deo ſacratos ferunt.*

" and that Horſes are to be conſecrated to him." *Ovid* ſeems to intimate, that Horſes are not only " conſecrated to the Sun by the *Perſians*, but alſo " offered in Sacrifice to him (*a*). *Plutarch* gives this Account of the *Perſian* Superſtition, " This, " is the Opinion of the greateſt and wiſeſt Part " of Mankind; for ſome believe that there are " two Gods, as it were two rival Workmen, the " one whereof they make to be the Maker of " good Things, and the other of bad; and ſome " call the Better of theſe *God*, and the other " *Dæmon*, as does *Zoroaſtres* the *Magian*, whom " they report to be 5000 Years elder than *Tro-* " *jan* Times. [*N. B.* A groſs Miſtake in *Chro-* *nology*, where the Heathens commonly err, having no fixed Standard about ancient Times.] " This *Zoroaſtres* therefore called the one of theſe " *Oromazes*, and the other *Arimanius*; and af- " firmed moreover, that the one of them did, of " any Thing ſenſible, the moſt reſemble Light, " and the other Darkneſs and Ignorance; but that " *Mithras* was in the Middle betwixt them. For " which Cauſe the *Perſians* call *Mithras* the Me- " diator. And they tell us that he firſt taught " Mankind to make Vows and Offerings of " Thankſgiving to the one, and to offer avert- " ing and feral Sacrifice to the other (*b*)." *Finally*, I ſhall

(*a*) Faſtorum, lib. 1. ver. 355.

Placat equo Perſis radiis Hyperiona cinctum,
Ne detur celeri victima tarda Deo.

(*b*) Plutarch, of Iſis and Oſiris. Engl. Edit. 1704, pag. 105.

I ſhall add the Teſtimony of *Herodote*, "I have "found, *ſays he* (*a*), this to be the Religion of "the *Perſians*: They neither build Temples nor "make Statues, they ſet up no Altars; yea they "account it Madneſs to do ſo. This, in my O-"pinion, is becauſe they do not think, as the "*Greeks*, that the Gods had their Origin from "among Men. Their Way is to go to the Top "of the higheſt Hills, and there to ſacrifice Vi-"ctims to *Jupiter*, ſo they call the whole Cir-"cuit of the Heavens. They ſacrifice to the "Sun, to the Moon, to Fire, Water and Winds; "to theſe only they ſacrificed from the Begin-"ning." *Herodote* has alſo this remarkable Sto-ry concerning the *Perſian* Superſtition (*b*), "*Cyrus* "marching againſt *Babylon*, being ſtopt by the "River *Gyndez*, that runs into *Tigris*, one of "his white conſecrated Horſes briskly entered the "River, and was ſwallowed up, and drowned in a "Whirl-pool. *Cyrus* was ſo enraged at the River, "as he threatned to make it ſo ſmall, as Women "might go over it a Foot; and for that End ſtopt "his March a whole Summer, and cut the River "into 180 Channels upon each Side, and the next "Seaſon he proſecuted his Deſign againſt *Ba-*"*bylon.*"

To conclude, As to the Horſes or Chariots of the Sun, which *Joſiah* took away, probably they were brought in among the *Jews* by *Manaſſeh*; no

(*a*) Herodot. lib. 1. cap. 131. (*b*) Lib. 1. cap. 189.

no Prince, that ever ſat upon the Throne of *Judah*, having carried the Rebellion againſt GOD ſo far as he: For he ſent almoſt into the remoteſt Parts of the World for ſuch Abominations to fill *Iſrael* with, and borrowed this of the *Perſian*. The Horſes might be conſecrated to the Sun, tho' not offered as Sacrifices upon the Altar. 'Tis alſo evident, that *Joſiah* in his Reformation, *put down the Prieſts who barnt Incenſe to* Baal, *to the Sun, and to the Moon, and to the Planets,* [in the *Hebrew*, *to* Mazaloth] *and to all the Hoſt of Heaven*, 2 Kin. xxiii. 5. It does not appear that in the Times of the Kings of *Judah*, theſe Planets were worſhipped by the Names they have had ſince. *Venus* was called *Helel, the Son of the Morning*, Iſa. xiv. 12. and other Planets and remarkable Stars, by ſome other Names; but they had not then the Fables about the ſeveral Conſtellations and Stars, that were afterwards invented by the *Greeks* and *Romans*.

Beſide the Idolatry the *Jews* borrowed from their Neighbours, they had ſome peculiar to themſelves, as that of *Gideon's* Ephod in the Book of *Judges*, *Chap.* viii. 22.———29. The Caſe ſeems to be this, *Gideon* having by GOD's Command erected an Altar in his own City *Ophrah*, *Judg.* vi. 24.— 26. for an extraordinary Time and Occaſion, thought it might be continued for ordinary Uſe; and therefore, as he intended to procure Prieſts, ſo he deſigned to make Prieſtly Garments, eſpecially an Ephod, as the moſt

most costly, which, besides its Use in sacred Administrations, was also the Instrument by which the Mind of GOD was enquired and discovered, 1 *Sam.* xxx. 7. and might seem necessary for the Judge to have at Hand, that he might consult GOD upon all Occasions. 'Tis not probable he made Use of the whole 1700 Shekels of Gold, mentioned in the Text for that Use; for a Shekel weighing four Drachms, or Half an Ounce; if you reduce 1700 Half Ounces into Pounds, allowing 16 Ounces to the Pound, the whole will amount to 53 Pound, two Ounces of Gold, which would be too weighty a Clock for any Priest's Shoulders. Probably then he applied a Part only of these Shekels to make the Ephod, and other Things appertaining to it, and reserved the Remainder of this, and the other Spoils, for the Use of his own House, which from that Time became a considerable Family in *Israel*, till it ended in *Abimelech*. I see no Occasion for *Jurieu's* Conjecture (*a*), That this Ephod was a military Ensign or Standard for the Souldiers, for preserving the Memory of the Defeat of the *Midianites*; for the Ephod was only appointed for religious Use. If it be enquired, how did *Israel* go a whoring after this Ephod, which became a Snare to *Gideon* and to his House, *Judg.* viii. 27. I answer with Mr. *Pool* on the Text, That they committed Superstition and Idolatry with it, going thither

(*a*) Hist. des Dogmes, &c. pag. 734.

thither to enquire the Will of GOD, whereby they were drawn from the true Ephod appointed by GOD for this End, and which was to be worn by the High Prieſt only. This became an Occaſion of Sin and Ruin to him and his Houſe. Tho' *Gideon* was a good Man, and did this with an honeſt Mind, to ſet up Religion is his own Family, yet there were many Sins in it. (1.) Superſtition and Will-Worſhip, ſerving GOD by a Device of his own, which was frequently forbidden by GOD. (2.) Preſumption in wearing or cauſing other Prieſts to wear this Kind of Ephod, which was peculiar to the High Prieſt. (3.) Tranſgreſſion of a plain Command of worſhipping GOD ordinarly but at one Place, and one Altar, *Deut.* xii. 5. and withdrawing People from that Place to another. (4.) Making a fearful Schiſm or Diviſion among the People. (5.) Laying a Stumbling-block, or an Occaſion of Superſtition and Idolatry before them, whom he knew to be too prone to it.

Some Authors find an Idol mentioned in *Prov.* xxvi. 8. rendring the *Hebrew* Word *Margemah*, *acervum Mercurii* (a) *Mercury*'s Heap, tho' the *Chaldee* Paraphraſt, and very many modern Interpreters find nothing of this in that Text. I doubt if *Mercury*'s Name was known in the Time of *Solomon*.

The brazen Serpent became an Object of Idolatry to the *Jews*, and was therefore broken in Pieces

(a) Selden de Diis Syris ſyntagma 2. cap. 15. pag. m. 351.

Pieces by *Hezekiah*, 2 *Kings* xviii. 4. *He removed the high Places, and brake the Images, and cut down the Groves, and brake in Pieces the brazen Serpent that* Moſes *had made: for unto thoſe Days the Children of* Iſrael *did burn Incenſe to it; and he called it* Nehuſhtan, that is, *a Piece of Braſs.* It is not eaſy to determine when this Idolatry began. Some conceive its Commencement was in the Time of the Kings of *Judah*; others apprehend the *Iſraelites* worſhipped it even in the Time of the *Judges*, ever ſince they began to be Idolaters. The Form of a Serpent, ſo odious to Mankind, ſhould have made them abhor this Idolatry; but this could not hinder them, when they ſaw their Neighbours worſhip their Gods in prodigious Forms; as *Molech* under the Figure of a Bull with Hands; *Dagon*, half a Man, and half a Fiſh; *Baalberith*, under the Figure of a Woman with Towers on her Head; *Beelzebub*, the God of *Accaron*, in a three-headed Statue, a Dog, a Wolf, and a Lion's Head. The Devil to conſecrate the Form in which he ſeduced *Eve*, as it were to invalidate the firſt Promiſe, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed*, did uſe all his Efforts to turn Mens Superſtition this Way, notwithſtanding of their natural Averſion to the Worſhip of Serpents. The *Roman* Hiſtory tells us (*a*), *That* Rome *being grievouſly afflicted with the Peſtilence, the* Romans *ſent Ambaſſadors*

(*a*) Tit. Livii epitome, lib. 11.

baſſadors to bring from Epidaurus *to* Rome, *the Sign of* Æſculapius, *which was a Serpent, that went aboard of its own accord, in which it appeared to them the God dwelt. When the Ship came to the* Iſle *in the* Tiber, *the God landing there of his own accord, a Temple was conſecrated to* Æſculapius. *Ovid* alſo *(a)* gives a poetical Account of it, That in that Place *Æſculapius* is worſhipped in a Statue of a humane Figure, with a Staff in his left Hand, and a Serpent about it.

The Serpent was one of the moſt venerable Symbols of *Egyptian* Religion, and very famous among the *Phœnicians*. *Euſebius* gives a full Account of it, in the Fragment he has from *Philo Byblius*, the Tranſlator of *Sanchoniathon*. He ſays *(b)*, Taautus *attributed ſome Divinity to the Nature of the Dragon and Serpents, and the* Phœnicians *and* Egyptians *approved his Opinion, for indeed theſe Creatures abound much more in Spirits than other Reptiles; they have a fiery Nature, and Swiftneſs that cannot be expreſſed.——— Therefore 'tis looked on as holy, and comes into the Myſteries.——— 'Tis immortal and reſolves into itſelf; for it cannot die a natural Death, but muſt die by the Violence of ſome Blow. The* Phœnicians *call it a good Demon, the* Egyptians, Cneph, *and give him a Sparrow-Hawk's Head, the whole very like the Figure of the* Greek Θ. *Their Meaning is to repreſent the World by this Circle, and the good*

(a) Ovid. Metamorph. lib. 15. Fab. 50. (b) De præp. Evang. lib. 1. cap. 19. pag. m. 40, 41. Edit. 1688.

good Dæmon by the Serpent in the midſt of it. The *Genius*'s Protectors of Cities and Countries, called Tutelar Gods, were worſhipped under the Symbol of Serpents. The Figure of two Serpents at the Entry was a Sign the Place was conſecrated to ſome Hero or Deity, according to *Perſius* (*a*), *Away Children, empty not your ſelves here, the Place is ſacred by the Picture of two Serpents.* Many other Teſtimonies might be brought into the Field to ſhew, that the Devil affected to be worſhipped in the Form of a Serpent all the World over. The Story of *Bel* and the *Dragon*, in the laſt Chapter of the Apocryphal Additions to *Daniel*, may confirm it. Dr. *Nichols* relates (*b*), *That* Sigiſmundus *in his Hiſtory of* Muſcovy *declares, That the* Samogithæ *there worſhip a Serpent, which they keep by them, and tells a Story of a poor Man that was horribly abuſed by the Devil for relinquiſhing the Worſhip of his Serpent. The like* Guaginus *in his* Sarmatia Europæa *tells of the* Lithuanians, *as alſo* Scaliger *in his Exercitations, and that they ſacrifice to them Milk and Cocks. The like Serpent-worſhip the ſame* Scaliger *relates of the People of* Calecut *in the* Indies, *in his Notes upon* Ariſtotle's *Book of Animals. And* Philip Melanchthon *tells a ſtrange Story of ſome Prieſts ſomewhere in* Aſia, *that carry about a Serpent in a brazen Veſſel, which*

(*a*) Satyr. 1. ver. 113.

Pinge duos angues. Pueri, ſacer eſt locus: extra
Mejite ———

(*b*) Dr. Nichol's Conference with a Theiſt, pag. 200.

which they attend with a great deal of Muſick and Charms in Verſe: The Serpent lifts up himſelf, and opens his Mouth, and thruſts out the Head of a beautiful Virgin; the Devil thereby glorying in this Miſcarriage among theſe poor Idolaters. And ſome Books of Travels into the Weſt-Indies *give the like Account there.*

But I have inſiſted long enough upon the Idolatry of the *Egyptians*, *Phœnicians*, *Syrians*, *Iſraelites*, *Jews*, *Canaanites*, and other Eaſtern Nations. Only I hope what hath been ſaid may in ſome Meaſure give Light to ſeveral Paſſages of the ſacred Scriptures; may preſent us with a View of the lamentable Condition of the Gentile World, who knew not the only Living and True GOD; and hence we may infer the ineſtimable Benefit of true Chriſtianity, which baniſhes this abominable Idolatry, and diſcovers the only Way to everlaſting Life.

One Thing muſt be further noticed, That tho' the *Jews* were really moſt guilty of ſeveral Kinds of Idolatry, eſpecially before the *Babyloniſh* Captivity, as has been already declared, and for which the LORD in his Juſtice puniſhed them; yet the Heathens very unjuſtly charged them with ſome Acts of Idolatry of which they were innocent. The *Greeks*, and after them the *Romans* are the only ancient Pagan Writers, which are now remaining, except a few imperfect copied Fragments. Now the *Greeks* themſelves knew nothing of the *Jews*, till about the Middle of the

Perſian Monarchy, long after the Captivity, and the Reſtoration from *Babylon*. Since that Time it does not appear that the *Jews* polluted themſelves with Heatheniſh Idolatry, and therefore the Gentiles abhorred them. I have in the former Chapter made Uſe of the Teſtimony of ſeveral ancient Writers to confirm the Authority of ſeveral Facts related in the Bible (*a*), and noticed ſome of the fabulous Reports of the Heathens againſt the *Jews*. I ſhall not now reſume their Teſtimonies at any Length. Only I obſerve, that *Juſtin*, as well as ſome other profane Writers, ſays (*b*), *The* Jews *were baniſhed from* Egypt *for the Scab*; which is nothing but the Boils and Blains inflicted on the *Egyptians* for refuſing to let *Iſrael* go, *Exod.* ix. 8. ——— 12. *Theſe ſacred Things of* Egypt, *which*, he ſays, Moſes *ſtole away*, are only the Jewels and precious Things the *Iſraelites* borrowed from the *Egyptians* before their Departure: *And when the* Egyptians *ſought to recover them, the Tempeſts, by which*, he ſays, *they were obliged to return home*, is the drowning of *Pharaoh* and his Hoſt in the Red-Sea, whereby they went to a fatal Home.

Plutarch very unjuſtly accuſes the *Jews* of obſerving *Bacchanals*, or Rites in Honour of *Bacchus* (*c*), at the Feaſt of Tabernacles. But *Cornelius Tacitus* ſays more truly, That the Rites of the

(*a*) See Pag. 185 to 192. (*b*) Lib. 36. cap. 2. (*c*) Sympoſiacks, Book 4. Queſt. 5.

the *Jews* differ from other Nations (*a*). Yet the ſame Author reproacheth them as guilty of worſhipping the Aſs; for he tells (*b*), *When they came out of* Egypt, *nothing troubled them more than the Want of Water. When they happened to meet a great Company of Wild Aſſes,* Moſes *followed them, gueſſing that in the Graſs where they uſed to feed, there would be Springs of Water.* —— *The Figure of an Aſs,* ſays he, *which ſtopt their wandring and ſhewed them the Fountain of Water, he conſecrated to be worſhipped in the holy Place.* This was alſo objected by *Appion* the Grammarian, and refuted long ago by *Joſephus*, with many others of that Kind. *Joſephus* ſpeaks thus (*c*), "The *Egyptians* ſhould not reproach us "with Calumnies of this Kind. The Aſs is as "good as the Goats and other vile Creatures "they adore as Deities. How can we be guilty "in this Matter, ſince we uſe ſtill the ſame "Laws? Our City has been oft oppreſſed with "the Fortune of War as well as others. *Theos*, "*Pompey* the Great, *Licinius Craſſus*, and laſt of "all *Titus Cæſar* entred our Temple, and found "nothing of that kind there, only pure Religi-"on. —— *Appion* ſhould have conſidered this, "unleſs he had the Heart of an Aſs, or the Im-

 "pudence

(*a*) Hiſt. lib. 5. cap. 2. *Moſes, quo ſibi in poſterum gentem firmaret, novos ritus contrarioſque cæteris mortalibus indidit, profana illic omnia quæ apud nos ſacra*, &c. (*b*) Ibid. —— *Effigiem animalis, quæ monſtrante errorem ſitimque depulerant, penetrali ſacravere.* (*c*) Contra Appionem, lib. 2.

" pudence of a Dog, which his People uſe to " worſhip. We aſcribe no Honour or Power to " Aſſes, as the *Egyptians* do to Serpents, and Cro- " codiles, when they account theſe who are bitten " by the Serpents, or devoured by the Crocodiles, " happy and worthy of God." It is well known that when the Emperor *Caius Caligula* ordered the *Jews* to receive his Statue into the Temple, they refuſed; upon which he threatned a deſtructive War againſt them, which was prevented by the Addreſs of King *Agrippa*, and the Embaſſy of *Philo Judæus* (*a*). The *Jews* would rather loſe their Lives, than ſuffer any idolatrous Image to be ſet up in their Temple: So far were they from the Worſhip of an Aſs, which indeed they are never charged with, but by the Calumnies of their Adverſaries. And no leſs abſurd is the Calumny of *Petronius* (*b*), who charges them with worſhipping a Swine.

Leaving the Eaſtern Nations, 'tis proper now to move to the Weſt, and conſider the Idolatry of the *Greeks*, *Romans*, and other Weſtern Nations, before the Coming of CHRIST. In the Entry upon this Subject, I ſhall offer ſome general Remarks, which may give ſome Light to this whole Affair. *Firſt*, Nothing can be more monſtrous than the Idolatry of the *Greeks* and *Romans*. 'Tis well known all the World over, 'tis contained in their Books, in their Poets and Claſſicks,

(*a*) Joſeph. Antiq. lib. 18. cap. 10, 11. Philo Judæus legat. ad Caium. (*b*) *Judæus licet & porcinum numen adoret.*

ſicks, which are in the Hands even of Children. There we meet with an incredible Number of Gods. *Heſiod* reckons no leſs than three Myriads, or Thirty thouſand of them (*a*). *Varro*, cited by *Auguſtine*, has the ſame Number of them (*b*). Every Thing had its peculiar Deity, the Cities, Fields, Houſes, Families, Edifices, Gates, Nuptial Chambers, Marriages, Births, Deaths, Sepulchres, Wheat, Trees, Gardens, the Heavens, the Earth, Rivers, Fountains, Woods, the Sea, and Hell itſelf: Every Thing was made up of Gods. 2*dly*, Among theſe there were many guilty of abominable Crimes, of Adultery, Sodomy, Rape, and all Manner of Debauchery. *Cicero* owns this (*c*), *That the moſt abſurd Things are ſaid by the Poets, which do Harm even by the Pleaſantneſs of their Style: For they have introduced Gods inflamed*

(*a*) Εργῶν lib. 1. ver. 252.

Τρὶς γὰρ μύριοι εἰσὶν ὑπὶ χθονὶ πολυβοτείρῃ
Ἀθάνατοι Ζηνὸς, φύλακες θνητῶν ἀνθρώπων.
Οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα.

The ſame in Engliſh.

Three Myriads of immortal Gods there be
Upon the fruitful Earth, of *Jove*'s great Progeny;
Who Mortals keep, the Laws obſerve, and wicked Works do ſee.

(*b*) De civitate Dei, lib. 4. cap. 5, 6. (*c*) Cicero de natura Deorum, lib. 1. § 42. *Nec enim multò abſurdiora ſunt ea, quæ poetarum vocibus fuſa, ipſâ ſuavitate nocuerunt: qui & irâ inflammatos, & libidine furentes, induxerunt Deos: feceruntque ut eorum bella, pugnas, prælia, vulnera videremus; odia præterea, diſſidia, diſcordias, ortus, interitus, querelas, lamentationes, effuſas in omni intemperantiâ libidines, adulteria, vincula, cum humano genere concubitus, mortaleſque ex immortali procreatos.*

with Anger, mad with Luſt, and have made us ſee their Wars, Battles, Fightings, Wounds, their Hatred, Differences, Strivings, their Births, Deaths, Complaints, Lamentations, their Luſts exceeding in every Kind of Intemperance; their Adulteries, Fetters, their lying with Mankind, and Mortals begotten of immortal Gods.

Thirdly, Tho the *Greeks* and *Romans* ſuppoſe their Gods eternal and immortal; yet there was not one of them but had their Fathers, Mothers, their Genealogy, their Birth, and in ſhort the Circumſtances of their whole Life publiſhed to the World. Thus *Jupiter*, the Chief of their Deities, was the Son of *Saturn*, as *Saturn* was of *Cœlus*. Yea there were Tombs erected for the greateſt Part of them. We are told of one *Euhemerus*, a Native of *Meſſina* in *Sicily*, who publiſhed the Birth and Death of all the Gods, taken from authentick Inſcriptions found in the Heathen Temples. There was a large Extract of that Book of *Euhemerus* in the Sixth Book of *Diodorus Siculus*; but that's alſo now wanting. Perhaps the Heathen Prieſts, jealous of their Reputation, did ſuppreſs this Treatiſe, by caſtrating the Work of *Diodorus*, and leaving out Five Books, from the End of the Fifth to the Beginning of the Eleventh. Only there is a Fragment thereof tranſmitted to us by *Euſebius* (*a*). The primitive Fathers have not been wanting to make uſe

(*a*) De præp. Evang. lib. 2. cap. 2.

uſe of his Authority to prove the Heathen Gods to have been no more than dead Men (*a*). The Heathens themſelves look on *Euhemerus* with a different Aſpect: *Sextus Empiricus* calls him an Atheiſt, and an impious Man, and puts him in the ſame Rank with *Diagoras* and *Theodores*. *Plutarch* in his Book of *Iſis* and *Oſiris*, ſays, Euhemerus *the* Meſſineſe *has been the Author of theſe Fables he has thought fit to divulge, they not being founded on the leaſt Probability of Truth.* *Cicero* ſays (*b*), *As to theſe who ſay; Strong, famous or powerful Men after their Death came to be Gods, and that theſe are the ſame which we worſhip and pray to, with the higheſt Veneration, are they not void of all Religion? Which Method was chiefly gone into by* Euhemerus, *whom our Countryman* Ennius, *beſide others, has tranſlated and followed. For by* Euhemerus *the Deaths and Burials of the Gods are demonſtrated; and therefore 'tis to be doubted if he has confirmed Religion, or altogether taken it away.* But *Ennius* had a more favourable Sentiment of him, becauſe he not only embraced his Opinion, but alſo tranſlated his Hiſtory of the Gods into Latin; as appears from that Teſtimony of *Cicero* we have juſt now cited, and by *Lactantius*, who ſays the ſame (*c*). It ſeems ſurpriſing that the Pagan Writers ſhould be ſo incenſed againſt *Euhemerus*, for giving Account of the

(*a*) Auguſtin. de civ. Dei, lib. 4. cap. 7. (*b*) De natura Deorum, lib. 1. § 119. *or near the End of that Book.* (*c*) De falſa religione, lib. 1. cap. 11.

Lives of their Gods, who were but Men; when the *Theogony* of *Heſiod*, the Works of *Homer*, and generally of all the Poets, does narrate their Births, Lives, and Genealogies, which cannot be appropriated to any Thing elſe but Men. *Manilius* aſſures us (*a*), *That the Poets by their Verſes have turned the whole Heavens into a Fable.* And *Cicero* himſelf, who is ſo angry with *Euhemerus*, does confeſs (*b*), *That the whole Heavens are filled with Mankind; that if we ſearch into ancient Things, and into what the Writers in* Greece *have recorded, we may find that the very chief Deities, the* majorum gentium dii, *have gone from this Earth unto Heaven; their Sepulchres are ſhown in* Greece, *which they who are initiated into theſe Myſteries ought to remember. Alexander* the Great wrote out of *Egypt* to his Mother, That even the Gods of the higher Rank, *Jupiter, Juno, Saturn,* &c. were Men, and that this Secret was laid open to him by *Leo* the great Prieſt of the ſacred Things in *Egypt*, deſiring the Letter to be burnt after it revealed this to her (*c*). But I ſhall ſpeak afterward of the Abſurdities of Heatheniſm in a Chapter by itſelf.

Fourthly, I remark that the *Greeks*, and after them the *Romans*, borrowed a great Part, not only of their Learning, but alſo of their Superſtition,

(*a*) Aſtronomicôn, lib. 2. ver. 37. *Quorum carminibus nihil eſt niſi fabula cœlum.* (*b*) Tuſc. quæſt. lib. 1. § 28, 29. *Totum propè cœlum nonne humano genere completum eſt?* (*c*) Apud Auguſtin. de civ. Dei, lib. 8. cap. 5.

ſtition, from the *Egyptians* and other Eaſtern Nations. Beſide what has been already obſerved (*a*), we may further notice, that *Abraham*, and ſome of the Patriarchs, eſpecially *Joſeph*, having Occaſion to reſide ſome Time in *Egypt*, did probably leave ſome Tincture of Divine Truths among them, which, by frequent Commerce with the *Jews*, they might, if they ſo inclined, further improve; eſpecially after the Bible was tranſlated by the LXX Interpreters, and laid up in the *Alexandrian* Library, in the Reign of *Ptolemæus Philadelphus*. *Plato*, the famous *Athenian* Philoſopher, who came neareſt to the Truth in Divine Matters of any of the Heathen, having in his Travels to the Eaſt converſed with the *Jews*, for the Improvement of his Knowledge (*b*), and got ſome Inſight into the Writings of *Moſes*, and the other ſacred Books, he learned many Things from them, which others of his Profeſſion could not attain to; and therefore he is ſaid by *Numenius* (*c*) *to be none other than* Moſes *ſpeaking* Greek.

But moſt Part of People, eſpecially theſe who live without GOD in the World, are more ready to learn Evil than Good: And it ſeems pretty plain from the *Greek* Heatheniſh Authors, which I ſhall name, that they learned much of their Idolatry and Superſtition, with the Fables about it, from

(*a*) See Pag. 73. (*b*) Joſephus contra Appionem, lib. 2. (*c*) Suidas in Νουμηνίῳ. Clemens Alexandr. Strom. 1.

from the East. *Diodorus Siculus*, who wrote in the Time of *Julius* and *Auguſtus Cæſars* at *Rome*, and travelled over a great Part of the World, eſpecially *Egypt*, to make his Hiſtory more complete and exact, and therefore may be credited that he would not lie to the Prejudice of his own Cauſe, ſays (*a*), *The Prieſts of* Egypt *tell in their ſacred Commentaries, that* Orpheus, Muſæus, Melampus, Dædalus, *the Poet* Homer, Lycurgus *the* Spartan, Solon *the* Athenian, Plato *the* Philoſopher, Pythagoras *the* Samian, Eudoxus *the* Mathematician, Democritus *the* Abderite, *and* Oenopides Chius *came to them; they give Signs of the whole by Images and Names, taken from Works and Places, and Demonſtrations from each of their Profeſſions, whereby they prove that all theſe Things for which the* Greeks *were remarkable, were borrowed from* Egypt. Orpheus *took all his myſtical Rites, and the* Origia *or Feaſts celebrated about them, from thence, and his whole Fable about Hell, the Ceremonies of Initiation to* Oſiris *and* Bacchus *are the ſame; and theſe of* Iſis *and* Ceres, *tho they differ in Name, yet they plainly agree.* Many other Proofs of this Aſſertion *Diodorus* gives, even to the End of his firſt Book. *Herodote* is of the ſame Opinion. *Plutarch* contradicts him, upon this ſlender Reaſon, *That neither* Homer, Heſiod *nor* Pindar, *nor ſome other ancient Poets mention it* (*b*). Yet in my Opinion the

(*a*) Bibl. Hiſt. lib. 1. cap. 96. (*b*) Of the Malice of Herodote.

the ſame *Plutarch*, in another Place, goes into the ſame Sentiments; for he ſays (*a*), *So great was the Piety of the* Egyptian *Philoſophy about Things Divine, which is alſo confirmed by the moſt learned among the* Greeks, *as* Solon, Thales, Plato, Eudoxus, *and, as ſome ſay, even* Lycurgus *going to* Egypt, *and converſing with the Prieſts, of which they ſay that* Eudoxus *was the Auditor of* Chonupheus *the Prieſt of* Memphis, Solon *of* Sonchis *Prieſt of* Sais, *and* Pythagoras *of* Oenupheus *Prieſt of* Heliopolis. 'Tis alſo highly probable, that *Greece*, being inhabited by Colonies from diverſe Nations, did borrow from every one of theſe ſome Part of their religious Ceremonies. The *Thebans* being deſcended from the *Phœnicians*, retained a great Part of their Superſtition, and the *Argives* are thought to have been inſtructed in the *Egyptian* Religion by *Danaus* and his Succeſſors; beſide ſeveral Kinds of Superſtition their great Men learned by Travels and Commerce into other Nations. So afraid were the *Athenians* of neglecting any Ceremony they had heard of, that the Apoſtle *Paul* tells us they had erected an Altar *to an unknown God.*

Fifthly, The wiſer Sort of the Heathens being aſhamed of the extravagant Abſurdities in their Religion, have contrived many Ways to palliate the Matter. They alledge three Sorts of Divinity, μυθικὴ, φυσικὴ, and πολιτικὴ, that is, *Fabulous*, *Phy-*

(*a*) Of Iſis and Oſiris, in his Morals, pag. m. 1291.

Phyſical and *Political*. The firſt is the Divinity of their Poets, the ſecond of their Philoſophers, and the third of their Prieſts. The *Firſt*, as it is monſtrous and abominable, is rejected by the wiſeſt of the Heathen. *Varro* owns (*a*), *that they aſcribe ſuch Things to the Gods, as are not to be ſaid of the vileſt Men.* The *Second* Sort is the Divinity of the Philoſophers, which tho' *Varro* did not altogether diſapprove, yet he repreſents it as dangerous, and would have it confined to Schools, becauſe they take a Liberty of diſputing concerning the Nature of the Gods, and contradict many Things received for undeniable Truths among the People. The *Third* Sort of their Divinity was that uſed among the Prieſts and the People, according to their Worſhip received and practiſed in their Temples. The wiſer Sort of the Heathens have laboured hard to retrench that Part of the Divinity of the Poets, which appeared ſo abominable to the World, they having repreſented their Fictions in baſe Shapes. *Cicero* loudly complains of it (*b*), ſaying, *Their Way of contriving feigned Gods had begotten falſe Opinions, turbulent Errors and Superſtitions, like old Wives Fables; for the Figure of their Gods, their Age, Cloathing and Dreſſing are made known; their Alliances, Marriages, Affinities, and every Thing reſembling humane Weakneſs. For they are brought*

(*a*) Apud Auguſtinum de civitate Dei, lib. 6. cap. 5. (*b*) De natura Deorum, lib. 2. § 70. ——— *Hæc & creduntur & dicuntur ſtultiſſimè, & plena ſunt futilitatis & ſummæ levitatis.*

brought in as Men disturbed by Passion; we hear of their Lusts, Sickness, Anger; yea, as the Fables tell us, the Gods have not wanted Wars and Battles, not only in Homer, *where the Gods defended Armies contrary to one another, but also they have had their own Wars with the* Titans *and* Giants. *These Things,* says he, *are both foolishly said and believed, and are full of Levity and Madness.* But the Excuse is frivolous; there is no Difference between their best Divinity and that of the Poets. The Gods of the Poets were the very same, in Honour of whom the *Greeks* and *Romans* built Temples; their Worship and Service, their Mysteries, their Scenick Games celebrated to their Memory, their Feasts, *&c.* all these were founded on the Fables of the Poets, and the Representations they made of the Gods. The mysterious Rites of *Ceres*, for instance, at which none but Women were to be present, had their Foundation in what had been said by the Poets of the Rape of *Proserpina* by *Pluto*. The Priests of the Goddess *Cybele* were Eunuchs, by reason of the Story of the Amours of *Cybele* with *Atys*, and the hard Fate that happened that young Man to have his Genitals cut off by the jealous Goddess. St. *Austin*, in his Books *De civitate Dei*, gives a hundred Instances of that kind, to shew the Divinity of the Poets, that exposed the Heathens to the Resentment of the Christians, was the same that was practised in their Temples, and maintained in their Religion.

They

They made use of another Pretence for palliating the Enormity of their Divinity, that their Physiology or natural Philosophy lay couched under that Vail, and that *Orpheus*, *Linus*, *Hesiod* and *Homer*, did represent the Affairs of Nature under these Riddles. Thus *Plutarch* explained whatever he judged enormous in the Divinity of the *Egyptians* (*a*). But this does not justify the monstrous Tenets of the Heathen; for instead of meeting with one Thing, the true Sense whereof may be applicable to some natural *Phenomenon*, there are a hundred that will not admit of such an Interpretation. I would ask by what kind of Allegory they can explain all we meet with in the Poets, concerning the Genealogies of their Gods, their Adulteries, Incests, Rapes, Drunkenness, Insolence, and a thousand things of that Kind?

For further justifying the Heathen Theology, 'tis alledged, that in effect the Heathens owned no more but one God, all their different Deities being only the Attributes and Actions of one and the same. The divine Virtue extended all over the Universe, is called *Jupiter* in Heaven, *Juno* in the Air, *Neptune* in the Sea, *Cybele* on the Earth, and *Pluto* in the subterranean Parts. Many Passages in the Writings of the Heathen may prove them to have acknowledged no more than one God. *Clemens* of *Alexandria* advances (*b*) among many others a Passage of *Sophocles*, cited by

(*a*) Treatise of Isis and Osiris. (*b*) Stromatum, lib. 6.

by *Hecatæus* the *Abderite*, who wrote a Hiſtory of the *Jews* that's now loſt, where the Unity of GOD is expreſſed in very convincing Terms. He ſays, *Certainly there is only one God, who has made Heaven and Earth, the tempeſtuous Sea, and turbulent Winds: But we miſerable Mortals have turned away our Hearts, by erecting Statues to the Gods, of Stone, Braſs, Gold, and Ivory, to whom we ſacrifice, and conſecrate feſtival Days; there is the whole Aim of our Piety.* In the ſame Book he quotes a Paſſage out of *Xenophanes* the *Colophonian*, ſaying, *The Sovereign GOD of us, and of them in Heaven, is one, bearing Reſemblance to Mankind, either in Body or in Mind.* *Lactantius*, ſays, *Pythagoras unum Deum confitetur, dicens incorporalem eſſe mentem* (*a*), i. e. *Pythagoras* confeſſes there is one God, whoſe Mind is incorporeal or ſpiritual. The ſame Author tells, That *Pythagoras* gives this Definition of a Deity, *GOD is a Spirit, diffuſed and paſſing through the whole of Nature, and all Parts of the World, from whom all Creatures have their Life* (*b*). *Virgil* ſpeaks to the ſame Purpoſe (*c*), and *Cicero* expreſſes his Thoughts thus (*d*), *We cannot conceive of*

(*a*) De ira Dei, cap. 11. operum, pag. m. 704. (*b*) De falſa religione, lib. 1. cap. 5. operum Lactantii, pag. m. 20. (*c*) Georg. lib. 4. ver. 222, &c.

——— Deum namque ire per omnes
Terraſque, tractuſque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum
Quemque ſibi tenues naſcentem arceſſere vitas.

(*d*) De conſolatione.

of GOD otherwiſe than of a Mind that is looſe and free from all Compoſition with Mortals, perceiving and moving all Things. Theſe Authors had certainly ſome Notion of the Unity of GOD. *Plato* frequently calls GOD (*a*) τὸ ὄν, the One-Being, and δημιουργὸς, the Creator of the World; and ſays, this one Being is the ſupreme Governor of Men, and the Sovereign of all theſe called inferior Gods. *Socrates*, *Plato*'s Maſter, was put to Death, for having ſcoffed at the Heathen Gods: Yet the *Delphick* Oracle declared him the wiſeſt of Mankind. The ſame Doctrine was taught by *Proclus*, *Jamblichus*, *Hierocles* and other *Platonicks*, in the firſt Ages of the Chriſtian Church. But they were of the Chriſtian School at *Alexandria*, where they had ſuckt in ſome of theſe firſt Principles of Religion with their Philoſophy, as has been formerly proved (*b*). *Seneca* alſo ſays, *That the ſeveral Names appropriated to the Deities, were only different Names of the ſame God, uſing his Power in different Ways* (*c*). What *Plutarch* tells concerning *Thebes* a City of *Egypt* is remarkable (*d*), *That all* Egypt *paid a certain Tax, laid on by the Prieſts to defray the Charges expended upon the Images of theſe Creatures, that were worſhipped in their Temples; but the* Thebans *would not pay that Tribute, becauſe it was their Opinion, That nothing but what was immortal could be a God.*

(*a*) In Parmenide, in Timæo, in Epimenide, &c. (*b*) See pag. 73. (*c*) De beneficiis, lib. 4. cap. 8. operum, pag. m. 33. (*d*) Of Iſis and Oſiris.

God. The Inſcription alſo that he ſpeaks of, that was upon the Statue of *Minerva* at *Sais*, deſerves our Notice (*a*), *I am every Thing that has been, that is now, and ever will be.* And any Body who with Attention reads that Treatiſe in *Plutarch*'s Morals entituled, *What ſignifies the Word* εἶ, *engraven over the Temple at* Delphi? will find frequent Aſſertions, *That God is one; that he alone is; that he never had a Beginning by Generation, nor will have an End by Corruption.* Εἶ σὺ εἶ *thou art one, GOD alone is,* εἶ, *that is to ſay, Thou art, giving a good Teſtimony in his Behalf, that in him there is never any Change or Mutation,* &c. This entirely deſtroys the Plurality of Gods. The Words of *Pliny* againſt Images of the Deity, and the Plurality of Gods are very plain. You have them at the Foot of the Page (*b*).

After all theſe Proofs, and others that might be adduced, there remains no Ground to doubt but ſome of the Heathens had a little Knowledge of the Unity of GOD. Which Truth diſcovered its Luſtre even amidſt theſe dark Times, and is a Proof of the Truth of the Chriſtian Religion, and that the fundamental Principles

(*a*) Of Iſis and Oſiris. (*b*) Naturalis Hiſt. lib. 2. cap. 7. *Quapropter effigiem Dei formamque quærere, imbecillitatis humanæ reor. Quiſquis eſt Deus (ſi modo eſt alius) & quacunque in parte, totus eſt ſenſus, totus viſus, totus auditus, totus animæ, totus animi, totus ſui. Innumeros quidem credere atque etiam ex virtutibus vitiiſque hominum, ut Pudicitiam, Concordiam, Mentem, Spem, Honorem, Clementiam, Fidem, aut (ut Democrito placuit) duos omnino, Pœnam & Beneficium, majorem ad ſocordiam accedit.*

thereof are agreeable to the Light of Nature; but is of no Weight to juſtify the Divinity of the Heathen. For this Point was confined to a ſmall Number of the wiſer Sort, who had improved Reaſon beyond the Vulgar, and ſearched the true Nature of Things, and were therefore ſenſible of the Abſurdities of their Religion, concerning the Multiplicity of Gods. But the Devotion of the Generality did in effect extend to all the ſuperſtitious Deities; and ſince they made Gods of the World, and its ſeveral Parts, the Sun, Moon, Earth, and Elements, they did alſo worſhip them as diſtinct Deities; for the Sun cannot be the Moon or the Earth. I ſhall afterward more particularly diſcover the Vanity and Wickedneſs of the heatheniſh Religion: What has been ſaid is ſufficient at the Time.

Theſe Things being premiſed, I may diſcourſe more briefly of the Idolatry of the *Greeks* and *Romans*, ſince any body who pleaſes may have Account of it by the ancient *Mythick* Writers, *Palæphatus*, *Phornutus*, *Apollodorus*, &c. and by abundance of modern Authors, who have wrote the *Greek* and *Roman* Antiquities.

Tho' the Number of the Deities worſhipped in *Greece* was incredible; (we have already heard that *Heſiod* (*a*), reckons three *Myriads*, or 30000 of them,) yet they owned but twelve principal Gods, *viz. Jupiter*, *Saturn*, *Bacchus*, *Apollo*, *Mars*,

(*a*) See pag. 341.

Mars, *Minerva*, *Diana*, *Venus*, *Juno*, *Ceres*, *Mercurius*, and *Vulcan*. Hence their Altar was called, Βωμὸς τῶν δώδεκα θεῶν, *the Altar of the Twelve Gods*. Indeed *Neptune*, *Pluto*, *Proſerpina*, and ſome others were of no leſs Eſteem among them. Theſe Deities they worſhipped, and by them they uſed to ſwear. They made alſo Gods of the Paſſions, of Accidents, and ſeveral Creatures.

Their chief God, or rather Idol, was *Jupiter*, whom they called Father and King of Gods; him they owned as their Deliverer, Counſellor, and Defender of their Towns: Yet their Poet *Homer* deſcribes him as an Adulterer, makes him undergo Hardſhips, to be bound till *Thetis* looſed him, to be falſe in his Promiſes to *Agamemnon*, a Laughing-Stock to *Juno* and *Minerva*, a Slave to Luſt, and ſubject to Sleep.

Saturn was a cruel God, who devoured his Children, and could not be pacified but by ſacrificing Infants. In Honour of him they kept a Feaſt called Κρονία, or *Saturnalia*, as did afterwards the *Romans*. They worſhipped him bare-headed, but other Deities with their Heads covered. He was bound by *Jupiter* for Injuſtice, and thruſt down to Hell; yet they held his Government happy, and that under him was the golden Age. He found out the Uſe of the Syth or Pruning-hook, with which he was painted. He taught the *Italians* Husbandry; hence *Italy* was called *Saturnia*, the Land of *Saturn*.

Another *Deity* of theirs was *Bacchus*, or *Liber*, called by the *Greeks Lyæus*, *Dionyſius*, *Bromius*, &c. He was ſometimes repreſented as a Man, ſometimes as a Bull, ſometimes as a Goat, to ſhew the different Diſpoſition of Drunkards. They called him δίγονος, *twice born*, firſt of *Semele*, then of *Jupiter*. He was crowned with Ivy, his Feaſts or *Bacchanals* were full of Diſorder, Riot, Immodeſty, and Madneſs.

A Fourth Deity was *Apollo*, *Phœbus*, or the Sun. They made him God of Shepherds; they armed him with a Silver Bow, and therefore *Homer* calls him ἀργυρότοξος. They made him the Author of Divinations. His Oracles were famous every where. They that died ſuddenly were ſaid to be killed by him. They made him preſide over Muſick and Phyſick; and therefore he was called Ἀλεξίκακος and Ἀποτρόπαιος, that is, *Deliverer from Evil*. He had a rich Temple at *Delphos*, beautified with a great deal of Gold, and therefore called by *Pindar* πολύχρυσος, and from his Golden Bow he was named χρυσότοξος. He ſuperintended the Cithron, and *Mercury* the Harp: They were both worſhipped at one Altar.

Their Fifth Deity was *Mars* the God of War. For his hard Heart, his Armour, and brazen Face, he was called by the *Greeks* χάλκεος. He was the ſwifteſt of the Heathen Gods, yet was over-reached by *Vulcan* the ſloweſt; to let us ſee that Strength is oft overcome by Policy. He had his Intrigues with *Venus*: Military Men have their own Amours.

He

He is joined with *Minerva:* Arts and Arms do meet together. He was a great God among the *Greeks*, and greater among the *Romans*. To him they consecrated Feasts and divers Temples, not only as their Tutelar God, but as Father of *Romulus* their Founder. He is called by the Poets inconstant, mutable, false, treacherous. Miserable is the Country where he reigns: His greatest Enemies are *Jupiter* and *Minerva*, peaceable Princes, and wise Counsellors.

Minerva was the chief Goddess of *Athens*. Her Festivals were called *Panathenæa*, and her chief Temple *Panthenium* or *Panatheneum*. From her perpetual Celibacy, she was called Παρθένος, *a Virgin*. She has the next Place to *Jupiter*, and wears his Arms the *Ægis*, to shew that Kings should not be without wise Men about them. When she came out of *Jupiter*'s Brain, she made a Noise, brandishing her Spear, as the Fable says, at which Mortals were afraid. She had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* several Temples.

Diana was the Sister of *Apollo:* She was worshipped by the *Greeks* in the Habit of a Woman, armed with Bow and Arrows, and also by the *Romans*. To her they erected Temples, the chiefest whereof was on the *Aventine* Hill. She is called by *Pindar* ἱπποσόα, *the Horse-driver*. By her they understood the *Moon*, to which they assigned Horses, to signify her Motion. She had also a golden Chariot drawn by white Hinds. She was

repreſented with a Torch in her Hand, as *Hecate* is always, becauſe ſhe and *Hecate* are all one, and ſhe was alſo the ſame with *Proſerpine*, and is called *Triformis*, from the Moon's three different Lights. She was a cruel Goddeſs, who would not be ſatisfied without humane Victims. In *Arcadia* ſhe was covered with a Hind's Skin, with a Torch in one Hand, and two Serpents in the other, and on her Shoulders a Bow and Quiver.

Venus was the Goddeſs of Love and Pleaſures, becauſe of her extraordinary Beauty. Her Chariot was drawn by Swans and Pigeons, laſcivous Birds. She was adored at *Amathus*, *Cythera*, and *Paphos*, pleaſant Mountains in the Iſle of *Cyprus*, whence ſhe is deſigned. She had ſeveral Children, as *Hymenæus*, the God of Marriages. The three *Charites* were her Daughters that kept her Company. She was Mother of two *Cupids*, Gods of Love; the one was honeſt, the other preſided over unlawful Pleaſures. He had Wings on his Back, and a Quiver full of ſharp burning Arrows. The infamous *Priapus* owned her for his Mother. She was had in Honour as much at *Rome* as in *Greece*, as being the Mother of *Æneas*, from whom the *Romans* deduced their Original; and therefore they honoured her with many Temples, and ſhe was worſhipped chiefly by the Women. She was crowned with Myrtle and Roſes; and the Fable ſays, ſhe was begot of Sea-froth. All theſe do expreſs the Qualities of Love.

Mer-

Mercury was also adored by the *Greeks*. Him they called the Son of *Jupiter* and *Maja*, Daughter of *Atlas*, who bears up the Heavens with his Shoulders. He was said to be born in the Mountain *Cyllene* in *Arcadia*. His ordinary Office was Embassador and Interpreter of the Gods. In this Quality he had Wings at his Heels and at his Head, and in his Hand a *Caduceus*, which was a Rod with two Serpents twisting their Tails about it, in Token of Peace and Amity. 'Tis conceived by some (*a*), *That* Mercury *is the Discourse which interprets our Mind and Thought; it flies as he did.* He had one Son by *Venus* his Sister: The Child was said to be an Hermaphrodite; who, as the Fable tells, happened to meet with the Nymph *Salmacis* at a Fountain, and the Gods, at her earnest Request, made of their Bodies but one, in such a Manner as both Sexes were preserved intire. By this the Poets give us to understand the Union that should be between married Persons; they ought to be one Body and one Heart. *Mercury* was worshipped as the God of Musick and Merchandising. He had the Charge of Wrestlers, and was called Ἐναγώνιος. He was said to keep the Doors from Thieves, and was therefore called Προπύλαιος, and from the Invention of four useful Arts was called τετράγωνος, *Four Square*; so was his Statue. He was a notable Thief; he stole from *Jupiter* his Scepter, from *Neptune* his Tri-

(*a*) Galtruchius's History of the Heathen Gods, pag. 48.

dent, from *Mars* his Sword, and from *Vulcan* his Tongs. Some very learned Men have found great Myſteries in this *Mercury*. *Huetius* makes him the ſame with *Moſes* (*a*). No Wonder, for he makes almoſt all the Heathen Fables to ſignify *Moſes*. *Bochart* holds him to be *Canaan* the Son of *Cham* (*b*). *Hulſius* compares him with *Melchiſedec*, or with *Enoch* tranſlated to Heaven (*c*). And *Peter Van Sarn* (*d*) has a learned Diſſertation, where he compares *Mercury* with what is written of the Angel of the Covenant in the Old Teſtament. For my Part, I am out of Conceit with theſe far fetched Reſemblances, and am particularly diſpleaſed with the laſt. I am humbly of Opinion, that learned Men may beſtow their Time and Pains to better Purpoſe, than to compare what the ſacred Scriptures ſay of the Son of GOD, with that which the Fables of the Heathens tell concerning the Devil.

Vulcan, the Son of *Jupiter* and *Juno*, was another of their Deities. He, for his Deformity, was kicked out of Heaven, and falling into the Iſle *Lemnos* he became lame, and was there nouriſhed by *Eurymone* the Daughter of *Oceanus* and *Tethys*. In this Iſle 'tis ſaid he had his Shop. The *Cyclopes* were his Servants. There he is ſaid to make Thunder-bolts to *Jupiter*, and Arms to the Gods

(*a*) Demon. Evang. Prop. 4. cap. 4. § 2. (*b*) Phaleg. lib. 1. cap. 2. (*c*) Pag. 213, 215. —— (*d*) Bibliotheca Hiſtorico Philologico-Theologica, Claſſis quintæ faſciculus primus, pag. 203 ad 212. *printed* 1721.

Gods when they fought againſt the Gyants. He married *Venus:* When he found her guilty of Adultery with *Mars*, he tied both together with Iron Chains, and made the Gods laugh at them. He was worſhipped in the Form of a lame Man, with a blue Cap; to ſignify the Fire, whereof he was God. In his Sacrifices a Torch was lighted, and delivered from one to another; to ſignify, ſays *Alexander Roſs* (*a*), the Torch of our Life is imparted from Father to Son by Generation. At *Rome*, *Romulus* built his Temple without the City, becauſe *Mars* his Co-rival had a Temple within the ſame.

Juno, according to the Poets, was the Daughter of *Saturn* and *Ops*, the Siſter and Wife of *Jupiter*, the Goddeſs of Kingdoms and Riches, having Command over Marriages and Child-bearing, and therefore was called *Pronuba*, and *Lucina*. She brought forth *Hebe*, Goddeſs of Youth, and advanced her ſo far into Favour with *Jupiter*, that ſhe always poured forth to him Nectar to drink, till diſpatched by *Ganymedes*. She was offended with *Jupiter*, when he brought forth *Minerva* out of his own Brain without her Aſſiſtance. She entertained in her Service a Fellow full of Eyes, called *Argus*, to obſerve and relate to her the baſe Actions of her Husband. When Part of *Argus*'s Eyes were faſt aſleep, the reſt were awake. *Jupiter* being diſpleaſed with this watchful Spy, ſent

(*a*) Panſebeia, pag. 139.

ſent *Mercury* to lull him aſleep with his Pipe, and kill him; as he did. *Juno* grieved at this, changed her dead Servant into a Peacock, as the Fable tells, which ſhews yet in its Feathers the great Number of *Argus*'s Eyes. This Goddeſs was worſhipped at *Corinth* in the Habit of a Queen, with a Crown on her Head, on which were carved the *Graces* and the *Hours*. She ſat on a Throne of Gold and white Ivory, having in one Hand a Pomegranate, and in the other a Scepter, with an Owl on the Top of it. In ſome *Grecian* Temples her Image was drawn by Peacocks. At *Argos* ſhe was worſhipped with Vine-Branches about her, treading on a Lion's Skin, in Contempt of *Bacchus* and *Hercules*, *Jupiter*'s two Baſtards. Her Sacrifices in *Greece* were Hecatombs. At *Rome* ſhe was honoured with diverſe Names, Temples and Sacrifices. The Calends of every Moneth were dedicated to her, and her Solemnities kept in *February*.

Ceres, another Daughter of *Saturn* and *Ops*, deſirous to find her Daughter, whom *Pluto* took away, lighted two Torches upon Mount *Ætna*, reſolving to ſeek her Night and Day through all the Earth, and coming to King *Eleuſis*'s Court in *Attica*, and having offered to nurſe his Son *Triptolemus*; to render him immortal, ſhe fed him in the Day-time with Divine Milk, and in the Night-time hid him in the Fire. The King watching her one Night, obſerved her putting his Child into the Fire, and cried out to his own Ruin,

for

for the Goddeſs enraged at his Curioſity, put him immediately to Death. But as for *Triptolemus*, ſhe learned him to till the Earth and ſow Corn; and placing him in a Chariot drawn with winged Serpents, ſent him over the World to teach Men Husbandry. *Ovid* ſays *(a)*, "That *Ceres* was the "Firſt that tilled the Ground, and furniſhed Men "with Corn for their Food, and by good Laws "learned them Juſtice, and the Manner to live "in Society. *He adds*, That *Ceres* being oblig-"ed to return to *Sicily*, the Nymph *Arethuſa* "acquainted her that *Pluto* had taken away her "Daughter *Proſerpina*. Whereupon ſhe obtained "of *Jupiter*, that her Daughter ſhould be reſto-"red, providing ſhe had eaten nothing in Hell. "But *Aſcalaphus* (Son of *Acheron*, and *Orphne* "one of the infernal Nymphs,) informed that "he had ſeen *Proſerpina* gather a Pomegranate "in *Pluto*'s Gardens, and ſuck ſeven of the Grains, "which ſo offended *Ceres*, that ſhe changed him "into an Owl, the Meſſenger of ill News. *Fi-*"*nally*, *Jupiter* to comfort his Siſter, agreed that "ſhe might enjoy her Daughter Six Months "in Heaven, and that ſhe ſhould be the other "Six with her Husband in Hell." *Pauſanias* makes mention *(b)* of an Altar, where the Fruit "of Trees, Honey, Wool, and other Things of "this Kind were offered to her, but never any "Wine."

(*a*) Ovid. Metamorph. lib. 5. Fab. 6, 7, 8. (*b*) In Arcadicis.

" Wine." *Virgil* (*a*) ſeems to take *Bacchus* for the Sun, and *Ceres* for the Moon. Others take *Ceres* for the Earth. She was repreſented in a Chariot drawn by Dragons, holding Peacock-Heads in one Hand, and a burning Torch in the other, with a Treſs of Corn upon her Head. The ſecret or myſtical Sacrifices of *Ceres*, called *Eleuſinia ſacra*, were not to be divulged; profane Perſons, as then called, were not admitted to them; the Prieſt going before uttered theſe Words, ἐκὰς ἐκὰς ὅςις ἀλιτρὸς. The *Roman* Prieſts proclaimed the ſame in their Language, *Procul, O procul eſte profani* (*b*). The *Arcadians* did honour *Ceres* and *Proſerpina*, by keeping Fires continually burning in their Temples. She was worſhipped at *Rome*, as well as in *Greece*, where ſhe had her Prieſts and Temples, and great Solemnities in *April*, called *ludi Cereales*.

Beſide theſe already named, the *Greeks* worſhipped many other fabulous Deities; as *Æſculapius* for Phyſick, and *Hercules*, whoſe twelve Labours are famous among the Poets. *Julian*, called the Apoſtate, ſays of him (*c*), Hercules, *when he is now gone wholly to his Father* Jupiter, *can more eaſily take Care of our Affairs, than when he was cloathed with Fleſh, and educated among*

(*a*) Georg. lib. 1. ver. 5, 6, 7.

Vos, ô clariſſima mundi
Lumina, labentem cœlo quæ ducitis annum,
Liber & alma Ceres.

(*b*) Æneid. 6. ver. 258. (*c*) Juliani operum, Oratio 5. pag. m. 167.

mong Men. *Pan* was the God of Shepherds. They had a great Number of Deities of the Earth, as *Veſta*, *Ops*, *Cybele*, *Rhea*, *Tellus*, *Pales*, *Flora*, *Fauna*, *Proſerpina*, &c. and of the Sea, as *Neptune* the Brother of *Jupiter*, called by the *Greeks* Ποσειδῶν, who being driven out of Heaven for conſpiring againſt *Jupiter*, is ſaid by the Poets to have built the Walls of *Troy*, and to have had a Conteſt with *Minerva* about giving a Name to the City of *Athens*. Striking the Ground with his Trident in Anger, a Horſe came forth, for which Reaſon they offer him that Animal. With him were *Nereus*, *Glaucus*, *Proteus*, *Triton*, *Oceanus*, *Thetis*, and other Deities of the Sea. *Pluto*, another Brother of *Jupiter*, had Hell for his Share; he was repreſented in a Chariot drawn by four black Horſes, with a Bunch of Keys in his Hand, intimating that Death is in his Cuſtody. With *Pluto* they had *Proſerpina*, *Plutus*, *Charon*, *Cerberus*, *Acheron*, and the reſt of the infernal Deities. Abundance of fooliſh Fables may be had concerning all theſe, and the reſt of the Heathen Gods and Heroes, in *Julius Hyginus*, *Apollodori Bibliotheca de Deorum Origine*, *in Homer's Ilias* and *Odyſſea*, *Heſiod's Theogonia*, *Ovid's Metamorphoſes*, *Pauſanias*, and others among the Ancients: And in *Stephanus*, *Loyd* and *Moreri's* Dictionaries, *Galtruchius* Hiſtory of the Heathen Gods, Dr. *King's* Hiſtorical Account of the Heathen Gods and Heroes, of which there are many Editions, and others among the Moderns. As to the Origin

gin of these Fables, I incline not to make any peremptory Conclusion. Only it seems most probable, that *Cham*, being the Patron and Promoter of Idolatry after the Flood, many of these Fables came from Stories transmitted by uncertain Tradition concerning him, and his Family and Offspring; which agrees with the Opinion Dr. *Cumberland* prosecutes more fully in his *Phœnician* History. But the Heathens knowing little of the Origin of these Stories, every Age added to the Fable, in which the *Greek* and *Latin* Poets were very fruitful, prompted by *Satan* to debauch the Morals of Mankind. And this is the common Fate of Things that depend only upon Tradition.

I proceed now to consider the Idolatry of the ancient *Romans*, which spread itself far and near, before the coming of our Redeemer to destroy the Works of the Devil. *Numa Pompilius* the second King of *Rome*, taught them the Rites of their Idol-Worship; he left no other Religion behind him at his Death, than the very same Heathenism which he found at *Rome* on his first coming thither; only he made Laws to regulate that Scum and Refuse of divers Nations and Cities gathered there, both as to Religion and Civil Government. And really the old *Roman* Idolatry was no other than the *Greek* Heathenism, even the same which was practised in *Greece*, and in all these Countries which were planted with Colonies from thence, as almost all *Italy* was at that Time; and

and therefore the *Romans*, as well as the reſt of the Cities in *Italy*, looked on *Delphos* as a principal Place of their Worſhip with the ſame Veneration that the *Greeks* did, and had frequent Recourſe thither on religious Accounts, as the *Roman* Hiſtories on many Occaſions acquaint us. This Religion *Numa*, while he lived among the *Sabines*, being accurately verſed in, and a diligent Practiſer thereof, on his coming to *Rome*, finding the *Romans* all out of Order, for in the Time of *Romulus* they minded little elſe but Fighting, he inſtructed them in it, and framed ſeveral Rules and Conſtitutions for the more regular Practice thereof. All which he pretended he had received from the Goddeſs *Egeria*, that the Barbarous People, as *Florus* ſpeaks (*a*), might the better receive them. Particularly *Numa* taught the *Romans* to worſhip their Gods, by offering Corn and Cakes beſprinkled with Salt; to erect Temples, but no Images, thinking it abſurd and impoſſible to repreſent that incomprehenſible Power by outward Shapes and Figures. Many Years after that, *Tarquinius Priſcus* taught them, according to the *Grecian* Manner, to ſet up Images to repreſent their Gods. *Varro*, as cited by *Auguſtine*, ſays (*b*), *The ancient* Romans, *for more than* 170 *Years, worſhipped the Gods without Images, and if they had done ſo ſtill, the Gods might have been ſerved with greater Purity, which he proves*

(*a*) Lib. 1. cap. 2. (*b*) De civitate Dei, lib. 4. cap. 31.

proves by the Example of Judea, *and concludes, that theſe who firſt brought in Images into the Worſhip of the Gods, took away the Fear due to them, and led People into Error.* *Numa* alſo appointed the Veſtal Virgins (*a*), who were to remain in that State 30 Years; the firſt Ten they were Learners, the next Ten they practiſed in their Office, and the third Ten Years they were Teachers of the Novices. If they committed Whoredom, they were burned or buried alive. He inſtituted likewiſe many of the feſtival Days, lucky and unlucky Times. He divided the Year into Twelve Months, and appointed the Prieſts of *Mars* called *Salii*. But of their Prieſts, Divinations, and other Rites of their Worſhip, I ſhall ſpeak afterward, and in the mean Time ſhall conſider firſt the Object of their Idolatry.

The Heathen *Romans* worſhipped the ſame Deities as the *Greeks*, and had the ſame Fables about them; which therefore need not be again repeated. Only the *Romans* by Degrees increaſed the Litany of their Gods to a greater Number. Their chief Idols were Twenty, *viz.* *Jupiter* the God of Thunder, *Juno* of Riches, *Venus* of Beauty, *Minerva* of Wiſdom, *Veſta* of the Earth, *Ceres* of Corn, *Diana* of Hunting, *Mars* of War, *Mercury* of Eloquence, *Vulcan* of Fire, *Apollo* of Phyſick, *Neptune* of the Sea, *Janus* of Husbandry, *Saturn* of Time, *Pluto* of Hell, *Bacchus* of Wine, *Tellus*

(*a*) Florus lib. 1. cap. 2.

Tellus of Seeds, *Genius* of Nativities, the *Sun*, and the *Moon*, (tho' *Macrobius* in his *Saturnalia* contends, that under moſt of theſe the *Sun* is to be underſtood.) And beſide theſe they worſhipped many Deities of leſſer Note, as *Bellona* the Goddeſs of War, *Victoria* of Victory, *Nemeſis* of Revenge, *Cupid* of Love, the *Charites*, or *three* Graces, the *tutelar Gods*, the *Lares* or houſhold Gods, the three *Parcæ*, or fatal Siſters, *Clotho*, *Lacheſis*, and *Atropus*, as preſiding over Deſtinies; the *Furiæ*, or *Eumenides*, *Alecto*, *Tiſiphone* and *Megæra*, as ordering Puniſhments, and the Goddeſs of *Fortune*. All theſe were called *Dii minorum gentium*, the Gods of leſſer Note. There were others they called *Indigetes*. Theſe were Men and Women, who for their ſuppoſed Merits were canonized and worſhipped, as *Hercules*, *Faunus*, *Evander*, *Carmenta*, *Caſtor* and *Pollux*, *Æſculapius*, *Romulus*, &c. Yea not only Men ſuppoſed vertuous, but even the Vertues themſelves were Deified. Theſe had their Temples, Sacrifices, and Feſtivals; as Vertue, Honour, Piety, Chaſtity, Peace, Concord, Quietneſs, Liberty, Safety, and Felicity. *Lucullus*, who flouriſhed about the 683 Year after the building of *Rome*, erected a Temple to the laſt of theſe, of which *Auguſtine* ſays (*a*), *Why was not Felicity ſooner worſhipped? Why did not* Romulus, *when he built a City, which he deſired to be happy, erect a Temple to her? Since*

(*a*) De civitate Dei, lib. 4. cap. 23.

ſhe alone could ſhew the ſhorteſt Way for a Man to be happy. They had alſo inferior Deities, whoſe Merits deſerved no Veneration. Theſe they called *Semones*, as it were *Semi-homines*, half Men, ſuch as *Priapus*, *Vertumnus*, *Hippona*, *Nænia*. At the ſame Rate old Wives and Nurſes became Authors of a Multitude of Deities. They invented *Lucina* to give eaſy Labour, *Opis* to receive the Child, *Levana* that took him up, *Vagitanus* who opened his Mouth to weep, *Cunina* who guarded the Cradle, the *Carmentes* who read the Deſtiny, *Rumina* who made him ſuck, *Educa* and *Potina*, who made him eat and drink; and a great many more of that Sort, which *Auguſtine* ſpeaks of (*a*). They had Gods of all Kinds, as *Somnus*, *Dolor*, *Pavor*, Sleep, Grief, Fear, Money, Wiſdom, *&c.* 'Tis well that they have not left us the whole Dictionary full of them: Some learned Authors have given us a pretty large Catalogue of them (*b*).

Beſides, the Country People had their Deities peculiar to their Affairs, as *Rubigus* of Smut, *Stercutius* of Dung, *Bubona* of *Oxen*, *Hippona* of Horſes, *Mellona* of Honey, *Pomona* of Fruit, *Pales* of Fodder, *Flora* of Flowers, *Terminus* of Bounds, *Pan* of Shepherds, *Sylvanus* of Fields and Woods, *Priapus* of Seeds and Gardens; yea, *Cloacina* of Sinks and Privies, as *Auguſtine* ſays, *Non numina colendorum, ſed crimina colentium*, that

(*a*) De civitate Dei, lib. 4. cap. 11. (*b*) Vide Andream Beyerum in Additamentis ad Seldenum de Dîs Syris, pag. m. 150.—— ad 180.

that is, *Not Gods to be worſhipped, but the Scandal of the Worſhippers* (*a*). Who can recount them? As the ſame learned Father ſays, *Me pudet quod illos non piget* (*b*), "I am aſhamed of theſe "things that they are not weary of." So fond and fooliſh were the *Romans* in Idolatry, as they borrowed Gods of the Nations they ſubdued. Theſe who could not defend their own Country, they adored them as Protectors of their vaſt Empire. Their Fables about them were innumerable, as may be ſeen in *Ovid's Metamorphoſes*, and in all the Poets. There was not a Conſtellation in the Heavens, but they had ſome Fable or other concerning it, as the curious may ſee by reading *Julii Hygini Aſtronomicon*, an Author who wrote in the *Auguſtan* Age. So careful were they, that not any Thing ſhould be neglected, that whatever was remarkable in Heaven, Earth, Seas, Hills, Rivers or Fires, was all Deified, as *Prudentius* a Chriſtian Poet (*c*) long ago obſerved. But even their own Poets did not believe what they wrote upon theſe Subjects. *Manilius* a Heathen, who lived in the ſame Age with *Hyginus*, ſays (*d*),

(*a*) De civitate Dei, lib. 4. cap. 23. (*b*) Ibid. lib. 4. cap. 8. (*c*) Libro primo contra Symmachum, ver. 297.

Quicquid humus, pelagus, cœlum mirabile gignit,
Id duxere Deos: colles, freta, flumina, flammas.

The ſame in Engliſh.

What Heaven or Earth, Hills, Rivers, Fires and Seas
Of Wonders bear, were all made Deities.

(*d*) In Aſtronomico lib. 2. ver. 37.

Quorum carminibus nihil eſt niſi fabula cœlum.

" The Poets by their Verſes have turned the " Heavens into a mere Fable." Theſe who are curious may ſee plain Teſtimonies from the beſt Heathen Authors, how Birds, Fiſhes, four-footed Beaſts, Serpents, Inſects, Plants, Minerals, Trees, *&c.* were abuſed to Idolatry by the Heathen, in the Books of the learned *Joannes Gerardus Voſſius, de origine & progreſſu idololatriæ (a)*: Tho', in my humble Opinion that very learned Author ſeems in that large Work to write a natural Hiſtory, as much as a Treatiſe of Idolatry; yet there is a great Collection upon both theſe Subjects, and alſo in his 7th and 8th Books of the ſame Work, upon all the Affections and Incidents of a Man's Life, abuſed to Idolatry, and of the Symbols and Emblems whereby their Idols were honoured in the laſt Book.

I do not ſee that Reaſon or Religion does oblige us to moralize the Fables of the Heathen: The Fathers, and ancient Writers againſt the *Gentiles*, did not uſe this Method. Tho' *Natalis Comes* in his Mythology, or Explication of the Fables, *Alexander Roſs* in his *Myſtagogus Poeticus*, and ſome others in their Writings of the Wiſdom of the Ancients, have followed this Way, I ſee no Neceſſity for it. Few, if any, of the Fables, admit a ſound Senſe in Morality. The Spirit of GOD in the inſpired Writings declares, that

(a) De idololatria, Vol. 2. in 4to, pag. m. 1126, —— 1272, —— 1523, —— 1644, &c. Vol. 3. pag. 173.

that the Gods of the Heathen were Devils, *They ſacrificed to Devils, not to GOD*, Deut. xxxii. 17. *They ſacrificed their Sons and Daughters to Devils*, Pſal. cvi. 37. *The things which the* Gentiles *ſacrifice, they ſacrifice to Devils, not unto GOD*, 1 Cor. x. 20. *They ſhall no more offer their Sacrifices to Devils, after whom they have gone a whoring*, Levit. xvii. 9. 'Tis then impoſſible that theſe diabolical Victims, or the Romantick Tales that have been forged about them, can admit of a ſafe Senſe. Nay the Fables of the *Gentiles* concerning their Idols, have been promoted among Men, to leſſen the Eſteem due to our great Creator, as was long ago obſerved by *Minutius Felix* (*a*). They are nothing but odd and uncouth Stories contrived by the Enemy of Mankind, and delivered by the Poets to diſcredit Virtue, and make Vice reign with Authority: For when the Deities the *Gentiles* did worſhip were guilty of ſuch Crimes; when theſe who had Power to puniſh Men, were the grand Protectors of their Vices, they could neither think it ſhameful nor dangerous to obey their Suggeſtions, and follow their Example. By theſe Means the roaring Lion, *who ſeeketh whom he may devour*, did promote his own Kingdom among the blinded Nations, and did deface the Image of our Creator; and the Devils, by pretending to admit into their Society, and to the Honour of Deities,

(*a*) In Octavio, pag. m. 50.

brave Men when departed out of this World, as *Hercules*, *Romulus*, &c. did encourage others in their Service, in Hope of the ſame Honours and Rewards.

I might now proceed to diſcourſe of the Rites of idolatrous Worſhip which were practiſed by the *Romans* and other *Gentile* Nations. In order to this we may conſider, that the Knowledge of GOD does neceſſarily require of us Obedience, Worſhip and Reſpect, which we are bound in Juſtice to render to our Creator, as a Being infinitely excellent, to whom we owe ourſelves and all our Enjoyments. Religion teaches us to adore GOD with outward Expreſſions of Adoration as well as inward, to make our Addreſſes to him by Prayer, as the Fountain whence all our good things proceed, to publiſh his Praiſes, to truſt in him, to reverence, fear, ſerve and obey him in the Duties and Means of his Appointment. But the Devils having baniſhed from the World the true Knowledge of GOD, and eſtabliſhed themſelves in his Room, they obliged Mankind to adore them, and their Statues inſtead of GOD, and uſurped by theſe Means the Prerogatives of the God-head. To theſe *Demons* and Idol Deities all publick and private Prayers and Vows were directed; in Honour of them Feſtival-Days, Sacrifices, publick and ſolemn Games were inſtituted, and Temples and Altars erected. This might lead us to enquire into the ſeveral Parts of Worſhip rendred to the Heathen Idols; but every

ry Writer of the *Greek* and *Roman* Antiquities being full upon this Subject, as not only the large and learned Collections of *Grævius* and *Gronovius*, *Montfaucon*'s Antiquity explain'd, *Roſinus*, *Dempſter*, *Lilius Gyraldus*, and *Gerard Voſſius* (*a*), but even in our own Language, *Goodwin*, *Kennet*'s Roman and *Potter*'s Greek Antiquities, and many others; a few ſhort Remarks ſhall then ſuffice us.

Firſt, The Heathens had Temples for their Deities. The *Syrians* had them before the Temple at *Jeruſalem* was erected; for in the Book of *Judges*, *Chap.* ix. 4. we hear of the Houſe of the God *Berith*, and *Chap.* xvi. of the Temple of *Dagon*, where *Sampſon* made Sport to the *Philiſtines*; *And when the Ark of* GOD *was brought into the Houſe of* Dagon, *the Idol did fall and was broken in Pieces*, 1 Sam. v. The Arms of *Saul*, after his Defeat, were brought into the Temple of *Aſhtoreth*, 1 Sam. xxxi. 10. The Temple of *Diana* at *Epheſus* was one of the Wonders of the Heathen World; it was ſeated in a Mariſh-Ground for Fear of Earthquakes; it was 425 Feet in Length, 220 in Breadth, and 127 ſtately Pillars were in it, each of them the Work of a King, who reſolved to make his Piety and Magnificence therein appear. Several other Temples were very ſumptuous, as that conſecrated to *Minerva*, and that to *Mars* at *Athens*,

(*a*) De idololatria, lib. 9. per totum.

where the Judges examined Cauſes of Life and Death. The Capitol at *Rome* conſecrated to *Jupiter Imperator*, alſo the Temples of *Neptune*, *Vulcan*, *Saturn*, *Mars*, *Æſculapius*, *Hercules*, *Veſta*, *Janus*, &c. were all of them magnificent Structures, worthy of the *Roman* Grandeur, and eſpecially the *Pantheon* conſecrated to all the Gods. *Monſ. Jurieu* conceives (*a*) ſome of the Heathens built their Temples near by the Model of the Houſe of GOD at *Jeruſalem*. Thus *Lucian*, deſcribing the Temple of the *Syrian* Goddeſs at *Hierapolis*, tells (*b*), *That it was ſurrounded with two Walls and two Courts, the firſt next to the firſt Wall, and the other within the ſecond. In theſe Temples were Places at the Gate, where People waſhed themſelves before they went into the Temple, and there were Officers ſet at the Gate to make Aſperſions on theſe who entred.* *Theodoret* informs us (*c*), *That when* Valentinian *followed the Emperor* Julian, *called the Apoſtate, into the Temple of* Fortune, *the Officers having thrown luſtral Water upon him, he beat the Fellow who had defiled him, being a Chriſtian, with ſuch an Aſperſion.* Before the Heathen Temples there was a great Space called προδρομος, a profane Walking-place, where Men walked together, and things were ſold as in a Market; the *Greeks* call it πρόναον. There was a great Part of the Temple

(*a*) Hiſt. des Dogmes, &c. pag. 760. (*b*) De Dea Syra, operum Luciani, Tom. 2. pag. 671. & ſeqq. (*c*) Hiſt. Eccl. lib. 3. cap. 16.

Temple, called *Cella*, in which ſtood the Image of the Deity, now called the *Choir*. Behind all theſe was the hinder Part of the Temple ὀπισθόδομος. The Popiſh Churches are much after the ſame Model, and ſeem very near to imitate the Heathen Temples.

Secondly, The principal Ornaments of their Temples were Altars, Tables, Lamps, Statues, and Sacrifices: Theſe laſt being a chief Part of their Pagan Worſhip, a Temple could not be without an Altar to offer them upon. *Athenæus* ſays, *There was a Golden Altar at* Babylon, *upon which none but ſucking Pigs were ſacrificed* (*a*). Some of their Altars were made of green Turfs, as we find in *Virgil* (*b*). But moſt Part of them were of Stone or Marble. *Lucian* affirms (*c*), *the great Altar for Sacrifices was without the Temple*; for to his Deſcription of the In-ſide of the Altar, he adds, *Without is a Brazen Altar, with ſeveral Statues both of Kings and Prieſts.* Had the Altar been within the Temple, the Smoak of the Sacrifices muſt immediately have filled it with a thick Air, and a noiſome Smell. But they had another Altar ſerving only for Perfumes, as we find in *Virgil* (*d*). Tables were common Moveables in their Temples. Theſe three commonly go together, *aræ, foci & menſæ*. *Cicero* ſays, *Iſte*

(*a*) Deipnoſophiſtæ, lib. 9. cap. 18. (*b*) Æneid. 12. ver. 118. *In medioque focos & Diis communibus aras Gramineas.*

(*c*) De Dea Syra, Tom. 2. pag. 678. (*d*) Æneid. 4. ver. 453. *Thuricremis cum dona imponeret aris.*

Iſte deorum ignes ſolennes, menſas, abditos & penetrales focos pervertit (*a*). i. e. *He has turned to a wrong Uſe the ſolemn Fires of the Gods, their Tables and their hidden and ſacred Hearths.* They uſed to eat at theſe Tables after the Sacrifices. Hence the Apoſtle *Paul* forbids Chriſtians to ſit at Meat in the Idol Temples, 1 *Cor.* viii. 10. Lamps and Tapers were another Ornament of the Heathens in their Temple-worſhip, eſpecially on Feſtivals. Therefore *Tertullian* ſays (*b*), *Shall we Chriſtians be condemned, becauſe we do not cover our Doors with Lawrels on your Feſtivals? Nor break in on Day Light with Lamps?* —— *Who forces a Philoſopher to ſwear, or to light vain Lamps at Noon-day?* *Lactantius* enlarges upon the ſame Subject: He, ſpeaking of the Heathen, ſays (*c*), *They kill rich fat Sacrifices to their Gods, as if they were hungry,* ---- *they light Lamps to them, as if they were in Darkneſs.* —— *Behold the Sun, the Light of the World, and be perſwaded* GOD *does not need burning Tapers, who for the Uſe of the World has created ſo clear and ſo glorious a Light!* —— *May he not be thought out of his Wits, who to the Creator of Light offers Candles and Tapers? He requires a better Light, even a Mind enlightned from above, which theſe who know not* GOD *cannot offer.* Now had it been the Cuſtom of Chriſtians in theſe Times to

(*a*) In oratione de aruſpicum reſponſis. (*b*) Apolog. cap. 35. pag. 45. (*c*) Inſtitut. lib. 6. cap. 2.

to burn Lamps and Tapers in their Churches, as the Papiſts do at this Day, *Tertullian* and *Lactantius* could not have found ſuch Fault with the Heathens for doing it.

Thirdly, In theſe Temples the Heathens had many Statues conſecrated to their Idols. We have already proved that they had no Images in the earlieſt Times of Idolatry (*a*): But it is undeniable that afterward, when their idolatrous Worſhip had made further Progreſs over the World, that Statues and Images were received. The *Minerva* of *Athens* did bear in her Buckler the Image of the Workman who formed it, ſo artfully wrought, that it was not poſſible to deface or remove it, without a viſible Prejudice to the whole Piece. The Statue of *Jupiter Olympius* made by *Phidias*, was 150 Cubits high, the Head thereof of pure Gold, but the Body of Braſs. And there were innumerable moe of that Kind of curious Workmanſhip. So little Confidence had the Heathens in the Gods they worſhipped, that they faſtned them with Cords when their Cities were beſieged, leſt they ſhould deſert their Intereſt, and favour that of their Enemies. Thus *Curtius* tells (*b*), "That when *Alexander* the Great beſieged "*Tyre*, the Inhabitants bound the Statues of *A*-"*pollo* and *Hercules*, to whoſe Protection they "had dedicated their City, with a Golden Chain, thinking thus to retain their Favour.

The

(*a*) See pag. 233. & ſeqq. (*b*) Lib. 4. cap. 3.

The *Romans* had a ſtrange Cuſtom in their Idol-worſhip, to advance their Emperors after their Death, into the Number of the Gods. Thus *Auguſtus* deified *Julius Cæſar*, and *Tiberius* rewarded *Auguſtus* with the ſame Honour. The Rites of their Conſecration are at large deſcribed by *Roſinus* (*a*) from *Dion* and *Herodian*. The Sum of the whole is, "The Body of the Emperor being buried according to the uſual Cuſtom, his "Effigies in Wax was placed at the Entry of the "Palace, ſumptuouſly adorned. The Phyſicians "did viſit him for ſeven Days, as if alive, but "affixed to his Bed. Mean while all the Senate "and Nobility were preſent in Mourning Habits. "When theſe Days were expired, he was held for "dead, and they tranſported him to a publick "Place, where the Magiſtrates quitted their Office, and the new Emperor aſcended an high "Pulpit, called *Roſtra*, where he made a Funeral "Oration in Honour of the deceaſed. —— Afterwards they carried the Image to the Field of "*Mars*, where a Pile of Aromatick Stuff was erected to burn it. In the mean Time the *Roman* Gentlemen did ride round it in Order. At "laſt the new Emperor with a Torch ſet the Pile "of Wood, adorned with Spices, in a Flame, and "an Eagle was diſmiſſed from the Top of it, "which was imagined to carry the Soul of this "new Deity to Heaven. Thus the *Apotheoſis* or "Con-

(*a*) Antiq. Rom. lib. 3. cap. 18. pag. m. 128. & ſeqq.

"Conſecration ended, the People did feaſt and "entertain themſelves with all Manner of Sports, "and the Statue of the new Deity was erected in "the Temple and worſhipped." The Church of *Rome* has many ſuch fooliſh Superſtitions in the Canonization of Saints.

Fourthly, The Heathen *Greeks* and *Romans* had many feſtival Solemnities in honour of their Gods. *Ovid* gives us a great Number of them (*a*), tho the Half of his Faſts be wanting, where many moe were recorded. *Lilius Gyraldus* has a long Catalogue of them (*b*). I ſhall name a few. On the firſt of *January* they ſent *Strenæ*, or Gifts to their Friends. In the *Saturnalia* the Slaves did lord it over their Maſters; the *Agonalia* were dedicated to the God of Action, the *Carmentalia* to *Carmenta*, *Evander*'s Mother. The *Roman* Ladies took a boundleſs Liberty to commit abominable Things in the Feſtivals of *Venus* and *Priapus*, which we diſcourſed of in the former Part of this Chapter. In the Days conſecrated to *Pallas* Goddeſs of War, Maids in ſome Places did meet and fight one againſt another, till ſome fell dead on the Ground. In the Feaſts called *Lupercalia* at *Rome*, the Prieſts ran naked about the Streets, with Goats Skins on their Hands, becauſe heretofore the *Romans* did happily recover their Beaſts, when they ran in this Manner after the Thieves,

(*a*) In ſex Libris Faſtorum. (*b*) De Diis ſyntagma, cap. 17. pag. 472. & ſeqq.

Thieves, who had driven them away. In the Feſtival of *Ceres*, her Worſhippers ran up and down with lighted Torches in their Hands, becauſe ſhe thus ran about the World to ſeek her Daughter *Proſerpina*. This Ceremony was only acted by Women, who in the Temple of *Ceres* committed a Thouſand ſhameful Things, where it was not lawful to reveal what was acted at that Time, becauſe *Ceres* did not reveal her Secret, till ſhe heard of her Daughter's Welfare. *Bellonaria* were the Feſtivals of *Bellona*, in which the Prieſts did offer her their own Blood (*a*). *Juvenilia* were appointed by *Nero* at the firſt Shaving of his Beard. But I cannot go through the whole of them. Every Idol had ſome Feſtival or other wherein he was worſhipped. You may judge what they were by the Swatch we have given. The Church of *Rome* appears to have multiplied their Holy-days after the Example of the Heathen.

Beſide the Feſtivals, the *Greeks* and *Romans* had alſo Games and Combats inſtituted in Honour of their Gods. Among the *Greeks* the *Olympick* Games were moſt famous, celebrated in *Olympia*, a City in the Territory of the *Piſeans*. They were ſaid to be inſtituted by *Hercules*, in Honour of *Jupiter Olympius*. The Conqueror was rewarded with a Crown of the Olive Tree. Every fourth

(*a*) Lucani Pharſalia, lib. 1. ver. 565.

——Tum, quos ſectis Bellona lacertis
Sæva movet.——

fourth Year they met upon the Place to celebrate theſe Games. Hence proceeds the Period of the *Olympiads*, which is the moſt famous Epocha of Chronology among the Heathens, all Accounts of Time before this being very uncertain among them; and this is commonly reckoned (*a*) to coincide in its Commencement with the 3174 Year after the Creation of the World, or the 34. of *Uzziah* King of *Judah*. Next after the *Olympick*, came in the *Iſthmian* Games, which were celebrated in the Iſthmus of *Corinth*, to the Honour of *Neptune*. The Victors were crowned with Garlands of Pine Leaves. *Laſtly*, The *Nemean* Games, ſo called from *Nemea*, a Village and Grove 'twixt *Cleonæ* and *Phlius*. They were celebrated every third Year, and were ſaid to be inſtituted by *Hercules*, after his Victory over the *Nemean* Lion. The Exerciſes were Chariot-Races, and others of that Kind. The Victors were crowned with Parſley (*b*).

Tho from all Parts of *Greece* they crowded to theſe Games, yet there was nothing ſo ſumptuous and ſtately to be ſeen there as at *Rome*, where their *Circus*, *Theatres* and *Amphitheatres* were crowded with innumerable Spectators. The Champions were uſhered in with great Pomp, the Statues of the Gods, and of the Worthies of the Empire, were carried before them, then followed

a

(*a*) Vide Alſtedii Chronologiam, pag. 32. Helvici Theatrum, pag. 32. (*b*) Plutarch's Life of Timoleon.

a great Number of Chariots, ſucceeded by Spoils taken from the Enemies, and precious Jewels and Ornaments of the Empire. After this Train the Prieſts, Augurs and Pontifs marched, in order to offer Sacrifices to ſome of the Deities, according to Occaſion. The ſecular Games were every hundred Year. The Cryer did proclaim they were ſuch Sports as none alive had ſeen, or ever would ſee again. The Emperor *Veſpaſian* built an *Amphitheatre* of Stone, which was finiſhed by his Son *Titus*, which might hold Ninety thouſand Spectators ſitting, and Twenty thouſand more upon their Legs. The chief Sport of the Amphitheatre was that of Gladiators or Fencers, who were appointed to divert the People by ſpilling their own Blood; a cruel Servitude invented by the Enemy of Mankind! The Inhumanity was ſo great, as ſome Emperors gave a Thouſand, others Ten thouſand Fencers, to fight and continue the Slaughter to divert the People many Days. The Chace of wild Beaſts was one of the moſt pleaſing Diverſions of the *Circus*. The Emperor *Titus* cauſed 5000 wild Beaſts to enter the *Circus* in one Day. Sometimes they employed Men to encounter Lyons, Tygers, Leopards, and ſuch terrible Beaſts, that the Spectators might have the Pleaſure to ſee Men torn and devoured by them. Many Chriſtians thus ſuffered Martyrdom in the Time of the perſecuting Heathen Emperors. Sometimes they did ſhow the Burning of Cities, bloody Battles, and other wonderful aud cruel Spectacles

to the People, by certain Engines contrived for that Purpoſe. Prodigious Expence was beſtowed on theſe Games. Even *Lucian* a Pagan introduces *Anacharſis* a Barbarian, deriding all theſe Shows, as a Piece of unaccountable Foolery and Madneſs (*a*). But they were never intirely aboliſhed, till the Overthrow of Heatheniſh Idolatry, by the *Roman* Emperors becoming Chriſtians, who ſuppreſſed theſe Sacrifices to the Devil, as unbecoming that Piety, Clemency and Mercy which the Goſpel teaches us.

Fifthly, There was a great Number of Prieſts employed in the Idol-Worſhip of the Heathen Temples. The Prieſts of *Mars*, called *Salii*, were the moſt ancient of that Kind among the *Romans*, being inſtituted by King *Numa* (*b*), who firſt taught them the Rites of their Superſtition. The *Salii* were at firſt but Twelve in Number, afterwards they encreaſed to Twenty four. They were choſen out of the *Patricii*, or Men of firſt Rank, in the Month of *March*; they were to dance ſolemnly with their *Ancilia*, one of which, ſay they, fell down from Heaven. Theſe Feſtival Dances were dedicated to *Mars*. The *Romans* had alſo their *Augures*, who did propheſy by the Flying and Motion of Birds. The Soothſayer aſcended ſome eminent Place, with the *Augural* Robe upon his Back, and in his Hand a crooked Staff, called

(*a*) De Gymnaſiis Operum Tom. 2. pag. m. 269. & ſeqq. (*b*) Florus, lib. 1. cap. 2.

Lituus (a), with which he limited a certain Place in the Air, called *templum*; The Birds that did flee within this Space, intimating the Things deſired, were called *Præpetes*. The other Birds, that were conſulted by their Singing, were called *Oſcines*. The left Hand was eſteemed unfortunate. It belonged to the Office of the Augurs, to judge of unuſual Accidents; as Thunders, Fire, Flames, Monſters, Voices, Inundations, Prodigies, *&c.* and to interpret the Mind of the Gods intended by them. It was alſo the Cuſtom of the *Romans* to divine by little Chickens while a feeding. If theſe Pullets did eat nothing, or but ſlowly, they conſtructed it a dangerous Sign. This cauſed the *Roman* Armies to march, or abide in their Camp, as is oft obſerved by *Livy* and other Hiſtorians: Yea it was not lawful to reſolve upon any Buſineſs of Importance, till theſe were conſulted. They had alſo their *Aruſpices*, who took Conjectures from the Sight of the Intrails of the Sacrifices offered to the Gods. We ſhall hear afterward, in the Fourth Chapter of this Book, what a Struggle the Chriſtian Emperors had to ſuppreſs this divining Tribe. Indeed Sorcery and Divination is a conſtant Concomitant of Paganiſm, and a great Evidence of the Prevailing of the Kingdom of Darkneſs. To return, the *Romans* had alſo their *Triumviri*, called *Epulones*, who had the Charge of the ſolemn Feaſts, and other *Triumviri*, who had

(a) Cicer. de Divinatione, lib. 2. § 80.

had the Charge of the *Sibylls's* Books. The *Fratres Arvales* had the Charge of the Fields; the *Feciales* of the Wars. There were many other Orders of *Flamines* or Prieſts, in Proportion to the Number of their greater Gods. *Jupiter's* Prieſts were called *Diales*; theſe of *Mars*, *Martiales*, of *Quirinus*, *Quirinales*; the *Curetes*, or *Corybantes*, were the Prieſts of *Cybele*. Over all theſe there was a High-Prieſt, or *Rex Sacrificulus*, the King of Prieſts, becauſe in ancient Times Kings did exerciſe the Prieſtly Office. Above them all was the Pontifical College, which at firſt conſiſted only of Eight Perſons, but *Sylla* encreaſed them to Fifteen. Theſe were to aſſiſt the chief *Pontifex* or *Pope*, who had the chief Power to direct Sacrifices, Holy-days, Prieſts, Feſtivals, Veſtals, Vows, Funerals, Idols, Oaths, Ceremonies, and whatſoever concerned their Religion. In ſhort, he had more Power than the Kings themſelves; for he might aſcend the Capitol in his Litter, which was not permitted to any other, and whatſoever Criminal fled to him, he was that Day free from Puniſhment. To what we have ſaid concerning the *Roman* Prieſts, it may be added, that *Lucian* tells, *That the Prieſts of the* Syrian *Goddeſs* (a) *wear white Garments, and a Bonnet on their Head; the High-Prieſt is changed every Year, he only wears a Purple Garment, and a Golden Tyre upon his Head.*

(a) De Dea Syra operum Tom. 2. pag. 679.

Sixthly, The Heathens offered many Kinds of Sacrifices to their Deities. They had Propitiatory Sacrifices, to appeaſe the Gods when offended; Impetratory to ask Favours of them; and Thank-Offerings, when they gave them Victories, or did them Favours. But they had another End in their Sacrifices, not known to the *Jews*, or any who acted by Divine Appointment; that is, to conſult the Deſtiny about things to come. Thus the Generals of their Armies offered Sacrifices before an Engagement, to conſult the Gods concerning the Succeſs. It was a good Omen when the Victim went freely to the Altar, and a bad one when it was dragged. Other Omens they had from the Intrails of the Sacrifices, from the flying of Birds, from their feeding, and many moe Signs of that kind. *Cicero* ſtrongly aſſerts the Being of GOD and Providence, but ſolidly confutes the ſuperſtitious Divinations of his own People (*a*). *What are Lots or Divinations?* ſays he, *Nothing elſe than the throwing of the Dice, in which Raſhneſs or Chance makes a Man lucky, not ſolid Counſel. The whole Affair is managed by Trick and Fallacy, or is deſigned for Gain, or leading Men to Superſtition and Error.* In another Place the ſame eloquent Author declares his Opinion thus (*b*), *How ſmall a Part of what is foretold by theſe Divinations is true in Fact?*

(*a*) De Divinatione, lib. 2. § 85. (*b*) Ibid. § 52. —— *An tu, inquit, haruncule vitulina, mavis quàm imperatori veteri credere.*

Fact? Or if it happen to come to paſs, what Reaſon can be given for it but Chance? King Pruſias, *when the baniſhed* Hannibal *did adviſe him to fight, ſaid he durſt not, becauſe the Intrails of the Victims did forbid: Wilt thou,* ſays *Hannibal, rather truſt the Heart of a Calf, than an old experienced General?* As to the Matter ſacrificed, the proper Sacrifices under the Law of *Moſes* were the Ox, including the Calf and Bullock; the Sheep, the Lamb, the Goat, the Kid, the Pigeon and the Turtle-dove. But the Heathens had a Variety of other Victims. When diſcourſing of *Molech*, we demonſtrated, that upon ſeveral Occaſions they uſed humane Sacrifices (*a*), and that even the polite *Greeks* and *Romans* were guilty of this Barbarity, which was not taken away till the Time of the Emperor *Hadrian* (*b*). " *Plutarch* tells (*c*) of a Misfortune " that happened a veſtal Virgin, upon which " it was ordered by the Senate, that the " Prieſts ſhould conſult the *Sibyllin* Books, " where they found it portended a great Calami- " ty to the Common-wealth; for avoiding where- " of, they commanded two *Greeks* and two " *Gauls* to be ſacrificed to evil Spirits, and by " burying them alive in the very Place, to make " Propitiation to the Gods. *Joſephus Acoſta*, in his Hiſtory of the *Indies* (*d*) tells, " The Devils " poſſeſſed the *Americans* with this kind of Fury

(*a*) See pag. 270 to 281. (*b*) Vide Euſeb. de præp. Evang. lib. 4. cap. 16. (*c*) Roman Queſtions, Numb. 83. (*d*) Lib. 5. cap. 19.

" to an incredible Degree. When ever the *Inca* " King of *Peru* was troubled with any Diſeaſe, " or was concerned for Succeſs in War or other " Affairs, the *Peruvians* ſacrificed 10 Children, " from four to ſix Years of Age, and upon his " Coronation-Day they ſacrificed to the Number " of 200 Children, from four to ten Years of " Age. When the Father was ſick, his Son was " ſacrificed to the Sun, or *Viriacocha*, praying " him to be contented with the Son, and ſpare " the Father." Next to Men, the Heathens ſacrificed Bulls, Oxen, Cows, Sheep and Goats. To *Ceres* they offered a Sow (*a*). *Plutarch* informs us, *That a Dog was ſacrificed to* Genita Mana, *a* Demon *that preſides over Generations* (*b*). And in another Place he ſays, *The* Greeks *ſacrificed a Dog in all their Expiations, and carry a little Dog to* Proſerpina, *among other expiatory Oblations* (*c*). Tho' the Aſs be a vile dull Creature, yet they ſacrificed him to *Priapus* (*d*). *Plutarch* alſo tells (*e*), *That once in the Year the Horſe that won the Prize, in the Chariot Races on* December 13th, *was ſacrificed to* Mars. The Goat,

(*a*) Ovid. Faſtor. lib 1. ver. 299.

Prima Ceres avidâ gaviſa eſt ſanguine porcâ.

Juvenal. Satyr. 2. ver. 86.

Atque Bonam tenerâ placant abdomine porcâ.

(*b*) Roman Queſtions, Number 52. (*c*) Ibidem, Number 68.

(*d*) Ovid. Faſtor. lib. 1. ver. 340.

Caditur & rigido cuſtodi ruris aſellus.

(*e*) Roman Queſtions, Number 97.

Goat, the Sheep, the Ew and the Lamb were common Sacrifices. By the famous Hiſtory of *Socrates*'s Death, we find a Cock was ſacrificed to *Æſculapius* (*a*). *Athenæus* tells (*b*), *That Fiſher-men offered Sacrifices of their Fiſh to* Neptune. Beſide all theſe, they offered to their Deities inanimate things, as Milk (*c*), Wine, Oil, Frankincenſe, Flowers and Fruits. Theſe had all their proper Uſe in Sacrifices, and Honey was made an Ingredient in Cakes to *Bacchus*.

As to the Ceremonies uſed in the Sacrifices, we have an Account of them from *Dionyſius Halicarnaſſæus* (*d*). *The Pomp*, ſays he, *being over, the Conſuls, with the Prieſts, and others conſecrated to that purpoſe, ſacrificed the ſame manner as with us* (*that is, in* Greece) *for firſt, they waſh their Hands, and purify the Victims with a ſprinkling of luſtral Water. They ſpread over his Head the Fruits of the Earth, or* mola ſalſa, *and having made a Prayer, they give the Word of Command to ſlay the Victim. Then they ſtrike the Sacrifice with a great Club upon the Temples, and others put Knives under it, that it may fall upon them. Then 'tis ſkinned and cut in Pieces, and the beſt of the Intrails and other Parts taken out; which choſen Parts are covered with Barley-flower brought unto theſe who ſacrifice, who kindling the Fire,*

(*a*) Plato in Phædone. —— (*b*) Deipnoſoph. lib. 8. (*c*) Horat. lib. 2. Epiſt. 1. ver. 143, 144.

Sylvanum lacte piabant Floribus & vino genium. ——

(*d*) Antiq. Rom. lib. 7. cap. 72.

laid them through ſeveral Parts on the Altar; and while theſe are burning, they make an Effuſion of Wine. *Apollonius*, in the Eighth of his *Argonauticks*, explains theſe Ceremonies thus, *Then* Anicæus *ſtruck with a Copper Ax the Neck of the other Ox, and cut off his Horns. The Ox falling to the Ground, the Companions cut his Throat, and divided him into Quarters and Pieces, chiefly the ſacred Legs; and having covered them with Fat, put them on the Fire: And* Jaſon *made the ſprinkling of the* mola ſalſa.

The learned *Peter Jurieu*, in the laſt Treatiſe of his *Hiſtory of the Doctrines and Worſhip of the Church good and evil*, gives ſeveral Particulars wherein the Heathens imitate the *Jews* in their ſolemn Rites. 'Tis eaſy for a Man of Learning to multiply Parallels; but I ſee no Neceſſity for doing it upon this Subject. 'Tis certain, from what we have already obſerved concerning the Matter of their Sacrifices and other Rites of their Superſtition, that there was a plain Diſagreement. 'Tis not to be found among any of the Ceremonies of the Heathen, that before the Victim was ſlain, he that offered it laid his Hand on the Head of the Beaſt, and confeſſed his Sins, ſaying, *I have ſinned, I have done wickedly, I have rebelled and committed ſuch Sins or Crimes, but I repent, and offer this Sacrifice for an Atonement.* Far leſs had the Heathen the Fire coming down from Heaven, and conſuming the Sacrifice. This being a Token of Divine Acceptance, they

could

could not have it. Neither had they whole Burnt-offerings, nor did they ſprinkle the Blood upon the Altar and the People; which *Lucian* unjuſtly ridicules (*a*). What was all their religious Performances, but Worſhip and Service to the Devil? To which they by their fruitful Invention daily added new Superſtitions; and the whole was moſt abominable to a Holy GOD, who is of *purer Eyes than to behold Iniquity.*

Having explained the Idolatry of the ancient *Syrians*, *Egyptians*, *Phœnicians*, *Canaanites*, *Perſians*, *Greeks* and *Romans*, I ſhall put a Period to this Chapter, if I had once given a ſhort Hint of the Idols of ſome ancient Weſtern Nations, who by the *Greeks* and *Romans* were called *Barbarians*. To underſtand how this deteſtable Superſtition was removed ſince our Redeemer's coming into the World, we muſt know what it was before his Time. In the Times of the Old Teſtament there was but a little Spot of the World, where the true GOD was worſhipped according to his own Appointment, even in the Land of *Canaan*. All the reſt of the World from *India* to *Britain*, from *Africa* to *Scythia*, was full of abominable Idolatry: Tho' from Want of Writings among theſe People in the Times of their Ignorance, we can give but a ſlender Account of their Superſtition.

To

(*a*) De ſacrificiis operum Luciani, Tom. 1. pag. m. 368.

To begin at Home with our ancient *Britons*: Their Rites were almoſt wholly magical; they adored a Multitude of Idols. *Gildas* calls them (*a*) *a Company of deviliſh Monſters, exceeding the Number of theſe in* Egypt. They worſhipped *Thor*, called the ſame with *Jupiter*. He was placed on a high Throne, with a Crown of Gold on his Head, encompaſſed with many Stars, and particularly ſeven, repreſenting the Planets, in his Left-hand, and a Scepter in his Right. From him *Thurſday* is denominated. *Woden* or *Mars* was another of their Deities; he was repreſented as a mighty Man in perfect Armour, holding in one Hand his Sword lifted up, and his Buckler in the other. From him *Wedneſday* derives its Name. *Tuiſco* was an Idol both here and in *Germany*. Hence the Inhabitants of the Low-Countries are called *Tuitch*, or *Duytſh-men*. From him *Tueſday* is named. *Friga* or *Venus* was another Deity. To her they made Addreſſes for earthly Bleſſings. And to her *Friday* was dedicated. *Seater* was an ill-favoured Idol, painted like an old envious Raſcal, with a thin Face, a long Beard, a Wheel, and a Basket of Flowers in his Hand, and girded about with a long Girdle. From him our *Saturday* derived its Name. They alſo worſhipped the Sun, who ſtood upon an high Pillar, as half a Man, with a Face full of Rays of Light, and

(*a*) De excidio Britanniæ, non longè ab initio mihi in Bibl. patrum, Tom. 3. col. 580.

and a flaming Wheel on his Breaſt. He was adored upon *Sunday*. The Moon was another Idol worſhipped in *England*, repreſented as a beautiful Maid, having her Head covered, and two Ears ſtanding out. *Ermenſeul* was an Idol favourable to the Poor, repreſented as a great Man among Heaps of Flowers. Upon his Head he ſupported a Cock, upon his Breaſt a Bear, and in his Right Hand he held a diſplayed Banner. *Flint* was another Idol, ſo called, becauſe he ſtood among or upon Flints. And *Bellatucadrus*, as appears by an ancient Inſcription lately found in *Weſtmorland*, *Sancto Deo Bellatucadro*. There was yet another Idol, named *Geta*, mentioned by *Sedulius* a *Scots* Author, who flouriſhed in the Fifth Century, in the Reign of *Theodoſius* the Younger, and *Valentinian* III. (*a*), tho' I doubt if the Verſes ſome Authors quote from *Sedulius*, as at the Foot of the Page (*b*), do prove that *Geta* was an Idol. The Prieſts of theſe Heatheniſh Idols were called *Druidæ*, from the Oaks under which they uſed to teach and ſacrifice. They expounded religious Myſteries, taught Youth, decided Controverſies, and ordered Rewards and Puniſhments. They committed not their Myſteries to Writing, but to the Memory of their Diſ-

(*a*) Vide Præfationem ante Editionem Sedulii, Edinburgenſem 1701.

(*b*) Carminis paſchalis exordium, pag. 2.

Cum ſua Gentiles ſtudeant figmenta Poetæ
Grandiſonis pompare modis, tragicoque boatu,
Ridiculove Getæ, ſeu qualibet arte canendi, &c.

Diſciples, who ſpent Years in learning by Heart their Precepts in Verſe. They had the ſame Kind of Prieſts in *Gaul*, as *Pliny* (*a*) and *Lucan* (*b*) informs us.

The *Germans* had the ſame Idols as in *Britain*, for from the Heathen *Saxons* the *Engliſh* learned their Idolatry. The *Gauls* and *Germans* alſo adored *Teutates*, *Heſus*, *Taranis* and *Belenus*, and polluted their Altars with humane Sacrifices, as has been already proved (*c*). *Tacitus* ſays, *They celebrated in old Verſe, which is the only Way of preſerving their Hiſtory and Annals among them, their God* Tuiſto, *born of the Earth, and his Son* Mannus (*d*), *the Founder of their Nation, to whom they aſſign three Sons.* The ſame Author afterward tells (*e*), *The* Germans *worſhip eſpecially* Mercury, *whom they appeaſe with humane Sacrifices on certain Days, as they do* Hercules *and* Mars, *with other Animals.* The *Spaniards*, as *Macrobius* tells (*f*), worſhipped the Image of *Mars*,

(*a*) Nat. Hiſt. lib. 16. cap. 44. pag. m. 477.
(*b*) Lucani Pharſalia, lib. 1. ver. 447, &c.

Vos quoque qui fortes animas, belloque peremptas
Laudibus in longum vates dimittitis ævum,
Plurima ſecuri fudiſtis carmina Bardi.
Et vos Barbaricos ritus, moremque ſiniſtrum
Sacrorum Druidæ poſitis repetiſtis ab armis.
Solis nôſſe Deos, & cœli numina vobis,
Aut ſolis neſcire datum: nemora alta remotis
Incolitis lucis.——

(*c*) See pag. 278, —— 281. (*d*) De moribus Germanorum, non longè ab initio. (*e*) Ibid. operum, pag. m. 635. (*f*) Saturnalia, lib. 1. cap. 19. pag. m. 357.

Mars, adorned with Rays, with a very great Veneration, calling him *Netos*. *Varro*, as *Pliny* relates *(a)*, derives *Lusitania*, now named *Portugal*, from *Lusus* the Companion of *Bacchus*, who attended him in his Furies and Bacchanals, and left him and *Pan* as Governours of that Country, who were worshipped there. The *Danes*, *Swedes*, *Moscovites*, *Russians*, *Pomeranians*, and their Neighbours, had almost the same Idols with the *Germans*. These Countries were but then thinly inhabited, and the Accounts we have of them are very lame and uncertain. The *Russians* adored an Idol called *Perun*, in the Shape of a Man holding a burning Stone in his Hand, resembling Thunder. A Fire of Oak-wood was continually kept burning to the Honour of this Idol. It was Death to the Priests if they suffered it to go out. The People of *Stetin (b)* in *Pomerania* worshipped a Three-headed Idol, and used to ask Oracles of a black Horse, the Charge of which was committed to one of the Priests. In the Countries about *Moscovy* they adored an Idol *Zolatta Baba*, the *Golden Hag*; a Statue like an old Woman holding an Infant in her Bosom, and another Child near her: To this Idol they offered rich sable Skins. When I am to speak afterward in the Sixth Chapter, of the Overthrow of this Idolatry, and of the Establishment of Christianity among these Nations,

(a) Nat. Hist. lib. 3. cap. 1. (b) Vid. Saxo Grammaticus, Crantzius in Vandalia, Olaus Magnus, &c.

Nations, I may have ſome further Occaſion to name ſome of their Idols. Mean Time, if we look Northward, we may find the *Scythians* defiling themſelves with humane Sacrifices to their *Diana Taurica*, of whom *Lucan* ſpeaks (*a*). They offered their Captives taken in War, to other ſtrange Idols, which ſome Authors call *Poguiſd*, *Jeſſa*, *Lacton*, *Nia*, *Marzana* and *Zievonia*, Goddeſſes, beſide two Deities named *Zelus* and *Poletus*, worſhipped jointly, like the *Dioſcuri*, *Caſtor* and *Pollux*.

As to the Idolatry of the remote Parts of the World in *Aſia*, *Africa* and *America*, I deſign to diſcourſe thereof in the Seventh Chapter of this Eſſay, the Knowledge of theſe Countries being owing to the late Improvements in Arts and Navigation, within theſe 200 Years. I am wearied, and I fear I have wearied my Reader, with theſe Abominations of the Heathen. However, the View we have had of them may ſerve to diſcover the lamentable Condition of the Gentile World, while ſerving Idols and Devils, while *Aliens to the Common-wealth of* Iſrael, *Strangers to the Covenant of Promiſe: without Hope, and without GOD in the World.* In which State the World continued, ſo far as then inhabited, for about 2000 Years, at leaſt from before *Abraham* to the Coming of CHRIST, except a little

(*a*) Pharſalia, lib. 1. ver. 446.

Et Taranis Scythica non mitior ara Dianæ.

little Corner in the Land of *Canaan*, where even the *Iſraelites*, the Church of GOD, were too oft defiled with the Idolatry and evil Cuſtoms of the neighbouring Heathen Nations, as we have already heard. And this may make us value the infinite Mercy of our GOD, who has ſent *the Day-ſpring from on high to viſit us; to give Light to them that ſit in Darkneſs, and in the Shadow of Death; to guide our Feet in the Way of Peace, to bring us from the Power of Satan unto* GOD, even our bleſſed Redeemer, *who was manifeſted to deſtroy the Works of the Devil, and to bring Life and Immortality to Light by the Goſpel.* Which leads me to

CHAP.

CHAP. III.

Of the Overthrow of Heatheniſh Idolatry, and of the Spreading of Chriſtianity, from the Beginning of the Firſt, to the End of the Third Century.

THE glorious GOD, who in former Times, by divers Methods of Divine Revelation, *ſpoke to the* Jews *by his Servants the Prophets, has now in theſe laſt Days ſpoken to us by his own Son; to perform the Mercy promiſed to our Fathers, and to remember his holy Covenant.* In the declining Part of the Emperor *Auguſtus*'s Reign, this great Ambaſſador, our bleſſed JESUS, was ſent from Heaven, to publiſh to the World the glad Tidings of Salvation (*a*). The Fall of Heatheniſh Idolatry, by

(*a*) N. B. The Time of Chriſt's Birth is reckoned by the learned Spanhemius, Hiſt. Chriſtianæ, in Folio, Col. 323, and by others, to be in the Year of the Julian Period 4714, from the Creation of the World 3450, the firſt Year of the 195 Olympiad, from the building of Rome 753, of Auguſtus's Reign, (as commencing after the Murder of Julius Cæſar) 44, the Tenth Year of the Cycle of the Sun, and the Second of the Cycle of the Moon, beginning, *&c.*

by the Preaching of the Goſpel, and the Converſion of the Gentiles, were an amazing Revolution as ever happened in the World. GOD in infinite Wiſdom prepared all Things for this great Event, many Ages before it came to paſs, by admirable Means, of which no Man then knew the Tendency and Deſign (*a*). (1.) He reduced the greater Part of the World into two Languages, which were almoſt univerſal, the *Greek* and *Latin*; that the Knowledge of the Goſpel might be more eaſily communicated, to which the Difference of Languages would have been a great Hinderance. 'Tis true, the Apoſtles had the Gift of Tongues, and could ſpeak all Languages; but we are not to imagine that all the Preachers of the Goſpel had the ſame Privilege. (2.) The World was almoſt wholly united under one Empire, *viz.* the *Roman*, which was another Mean to facilitate the Converſion of the Nations: For had the Earth been divided under many little Principalities, ſubject to many Sovereigns, as the *Weſt* is at this Day, it had been in a Manner impoſſible, but that divers of them, if not moſt part, would have denied Entrance to the Apoſtles, who were the new Preachers. Little Princes, who have not much to do, concern themſelves more particularly about every Part of their Territories, than great Emperors, who having the Government of the World to mind, are forced to remit the Care of leſs important Mat-

(*a*) Jurieu's Preface to Accompliſhment of Propheſies.

ters to their Lieutenants. (3.) The Diſperſion of the *Jews* by the frequent Captivities, was alſo a Mean GOD made uſe of to prepare his Way for converting the Gentiles. They gave the Nations among whom they were ſcattered ſome Knowledge of the true GOD. (4.) Another Thing which contributed very much to the Deſign, was the Tranſlation of the Bible into the *Greek* Tongue, whereby the ſacred Oracles became common among the Heathen. About the Time of our Saviour's Appearance in the World, there were many Proſelytes *of the Gate*. Such were not really *Jews*, but they ceaſed to be Heathens; they renounced their Idolatry; they were preſent every Sabbath at the reading of *Moſes* and the Prophets; they had a diſtinct Place in the Synagogues; of them we read in the Book of the *Acts*, *Devout Men who feared GOD*. *Cornelius* was of that Number. It could not be difficult to them to abandon *Paganiſm*; they had already left it, and they could not be hindred from becoming Chriſtians by *Judaiſm*; for they had never embraced it: So they became Chriſtians without Violence. A great Part of the firſt converted Gentiles were ſuch as theſe. (5.) By the ſame good Providence of GOD, Philoſophy began to flouriſh among the Heathen, a little before the Coming of CHRIST, which was of great Uſe to refine the Minds of Men, and render them capable of receiving celeſtial and ſublime Truths. *Finally*, GOD poſſeſſed the Heathen with a Contempt of Idolatry and

Idols;

Idols; they were sick of their Gods, the false Oracles of their *Dæmons* ceased, their Priests lost their Reputation, and all the World breathed after a Change.

It deserves also to be noticed, That the *Roman* Empire being now in the highest Pitch of its Grandeur, all its Parts united under one Monarchical Government, and an universal Peace over the whole; the Temple of *Janus* being shut a third Time. This opened a Way to a free and uninterrupted Commerce with all Nations; and a speedier Passage was prepared for publishing the Doctrine of the Gospel, which the Apostles and first Preachers did carry to all the Quarters of the World. As for the *Jews*, their Minds were awakened about this Time with busie Expectations of the *Messias* coming, and no sooner was the Birth of the Holy JESUS proclaimed by the Arrival of the Wise Men from the East, who came to pay Homage to him, but *Jerusalem* was filled with Noise and Tumult. The *Sanhedrim* was convened, and consulted by *Herod*, who, jealous of his late gotten Sovereignity, was resolved to dispatch this new Competitor out of the Way. Deluded in his Hopes, he betakes himself to acts of Cruelty, commanding all Infants under two Years old to be put to Death, and among these it seems his own Son, which made *Augustus* pleasantly say, (*a*), *'Tis better to be* Herod's *Hog*

(*a*) Macrobii Saturnalia, lib. 2. cap. 4. De jocis Augusti.— *Cum audisset inter pueros, quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum: ait*; Melius est Herodis porcum esse quàm filium.

than his Son. But the Providence of GOD ſecured the holy Infant, by timely admoniſhing his Parents to retire to *Egypt*, where they remained till the Death of *Herod*, and ſoon after that they returned.

Near 30 Years our LORD remained obſcure in the Retirements of a private Life, applying himſelf, as ſome of the Ancients tell us, to *Joſeph*'s Employment, the Trade of a Carpenter; ſo little Patronage did he give to an idle Life. But now he was called out of Solitude, and owned as the Prophet GOD had ſent to his Church. At his Baptiſm the Holy Ghoſt in a viſible Shape deſcended upon him, and GOD by an audible Voice teſtified of him, *This is my beloved Son in whom I am well pleaſed.* Accordingly he ſet himſelf to declare the Counſels of GOD, going about all *Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdom.* He particularly explained the Moral Law, reſtoring it to its juſt Authority over the Minds of Men, and redeeming it from theſe corrupt and perverſe Interpretations which the Maſters of the *Jewiſh* Church had put upon it. He alſo inſinuated the Abrogation of the *Jewiſh* Oeconomy, to which he was ſent to put a Period, as has been before proved (*a*), and to enlarge the Bounds of Salvation, and admit both *Jew* and Gentile to the Terms of Mercy. For he came as Mediator between

(*a*) See Chap 1. Pag. 195.

between GOD and Man, to reconcile the World to the Favour of Heaven by his Death and Sufferings, and to propound Pardon of Sin and eternal Life, to all who by a hearty Belief in the Redeemer, attended with ſincere Repentance, and a holy Life, were willing to entertain it. This Doctrine he confirmed by Miracles, which were beyond all Powers and Contrivances of Art or Nature, whereby he unanſwerably demonſtrated, *That he was a Teacher come from GOD, and that no Man could do theſe Miracles which he did, except GOD were with him.* He owned, *That his Kingdom was not of this World (a)*, and neither he, nor his immediate Followers did uſe any Means of carnal Policy to advance Chriſtianity in the Earth *(b)*.

Becauſe our Lord himſelf was in a little Time to return back to Heaven, he ordained Twelve, whom he called Apoſtles, as his immediate Delegates, to whom he committed his Authority and Power, furniſhed them with miraculous Gifts, and left them to advance that excellent Religion he himſelf had begun. To their Aſſiſtance he joined Seventy Diſciples, as ordinary Co-adjutors and Companions to them. Their Commiſſion for the preſent was limited to *Paleſtine*, and they ſent out *to ſeek and ſave the loſt Sheep of Iſrael.* How great the Succeſs of our Saviour's Miniſtry was, may be gueſſed from that Com-

 plaint

(a) John xviii. 36. (b) This is more fully illuſtrated by the Rev. Mr. Fleeming in his Loganthropos, Book 3.

plaint of the *Phariſees*, *Behold the World is gone after him* (*a*) Multitudes of People from all Parts did ſo flock after him, that they gave him not Time for neceſſary Solitude and Retirement. *Indeed he went about doing good, and healing all that were oppreſſed with the Devil; for* GOD *was with him* (b), *and Multitudes followed him from* Galilee, *and from* Judea, *and from* Jeruſalem, *and from beyond* Jordan, *and they about* Tyre *and* Sidon (*c*). *Even in theſe early Times Satan did fall as Lightning from Heaven* (*d*).

Our Lord having ſpent ſomething more than three Years in the publick Exerciſe of his Miniſtry, kept his laſt Paſſover with his Apoſtles, which being done, he inſtituted the Sacrament of the Supper, conſigning it to his Church as the ſtanding Memorial of his Death, and the Seal of the Evangelick Covenant, as he appointed Baptiſm to be the initiating Seal thereof. Now the fatal Hour was at Hand, being betrayed by one of his own Apoſtles, he was apprehended by the Officers, and brought before the publick Tribunals. Heavy, but falſe were the Accuſations charged upon him. The two main Articles of the Charge were, *Blaſphemy againſt* GOD, *and Treaſon againſt the Emperor*. Tho' they were not able to make any of them good by any tolerable Pretence of Proof, yet they ſentenced and executed him upon the Croſs. *Pilate* who con-

(*a*) John xii. 19. (*b*) Acts x. 38. (*c*) Mark iii. 8. (*d*) Luke x. 18.

condemned him, declaring *He found no Fault in him* (*a*). And the Centurion *glorified* GOD, *ſaying, Certainly this was a Righteous Man* (*b*). Great Miracles were then done to honour our ſuffering Redeemer (*c*), *The Veil of the Temple was rent in twain from the Top to the Bottom, and the Earth did quake, and the Rocks rent; the Graves were opened, and many Bodies of Saints which ſlept, aroſe and came out of the Graves, after his Reſurrection, and went into the holy City, and appeared unto many. Now when the Centurion, and theſe who were with him, watching* JESUS, *ſaw the Earthquake, and theſe Things that were done, they feared greatly ſaying, Truly this was the Son of GOD.* The third Day after his Interment, he roſe again, appeared to, and converſed with his Diſciples and Followers; and when he had taken Care of his Church and given a fuller Commiſſion and larger Inſtructions to his Apoſtles, he took his Leave of them, viſibly aſcending up into Heaven, and *ſat down on the Right-Hand of* GOD, *as Head over all Things, to the Church; Angels, Principalities and Powers being made ſubject to him.*

The Faith of theſe Paſſages concerning our Saviour's Life, Death and Reſurrection, is not only ſecured by the Records of the Evangelick Hiſtorians, juſtified by authentick Witneſſes, the Evidence of Miracles, and the Conſent of all Ages

(*a*) John xix. 4. (*b*) Luke xxiii. 47. (*c*) Matth. xxviii. 51.—55.

of the Church, with other Arguments of that Kind: But as to the Subſtance, it is alſo confirmed by the plain Confeſſion of Heathens and *Jews*, Enemies to Chriſtianity; as we have before demonſtrated, when diſcourſing of the Truth of the Chriſtian Religion in Chapter Firſt (*a*), to which I now rather remit the Reader than here repete what has been formerly advanced. But I may add, that *Euſebius* informs us (*b*), "That after "our LORD's Aſcenſion, *Pilate*, according to "Cuſtom, wrote an Account to the Emperor "*Tiberius* of our LORD's Reſurrection from "the dead, and of his Miracles that were famous "over all *Paleſtine*, and that by many he was "accounted to be GOD. Which *Tiberius* "brought before the Senate; but they rejected "it, under pretence, that no Cognizance had "been taken of it before it came to them: For "(ſays *Euſebius*) the Cauſe of GOD needed no "humane Approbation nor Commendation." For this he cites *Tertullian*, a Perſon of good Knowledge in the *Roman* Laws, who in his *Apology for the Chriſtians*, (the Place is ſtill extant,) writes (*c*), "That *Tiberius*, in whoſe Time the "Name of *Chriſtians* firſt entred into the World, "having received Information from *Paleſtine* in "*Syria*, concerning the Truth of the Divinity "that there appeared, brought the ſame into the "Senate

(*a*) See Chap. I. pag. 193, &c. (*b*) Hiſt. Eccl. lib. 2. cap. 2. (*c*) Apolog. cap. 6. operum, pag. 23.

" Senate by the Privilege of his own Vote. But " the Senate not having approved it, he con- " tinued of the ſame Mind, and threatned Death " to any who accuſed the Chriſtians." Not only do *Euſebius* and *Tertullian* ſay the ſame in this Matter, but alſo *Juſtin Martyr*, ſpeaking concerning the Death and Sufferings of our Saviour, he tells (*a*), *The Emperors might ſatisfy themſelves of the Truth of theſe things, from the Acts written under* Pontius Pilate. It appears to have been cuſtomary then in the *Roman* Empire, not only to preſerve the Acts of the Senate, but alſo for the Governours of the Provinces, to keep a Record of what memorable things happened in their Government, the Acts whereof they tranſmitted to the Emperor. Thus did *Pilate*, during his Procuratorſhip in his Province. We may be perſwaded *Tertullian* and *Juſtin Martyr*, who wrote in the Time of the hot Perſecutions, when Paganiſm reigned in the Empire, would never have appealed to ſuch Records, if they had not been extant in their Time. Tho' *Tiberius* was no religious Prince, *yet*, as *Euſebius* obſerves (*b*), *Divine Providence put this into his Mind to favour the Chriſtians at this Juncture, that the Doctrine of the Goſpel not being ſtopped nor hindred in the Beginning, might run through the whole World.*

After our Redeemer's Aſcenſion to Heaven, from whence the next Period of the Church begins,

(*a*) Juſtin. Apolog. 2. pag. 96. Edit. 1686. (*b*) Hiſt. Eccl. lib. 2. cap. 2.

gins, the Apoſtles began to execute the Powers intruſted to them. They preſently filled up the Vacancy made by *Judas* the Traitor, by the Election of a new Apoſtle: *The Lot falling upon* Matthias, *he was numbred with the Eleven.* They being all endued with Power from on High, as our LORD had promiſed, and furniſhed with miraculous Gifts, ſet themſelves to preach in Places of greateſt Concourſe, and in the Face of their greateſt Enemies. They, who a while before fled at the Approach of Danger, now boldly plead the Cauſe of their crucified Maſter, with the immediate Hazard of their Lives. Great Succeſs did attend their Miniſtry. By one Sermon of the Apoſtle *Peter*, *were added to the Church about three thouſand Souls* (*a*). *There was a Multitude of them that believed* (*b*). *By the Hands of the Apoſtles were many Signs and Wonders wrought among the People* (*c*). *And Believers were the more added to the* LORD, *Multitudes both of Men and Women* (*d*). That nothing might interrupt them in this Employment, they inſtituted the Office of Deacons (*e*), who might attend the inferior Service of the Church, while the Apoſtles devoted themſelves to what was more immediately neceſſary for the Good of Souls. By which prudent Courſe innumerable Converts were added to the Church.

A

(*a*) Acts ii. 41. (*b*) Ibid. iv. 32. (*c*) Ibid. v. 12. (*d*) Ibid. 14. (*e*) Ibid. vi.

A Perſecution ariſing after *Stephen*'s Martyrdom, the Church was ſcattered from *Jeruſalem*. But this proved to Advantage in the Iſſue, Chriſtianity being thus ſooner ſpread up and down the neighbouring Countries. Notwithſtanding the Rage of the Perſecution, the Apoſtles remained for a while at *Jeruſalem*; only now and then diſpatching ſome of their Number to confirm the new Converts in other Places, and to propagate the Faith, as the Neceſſities of the Church required. Thus they continued near twelve Years together, our LORD having commanded them not to depart from *Jeruſalem*, and the Parts thereabout, till twelve Years after his Aſcenſion; as the ancient Tradition, mentioned by *Apollonius* (*a*) and *Clemens Alexandrinus* (*b*) tell us. Then they thought it high Time to apply themſelves to the full Execution of the Commiſſion CHRIST had given them, to *go teach and baptize all Nations*; and having ſettled the general Affairs and Concerns of the Church, they betook themſelves to the ſeveral Provinces of the *Gentile* World, preaching the Goſpel to *every Nation under Heaven*. Thus *their Sound went into all the Earth*, and their *Words to the End of the World*. *Innumerable Multitudes of People*, ſays *Euſebius* (*c*), *in all Cities and Countries, like Corn into a well filled Granary, being brought in by the Grace of* GOD

(*a*) Apud Euſebium in Hiſt. Eccl. lib. 5. cap. 18. (*b*) Stromatum, lib. 6. pag. 696. (*c*) Hiſt. Eccl. lib. 2. cap. 3.

GOD that brings Salvation. They whoſe Minds were heretofore diſtempered and over-run with the Error and Idolatry of their Anceſtors, were cured by the Sermons and Miracles of our LORD's *Diſciples: So as ſhaking off theſe Chains of Darkneſs and Slavery the mercileſs* Dæmons *had put upon them, they freely embraced and entertained the Knowledge and Service of the only true GOD, the great Creator of the World, whom they worſhipped according to the Rites and Rules of that Divine and wiſely contrived Religion which our Saviour had introduced.*

'Tis not eaſy at this Time of Day to write an exact Hiſtory of the Apoſtolick Age. Had we the Writings of *Papias* Biſhop of *Hierapolis*, Scholar, ſays *Irenæus* to St. *John*, the Commentaries of *Hegeſippus*, *Clemens Alexandrinus* Inſtitutions, *Africanus* Chronology, and other Writers about that Time mentioned by the Ancients, the Relation might be more full: But alas! theſe are periſhed in the common Shipwrack with other old and uſeful Books. Dr. *Cave*, among the Moderns, in his *Antiquitates Apoſtolicæ*, gives the beſt Account I have ſeen of the Apoſtles Travels, the Succeſs of their Miniſtry, the Places and Countries to which they went, the Churches they planted, and their Acts and Martyrdoms. To his Aſſiſtance I own myſelf obliged; and from him and ſome others, ſo far as agreeing with ſacred Scripture and Antiquity, I ſhall notice a few things to illuſtrate and ſet this

Affair

Affair in a clear Light, ſtill producing my Vouchers. 'Tis true ſome of theſe Vouchers, ſuch as *Dorotheus* of *Tyre*, and *Nicephorus Caliſtus*, lived at a great Diſtance from the Times of the Apoſtles, and eſpecially the laſt of them; and he has many things fabulous not to be depended upon. But on the other hand, there are no Authors extant who wrote a Hiſtory of the Church near the Apoſtolick Times; the firſt Eccleſiaſtick Hiſtorian that now remains being *Euſebius*, who wrote in the Fourth Century, and it appears agreeable to the Commiſſion CHRIST gave his Apoſtles, *Matth.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47. to believe they went and preached the Goſpel to ſome other Countries beſide theſe named in the New Teſtament. Neither do I ſee how we can account for the great Increaſe of Chriſtianity mentioned by unqueſtionable Authors of the ſecond and Third Centuries, of which I ſhall ſpeak before I conclude this Chapter, unleſs this be allowed. To be ſure the Apoſtles and Apoſtolick Men were Perſons of an extraordinary Spirit, extraordinary Gifts, who had an amazing Gift of ſpeaking many Languages, and a wonderful Divine Providence and Bleſſing accompanied their Labours; and therefore we are not immediately to reject every thing concerning their Travels, Labours and Succeſs, as fabulous; which ſome Authors incline to, becauſe not writ by Men in the ſame Age wherein the Apoſtles lived, or becauſe the like could not be done by Men in the

the preſent Age, who have not ſuch a Spirit and ſuch Gifts as the Apoſtles were endued with, provided always it be no way inconſiſtent with ſacred Scripture.

Our LORD was faithful in appointing Officers in his Houſe, firſt Apoſtles; their Name Ἀπόστολοι imports their Miſſion, and anſwers the *Hebrew* Word *Shiloh*, *Sent*, 1 *Kings* xiv. 6. Ahijah *was ſent with heavy Tidings*. Thus in the New Teſtament, 2 *Cor.* viii. 23. Ἀπόστολοι ἐκκλησιῶν is rendred in our Verſion, *the Meſſengers of the Churches*. As to the Apoſtolick Office, the Characters or Prerogatives thereof were theſe following. *Firſt*, They were immediately called by CHRIST their Lord and Maſter. *Paul* is deſigned an Apoſtle, *not of Men, neither by Man, but by* JESUS CHRIST, *Gal.* i. 1. and we have the immediate Call of all the reſt of them, recorded oftner than once in the New Teſtament (*a*); and they were named *Apoſtles* by way of Eminency. *Secondly*, They had infallible Divine Conduct in preaching and writing; the Spirit was promiſed to *guide them into all Truth*, John xvi. 13. Hence, *Thirdly*, There was an exact Harmony among them all in their Doctrine; theſe Twelve Stars did all ſhine with the ſame Light conveyed to them by the Sun of Righteouſneſs. *Fourthly*, They had all ſeen CHRIST in the Fleſh. Thus the Apoſtle *John* ſpeaks, *That which was from the Beginning, which*

(*a*) Matth. x. 1, —— 6. Mark iii. 14, —— 20. Luke vi. 13, —— 17. Acts i. 26.

which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life, 1 John i. 1. The Apoſtle *Peter* ſays, *We were Eye-Witneſſes of his Glory,* 2 Pet. i. 16. and the Apoſtle *Paul* tells, *Laſt of all he was ſeen of me alſo,* 1 Cor. xv. 8. *Fifthly,* Their Commiſſion was very univerſal, *to go preach the Goſpel to every Creature,* Mark xvi. 15. *to teach and baptize all Nations,* Matth. xxviii. 19. *to preach Repentance and Remiſſion of Sins in Chriſt's Name among all Nations, beginning at* Jeruſalem, *Luke* xxiv. 47. And therefore theſe Authors are miſtaken, who make the Apoſtles Biſhops of any particular Place, as *Peter* Biſhop of *Antioch* or *Rome*, *James* Biſhop of *Jeruſalem*, *John* Biſhop of *Epheſus*, *&c.* for the Extent of Places to which the Apoſtles went, did not change their Rectoral Power and Juriſdiction over the whole Church; their Authority reached all Churches planted and to be planted in their Time: And yet as to their ordinary Power, they did neither claim nor exerciſe Superiority over other Miniſters, but counted them *Brethren, Partners, Fellow-Labourers*, and themſelves *Fellow-Elders* with them. *Sixthly*, Another Character of the Apoſtolick Dignity, was a wonderful Gift of Miracles, *There appeared cloven Tongues as of Fire.* —— *And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance. And there were dwelling at* Jeruſalem Jews, *devout*

vout Men, out of every Nation under Heaven, —— and were confounded, becauſe that every Man heard them ſpeak in their own Language, Acts ii. 3, —— 6. *By the Hands of the Apoſtles were many Signs and Wonders wrought among the People*, Acts v. 12. They made the blind to ſee, the lame to walk, cured the ſick, reſtored the dead to Life, and diſpoſſeſſed Devils. Theſe were the credential Letters of the holy Apoſtles, which did demonſtrate to all Men, that GOD was with them in an extraordinary Way, that by them he might build his Church, and propagate his Kingdom over the World. *Seventhly*, Another Character of their Dignity, was the Divine Efficacy that attended their Doctrine, to turn Men *from Darkneſs unto Light, and from the Power of Satan unto GOD.* They were truly *Boanerges, Sons of Thunder*; their Tongues were like as of Fire, to kindle among People a Flame of Divine Love to our bleſſed Redeemer. By the Sound of theſe Trumpets the Walls of *Jericho*, the Fortreſſes, Sin, Satan and the World had erected, did fall to the Ground. *Eighthly*, The Apoſtles had a Power of making Laws and Rules binding to the Church, being inſpired and guided by the holy Spirit for this End: They did *ſit on Thrones judging the Tribes of* Iſrael: They declared Chriſtians to be free from the Yoke of the Ceremonial Law; did intimate what ought to be the Doctrine, Diſcipline and Worſhip of the Chriſtian Church in all Ages. They ſometimes came with the Rod, 1 *Cor.* iv. 21.

21. ſtriking *Elymas* with Blindneſs, *Ananias* and *Saphira* with Death, caſting out *Hymenæus*, and *Alexander*, and the inceſtuous Perſon out of the Church, and appointing a Heretick, after the firſt and ſecond Admonition, to be rejected. At other Times they came with Love, and in the Spirit of Meekneſs, beſeeching, *as Ambaſſadors for Chriſt, that ye may be reconciled to* GOD. *Ninthly*, Another Character of the Apoſtolick Dignity, is, to write to Chriſtian Churches Epiſtles, which were to be a Part of the Canon of the Scripture, and a ſtanding Rule to the Church in all Ages. *Paul* prefaceth almoſt all his Epiſtles with his Apoſtolick Power: So do *Peter*, *James*, *Jude* and *John*, or with Words of the ſame Import. The Reader who deſires a larger Treatiſe of theſe Characters, may conſult a Diſſertation of the learned *Spanhemius Filius*, as marked at the Foot of the Page (*a*).

Tho it was the principal Duty of the Apoſtles to preach the Goſpel to all Nations, to eſtabliſh Chriſtianity, and to govern the Church, yet they did not exerciſe this Office in its full Extent, till after our LORD's Reſurrection; then they executed their Commiſſion, *Go ye into all the World, and preach the Goſpel to every Creature.* The *Jewiſh* OEconomy was like the Light at the Window, which enlightens one Houſe; but the Chriſtian OEconomy was as the Light of the Sun to

(*a*) Diſſertatio de Apoſtolis duodecim inſtitutis & de Apoſtolatu ſtrictè dicto. Spanhemii F. F. operum Tom. 2. Col. 289, —— 312.

enlighten the World. The Apoſtles, in Purſuance of their Commiſſion, in leſs than Fourty Years after CHRIST's Aſcenſion, went almoſt thro' the whole then known World, according to our LORD's Prediction, *The Goſpel of this Kingdom ſhall be preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come*, Matth. xxiv. 14. that is, the End of the *Jewiſh* State. *Mahomet*'s Way was cut out by the Sword, and his Religion was calculated to ſatisfy Men's brutiſh Luſts. But the Deſign of Chriſtianity is to teach us *to deny Ungodlineſs and worldly Luſts, to live ſoberly, righteouſly and godly in this preſent World; looking for that bleſſed Hope, and the glorious Appearing of the great GOD, and our Saviour* JESUS CHRIST.

To underſtand the Propagation of the Goſpel, and the Overthrow of Paganiſm, in the firſt Age of the Chriſtian Church, I conceive it will be neceſſary to give a View of the Lives of the Apoſtles, who carried the Name of CHRIST far and near, and made *Dagon fall before the Ark*. I ſhall then endeavour to give a ſhort Account of them.

I begin with *Peter*, whom the Catalogues in the Goſpel name firſt of all the Apoſtles. He was born at *Bethſaida* in *Galilee*; the particular Year of his Birth cannot now be recovered, but ſome conceive it probable, that he was Ten Years of Age, when our Saviour was born of the bleſſed Virgin. Being circumciſed he was called *Simon*.

This

This Name was not aboliſhed by CHRIST, but additioned by the Name of *Cephas*, which in *Syriack*, the vulgar Language then of the *Jews*, ſignifies a *Stone* or *Rock*, thence 'tis derived into the Greek Πέτρος, by us named *Peter*. The Popes uſually change their Names upon their Advancement, which Cuſtom began *A. D.* 844. when *Peter de Bocca Porco, i. e. Swine's Mouth*, on his Election called himſelf *Sergius* II. yet none of them called themſelves *Peter*. This Apoſtle's Father was *Jonah*, probably a Fiſher-man of *Bethſaida*, which ſignifies a *Houſe of Fiſhing*, or *Enſnaring*. His Brother was the Apoſtle *Andrew*, who is frequently by the Ancients called πρωτόκλητος, being the firſt of the Apoſtles who was converted and called to CHRIST, and was an Inſtrument in *Peter's* Converſion, *Joh.* i. 40, 41. It is evident from the *Acts* of the Apoſtles (*a*), that GOD honoured *Peter* to be an happy Inſtrument to convert Multitudes both of *Jews* and *Gentiles*. And indeed there is little certain concerning him, but what we have in the ſacred Scripture.

The Papiſts build a great Deal upon *Peter's* being named firſt in the Liſts of the Apoſtles, and eſpecially that *Matthew* expreſſes it with a Kind of Emphaſis πρῶτος Σίμων, *Firſt Simon*, Matth. x. 2. But this Foundation will not bear the Superſtructure they rear upon it. The true Reaſon of

(*a*) Chapters ii, iii, iv, v, ix, x, xi.

Peter's being always named first, seems to be (*a*), that he was marked out by CHRIST, as the Man that was to be first sent out and employed to begin the Gospel-Church. He did not only work the first Miracle after CHRIST's Ascension, *Act.* iii. 6. but also preach the first Sermon, and that with such Success, as to convert 3000 to the Church, *Act.* ii. 14,——— 42. whereas before, the whole Number of Christians, Men and Women, amounted only to about 120, *Act.* i. 15. of which the Apostles, with the LXX Disciples, made the greater Part. And this same Apostle had the first Commission to begin the Gentile Church, by preaching to *Cornelius* and his Family, *Act. Chap.* x. No Wonder then if all the Evangelical Writers agree to place his Name in the Front of the List of the Apostles.

It has been asserted by a Multitude of Popish Writers, that this Apostle *Peter* was Bishop at *Antioch* Seven Years, and at *Rome* 25 Years. They tell us a great many Things of his Actings at *Rome*; of his Debate with *Simon Magus*, and Victory over him. Of his appointing his Successor, but whether *Linus* or *Clement* is not agreed; and of his Martyrdom in the 13 Year of the Reign of *Nero*. But all these Things seem to be false and without Foundation, as appears, *First*, From the Silence of *Luke*, the inspired Writer of the Acts of the Apostles, who records many

(*a*) Mr. Fleeming's Loganthropos, Vol. 2 pag. 169.

many Things concerning *Peter*, from the Firſt to the Sixteenth Chapter of that Book. He writes of his Journey to *Lydda*, *Joppa*, *Cæſarea*, *Jeruſalem* and *Antioch*, but not one Word of his going to *Rome*, to found the Papal Chair. He tells of the great Things this Apoſtle had been honoured to do, as before obſerved, not only before *Paul*'s Converſion, but after it, even to the Synod at *Jeruſalem*. He relates *Paul*'s Journey to *Rome*, and his Meeting with the Chriſtians there; but not one Word of his Meeting with *Peter*, the ſuppoſed Biſhop of that Place. *Secondly*, Is it to be conceived, that when the Apoſtle *Paul*, in his Epiſtle to the *Romans*, Chap. xvi. ſalutes the Chriſtians and his Fellow-labourers there by their Names, that he ſhould not ſpeak one Word of this Apoſtle, if he had been there. If it be ſaid that he had fled from the City becauſe of *Claudius*'s Perſecution; this is alledged without any Ground. Why ſhould they make their firſt Biſhop a Non-reſident till the ſecond Year of *Nero*, or 58 after CHRIST's Birth, when, according to *Baronius*, this Epiſtle to the *Romans* was writ? Beſide, Why does *Paul*, when commending the Faith of the *Romans*, ſpeak nothing of the Founder of their Church? Add to all this, That *Paul* in all his Epiſtles written from *Rome*, tho he ſpeaks of *Ariſtarchus*, *Marcus*, *Luke*, *Demas*, and others, yet not one Word of *Peter* there (*a*). 3*dly*,

(*a*) *See* Col. Chap. iv. 2 Tim. iv. 16, 17.

Peter himſelf ſpeaks not one Word of what the Papiſts alledge. If he had founded the *Roman* Church, why does he no where make Mention of it? Why does he, when writing to the diſperſed *Jews*, no where aſſert his Prerogative? Why, when exhorting the Elders, 1 *Pet.* v. 1. does he ſay only, *I who am alſo an Elder*, συμπρεσβύτερος? If he was abſent from *Rome* ſo long as our Adverſaries own, why does he never write to his Flock, to ſtrengthen and encreaſe their Faith? 4*thly*, The Story which the Papiſts alledge, is inconſiſtent with the ſacred Chronology, or Account of theſe Times: For, from the Time of CHRIST's Death, in the 18. Year of *Tiberius*, to the 13. Year of *Nero*, when *Peter* was crucified, are only 36. Years, *viz.* 5. in *Tiberius*'s Reign, 4. in *Caligula*'s, 14. in *Claudius*, and 13. in *Nero*'s. Now *Peter* did not ſtir a Foot out of *Judæa*, till 12. Years after our LORD's Death; then he was caſt into Priſon by *Herod*, *Act.* Chap. xii. which was the 4. Year of the Emperor *Claudius*, and the laſt of King *Agrippa*. Six Years after that, or the 18th after CHRIST's Crucifixion, we find him preſent at a Synod at *Jeruſalem*, *Act.* Chap. xv. and after this, according to our Adverſaries, he was 7. Years at *Antioch*, ſo as there remain only 11. Years in which he could poſſibly be at *Rome*. And indeed there is no ſolid Evidence he was there at all. For, 5*thly*, *Peter* being the Apoſtle of the Circumciſion, *Galat.* ii. 7, 8. we have more Reaſon to believe that

that when *Paul* was carried to *Rome*, he visited the *Jews* dispersed in *Greece*, *Thracia*, the *Lesser Asia*, *Babylon* and the *East*, and gained a great Harvest among them, even to the Day of his Death.

Against these Arguments there can be no just Objection. For tho this Apostle, 1 *Pet.* v. 13. says, *The Church that is at* Babylon *saluteth you*; yet this *Babylon* is not *Rome*. True it is that *John* in the Book of the Revelation, writing prophetically of the corrupt and idolatrous State of the Church of *Rome*, compares her to *Babylon*; but here *Peter* writes plainly and historically of *Babylon* in the *East*, once the Head of the *Assyrian* Empire, where there was so great a Concourse of *Jews*, as that afterward in that Place they framed the *Babylonish Thalmud*. Tho many of the Ancients have given some Ground for this Story, yet it flows originally only from *Papias*, called Bishop of *Hierapolis*, as cited by *Eusebius* (*a*), for *Papias* Books are lost. But if they were extant, according to the same *Eusebius* (*b*), the Author of them was but *a Person of a mean Character, a rude, simple and vain Man, who believed and reported Things upon common Tradition, even Things that were* μυθικωτέρα, *liker to Fables than Truths. He was a* Millenary, *and introduced fabulous Stories into the Church, which a Multitude of Writers after him have licked up.*

(*a*) Hist. Eccl. lib. 2. cap. 15. (*b*) Hist. Eccl. lib. 3. cap. 39.

Theſe who deſire to ſee this Queſtion more fully examined, and the Opinion I have advanced confirmed, may conſult the Authors cited at the Foot of the Page (*a*). After all, tho' it ſhould be granted that *Peter* had been at *Rome*, or had died or ſuffered Martyrdom there, this is no Reaſon for aſſerting his Primacy or Epiſcopacy in that City, more than at *Joppa*, *Antioch* or *Babylon*. But leaving *Peter*, I proceed to

Paul the Apoſtle. He was born at *Tarſus*, the Metropolis of *Cilicia*, a City rich and populous, privileged with the Immunities of *Rome*, *Act.* xxii. 25,——28. He was of *Jewiſh* Parents, of the Tribe of *Benjamin*, trained up in his younger Years in liberal Arts, and alſo in the Occupation of a Tent-maker. The *Jews* ſay, *He who learns not his Son a Trade, learns him to be a Thief.* When he came to riper Years, he was ſent to be educated at *Jeruſalem*, under the Care of *Gamaliel*, of the Sect of the *Phariſees*, and became a zealous Perſecutor of the Chriſtians. But by the rich and free Grace of GOD he was wonderfully converted, which ſome conceive was in the ſecond Year after our LORD's Paſſion. But the learned *Spanhemius* inclines to fix it in the Eight Year from CHRIST's Death, the Third of the Reign of the Emperor *Claudius* (*b*). Then was

(*a*) Spanhemii, F. F. operum Tom. 2. Col. 331,——388. Turretin. Theo. Elen. Vol. 3. pag. 188, & ſeqq. *and others.* (*b*) Spanhemii operum Tom. 2. Col. 312. de converſionis Paulinæ epocha.

was he called *to bear* CHRIST's *Name to the Gentiles, and Kings, and Children of* Iſrael, *Act.* ix. 15. and was eminently ſucceſsful in that Work. Being remarkably preſerved from the evil Deſigns the *Jews* had againſt his Life, *Act.* ix. 23. — 25, he preaches at *Antioch* a whole Year. Here the Diſciples were, as by Divine Appointment, called *Chriſtians*, for the Word χρηματίσαι in *Act.* xi. 26. imports ſo much, and χρηματισμός, *Rom.* xi. 4. is *the Anſwer of* GOD. After this he preached at *Salamis* in the Iſle of *Cyprus*, and in ſeveral Parts of the *Leſſer Aſia*, as at *Perga* and *Antioch* in *Piſidia*, *Act.* Chap. xiii. where, becauſe the *Jews* rejected the Offers of Grace, according to the Tenor of his Commiſſion, he turned to the Gentiles. Thereafter he preached at *Derbe* and *Lyſtra*, Cities of *Lycaonia*, *Act.* Chap. xiv. and in all theſe Places he had many Converts. After the Synod at *Jeruſalem*, we find him preaching at *Theſſalonica*, and at *Athens*, where he found an Altar to an unknown God, *Act.* xvii. 23. Dr. *Cave*, from *OEcumenius* and *Jerom*, has the Inſcription thereof thus (*a*), Θεοῖς Ασίας καὶ Εὐρώπης καὶ Λίβυης, θεῷ ἀγνώςῳ καὶ ξένῳ, that is, *To the Gods of* Aſia, Europe *and* Africa, *to the unknown and ſtrange God.*

By *Paul's* preaching at *Corinth* many believed and were baptized, *Act.* xviii. 8. Thence he ſailed to *Epheſus*, a Place famous for Idolatry and Magick;

(*a*) Lives of the Apoſtles, pag. 59.

Magick, hence Εφεσια γραμματα for *myſtical Spells*, by which they uſed to heal Diſeaſes, and drive away evil Spirits, of which *Clemens* of *Alexandria* and *Joſephus* (*a*) do ſpeak. Here the Goſpel had ſuch Succeſs, as many believed, confeſſed their Sins, and were aſhamed of their evil Deeds. *Many alſo who uſed curious Arts, brought their Books together, and burned them before all Men; and they counted the Price of them, and found it fifty thouſand Pieces of Silver*, Acts xix. 18, 19. which is reckoned in our Money 1500 *lib. Sterl.* Theſe Converts thus declared, they abhorred their former magical Rites, whereby they had ſerved the Devil, and would for ever abandon them. This was a Trophy of the Victory of the Kingdom of CHRIST over Heatheniſh Idolatry.

Our Apoſtle after this reſolved to go up to *Jeruſalem*, and carry ſome charitable Collections for poor Chriſtians there. Some *Jews*, who had come from *Aſia*, finding him in the Temple, raiſed a Tumult, laid hold on him, and called the reſt of the *Jews* to their Aſſiſtance, telling them, *This was the Fellow who every where vented Doctrines deſtructive to the Inſtitutions of the Law and Purity of that Place, which he profaned, by bringing in uncircumciſed* Greeks *into it*. And they had gone near to have diſpatched him, if the chief Captain *Claudius Lyſias*, who commanded

(*a*) Stromatum lib. 1. Antiq. lib. 8.

ed the *Roman* Garriſon in the Tower of *Antonia*, had not delivered him from their Hands, ſuppoſing him to be more than an ordinary Perſon. *Paul* in his own Defence made an excellent Speech, *Acts* xxii. declaring his Education in the Rites of the *Jewiſh* Religion, and his Zeal for it; and there gives a punctual Relation of the manner of his Converſion, and that he had received the Command of GOD to depart from *Jeruſalem*, and preach to the *Gentiles*. When his Enemies heard this, they could hold no longer; they cried, *Away with this Fellow from the Earth, 'tis not fit he ſhould live.* To avoid their Fury, the Captain of the Guard commanded him to be brought to the Caſtle, and examined by whipping: But the Apoſtle did plead his Privilege as a *Roman* Citizen, that he could not be bound and ſcourged. Of this Privilege *Cicero* ſpeaks plainly (his Words I ſubjoin at the Foot of the Page) (*a*), as tending to ſet in a clear Light this or the like Paſſage. Upon this Score his Adverſaries gave over the Deſign of whipping him; the Commander himſelf being á little ſtartled, that he had bound and chained a Denizon of *Rome*. Next Day the Governour commanded his Chains to be knock'd off,

(*a*) Cicero in Verrem, lib. 5. Orat. 10. operum, pag. m. 378. *Cædebatur virgis in medio foro Meſſanæ civis Romanus, judices; cum interea nullus gemitus iſtius miſeri,---- niſi hæc* civis Romanus ſum.---- *O nomen dulce libertatis! O jus eximium noſtræ civitatis! O lex Porcia, legeſque Sempronia.* Ibid. pag. 379. *Facinus eſt, vinciri civem Romanum: ſcelus, verberari: propè parricidium, necari: quid dicam in crucem tolleri? verbo ſatis digno tam nefaria res appellari nullo modo poteſt.*

off, and brought *Paul* before the *Sanhedrim*, where he juſtified himſelf, ſaying, *Men and Brethren, I have lived in all good Conſcience before GOD untill this Day*, Acts xxiii. 1, *&c.* Religion and a good Conſcience begets Heaven in a Man's Boſom. Five Days after this comes down *Ananias* the High-prieſt, with ſome of the *Sanhedrim*, to *Cæſarea*, accompanied with *Tertullus* their Advocate, who in a neat, but ſhort Speech, accuſed *Paul* of *Sedition, Hereſy, and profaning the Temple*, Acts xxiv. 2, —— 6. As to the Charge of Sedition, the Apoſtle flatly denied it, As to Hereſy, he confeſſed, *After the manner they call Hereſy, ſo worſhip I the GOD of my Fathers.* As to profaning the Temple, that his Deſign in coming to *Jeruſalem* was to bring charitable Contributions to his diſtreſſed Brethren; that he was in the Temple neither with Multitude nor Tumult. *Felix* continued *Paul* a Priſoner two Years, and being himſelf diſplaced by the Emperor *Nero*, to gratify the *Jews* he left him ſtill in Priſon. *Porcius Feſtus* having ſucceeded Governour of the Province, the *Jews* renew their Accuſation againſt *Paul* before him, *Acts* xxv. but were not able to bring any Proof: However *Feſtus*, to oblige the *Jews*, when entring on his Government, asked, *If he would go and be tried at* Jeruſalem? The Apoſtle, underſtanding the Conſequence of that Propoſal, pleaded, That being a *Roman* Citizen, he ought to be judged by their Laws, and made formally his Appeal to *Ceſar*,

ſar, which *Feſtus* received. *Agrippa*, who ſucceeded *Herod* as Tetrarch of *Galilee*, being come with his Siſter *Bernice* to viſit this new Governour, and deſiring to hear and ſee *Paul*, at *Feſtus* Command he was brought forth. Being permitted to ſpeak, he made an excellent Apology for himſelf and the Chriſtian Religion, *Acts* xxvi. which *almoſt perſwaded* Agrippa *to be a Chriſtian*. It being finally reſolved *Paul* ſhould be ſent to *Rome*, he, with ſome other Priſoners of Note, were committed to the Charge of *Julius*, Commander of a Company belonging to the Legion of *Auguſtus*. In *September* A. D. 56, or as others 57. they proceeded in their Voyage; the Particulars whereof being deſcribed by the inſpired Hiſtorian, *Acts* xxvii. xxviii. I here omit them. *Publius* the Governour of the Iſland *Melite*, now called *Malta*, courteouſly entertained *Paul* three Days; his Father was then ſick of a Fever and Flux, *Paul* laid his Hands upon him, and healed him and many of the Inhabitants, which made them heap Honours upon him; yea *Publius* himſelf is ſaid by ſome Authors to have been converted to the Chriſtian Faith, and made Biſhop of the Iſland (*a*). The Apoſtle being come to *Rome*, he lived two Years in his own hired Houſe, where he preached without Interruption to all who came to him, and with good Succeſs. We find in the laſt Chapter of the Epiſtle to the *Romans* the Names

(*a*) Spondani epitome annalium Baronii ad annum Chriſti 58. pag. m. 96.

Names of ſeveral Chriſtian Converts, and in *Philip.* iv. 22. the Apoſtle ſays, *All the Saints ſalute you, chiefly they that are of* Ceſar's *Houſhold.* And therefore we may notice that Antiquity ſpeaks of ſome Converts of better Quality, even belonging to the Court itſelf, among which the *Roman* Martyrology reckons *Torpes*, an Officer of prime Note in *Nero*'s Palace (*a*), and afterward a Martyr for the Faith; and one of that Prince's Concubines, ſuppoſed to be *Poppæa Sabina*, to whom *Tacitus* gives this Character (*b*), *That ſhe wanted nothing to render her to be one of the moſt accompliſhed Ladies in the World, but a chaſt and virtuous Mind.* I know not how far it may countenance her Converſion, at leaſt her Inclination to a better Religion than Heatheniſm, that *Joſephus* (*c*) calls her *a pious Woman*, and that ſhe effectually ſollicited the Cauſe of the *Jews* with her Husband, and in his own Life he ſpeaks of further Favours he received from her at *Rome* (*d*). I find alſo *Tacitus* mentions a Noblewoman called *Pomponia Græcina ſuperſtitionis externæ rea*, that is, *guilty of foreign Superſtition* (*e*); by which we may gueſs, that he means ſhe was a Chriſtian. But we have a more ſure Account in the inſpired Writings of this Apoſtle, of his converting *Oneſimus* that had cheated his Maſter *Philemon*, and run away from him; but upon his Converſion he became faithful

(*a*) Ad diem Maii 17. pag. 308. (*b*) Annalium, lib. 13. cap. 45. pag. m. 298. (*c*) Antiq. lib. 20. cap. 7. (*d*) In vita ſua, non longè ab initio. (*e*) Annalium, lib. 13. pag. m. 290.

faithful to his Maſter, and is kindly recommended to him by *Paul* (*a*).

After two Years Cuſtody at *Rome*, the Apoſtle being reſtored to Liberty, and minding his Commiſſion to the *Gentiles*, he prepared himſelf for a greater Circuit; tho' what Way he directed his Courſe, is not abſolutely certain. 'Tis probable he preached both in the Eaſtern and Weſtern Parts of the World; for *Clemens*, *Paul's* Contemporary, in his excellent Epiſtle to the *Corinthians*, tells us (*b*), *That* Paul *being ſeven Times caſt into Chains, having ſuffered Whipping and Stoning, gained the Reward of his Patience. He preached the Goſpel both in the Eaſt and Weſt; he taught Righteouſneſs to the whole World, and went to the utmoſt Bounds of the Weſt,* (επὶ τὸ τέρμα τῆς δύσεως, by which ſome underſtand *Britain*) *and having ſuffered Martyrdom under the Emperors, he departed out of this World into a happy Place, leaving the greateſt Example of Patience.* He intended once and again to go to *Spain*, *Rom.* xv. 24. 28. and probably did go thither. *Theodoret* informs us, *That he brought the Goſpel to the Iſles of the Sea* (*c*), by which he ſeems to intend *Britain*. He returned to *Rome* about the eighth or ninth Year of *Nero's* Reign, where he was caſt into Priſon, and ſuffered Martyrdom.

Andrew the Apoſtle was born at *Bethſaida*, a City of *Galilee*, ſtanding on the Banks of the Lake

(*a*) Epiſtle to Philemon. (*b*) Pag. m. 14. (*c*) In 2. Tim. iv. 16.

Lake *Geneſareth*; he was Son to *John* or *Jonas*, a Fiſherman there, and Brother to *Simon Peter*, but whether elder or younger, is not certain, probably younger. He ſeems to have been a Diſciple of *John the Baptiſt*, upon whoſe Teſtimony concerning our LORD, *Behold the Lamb of GOD*, &c. *Andrew*, and another Diſciple, who ſeems to have been *John* the Apoſtle, follow our Saviour to the Place of his Abode, *John* i. 37.—40. Upon this Account by the Ancients he is frequently called πρωτόκλητος, that is, *the firſt called*. After ſome Converſe, he acquaints his Brother *Simon*, and they both come to CHRIST. About a Year after this our Lord paſſing through *Galilee*, found them fiſhing on the Sea of *Tiberias*, and calls them to be Fiſhers of Men, *Matth.* iv. 19. *Mark* i. 16, 17. that is, to convert Men by the Efficacy of the Doctrine he was to preach to the World, commanding them *to follow him*, and accordingly they left all and followed him. Little more is recorded of him in the ſacred Hiſtory. After our LORD's Aſcenſion to Heaven, when the Holy Ghoſt had been plentifully poured out upon the Apoſtles, to qualify them to ſubdue the World to CHRIST, by the preaching of the Goſpel, and to root out Prophaneneſs and Idolatry; 'tis affirmed by the Ancients, that the Apoſtles agreed among themſelves, or by Lot, as ſome Authors ſay (*a*), What Part of the World each

(*a*) Euſeb. Hiſt. Eccl. lib. 3. cap. 1.

each ſhould take. In this Partition, *Andrew* had *Scythia* and its neighbouring Countries for his Share. He paſſed along the *Euxine* Sea, called once *Axenus* (*a*), for the Inhoſpitable Humour of the People, who uſed to ſacrifice Strangers, and to drink out of their Sculls. Having travelled over many of the *Scythian* Regions, and converted many to the Chriſtian Faith, he returned to *Byzantium*, ſince called *Conſtantinople*, where he inſtructed the People in the Knowledge of the Chriſtian Religion, founded a Church for divine Worſhip, and ordained *Stachys*, whom *Paul* calls his Beloved *Stachys*, firſt Biſhop of that Place (*b*). Here he is ſaid to have preached the Goſpel two Years with good Succeſs, converting many to the Chriſtian Faith. Afterward he travelled over *Thrace*, *Macedonia*, *Theſſaly*, *Achaia*: *Nazianzen* adds *Epirus* (*c*). In all which Places, for many Years, he preached and propagated Chriſtianity, confirming the Doctrine he taught with Signs and Miracles, and gave his laſt Teſtimony to the Truth, by ſuffering Martyrdom at *Patræ* in *Achaia*, being there crucified by Order of *Ægeas* King of the *Edeſſenes*, ſays *Dorotheus* Biſhop of *Tyre* (*d*). *Nicephorus* tells (*e*), *That the Crime objected againſt him was, That he had perſwaded* Maximilla *the King's Wife, and* Stratocles *his Brother, to embrace the Chriſtian Faith, and abhor Impiety.* *Bernard* ſays, *That St.* Andrew

(*a*) Strabo Geog. lib. 7. pag. 206. (*b*) Niceph. Caliſtus Hiſt. Eccl. lib. 2. cap. 39. (*c*) Orat. 25. pag. 438. (*d*) In Synopſi. (*e*) Hiſt. Eccl. lib. 2. cap. 39.

was led to his Execution with a compoſed Mind; when he came within Sight of the Croſs, his Body did not tremble, his Face grew not pale; but ſaid he had long deſired that happy Hour, the Croſs had been conſecrated by the Body of CHRIST, *and he came joyfully to it, as a Diſciple and Follower of him, expecting to be brought ſafe to his Maſter.* The Church of *Rome* celebrate his Memory on the 30th of *November* (*a*): But in what Year he ſuffered is not recorded.

James ſirnamed the great, either for his Age, being elder than the other *James*, or for ſome peculiar Honours conferred upon him by our LORD; was by Birth a *Galilean*, Partner with *Peter* in the Trade of Fiſhing, from which our LORD called him to be one of his Diſciples, *Mark* i. 19, 20. He chearfully complied with the Call, *leaving all to follow him.* Soon after this he was called from the Station of an ordinary Diſciple to the Apoſtolick Office, and honoured with ſome peculiar Acts of Favour, beyond moſt of the reſt of his Equals. He with *Peter*, and *John* his Brother, were taken to ſee the miraculous raiſing of *Jairus* Daughter; were admitted to CHRIST's glorious Tranſiguration on the Mount; and taken along with him to the Garden, to be Witneſſes to theſe bitter Sufferings he there endured for us, the better to encourage them under, and prepare them for their own Trials. We have no certain Account

(*a*) Paſſio St. Andreæ apud Surium ad diem Novembris 30. pag. 653.

count what became of him immediately after our Savoiur's Ascension. *Jerom* tells us (*a*), *That he preached to the dispersed Jews*, by which he probably means the *Jewish* Converts, dispersed after the Death of *Stephen*. And we may conclude, that since the Apostles, after our LORD's ascending up on High, stayed several Years together at *Jerusalem*, or in the Bounds of *Judæa*; and since *James* lived so short a while, it is utterly improbable that he went either to *Spain*, *Portugal*, *Britain* or *Ireland* to plant Christianity; however some *Spanish* and other Monastick Writers affirm it. As to his Sufferings, *Herod Agrippa*, Son of *Aristobulus*, Grandchild to *Herod* the Great, being made King over *Judæa*, through the Favour of *Claudius Cæsar*, to make himself popular with the *Jews*, raised a Persecution against the Christians, and killed this Apostle *James* the Brother of *John* with the Sword, *Acts* xii. 2. *Eusebius*, from *Clemens* of *Alexandria* tells us (*b*), "That as he was led to the Place of Martyrdom, "the Officer that guarded him, or his Accuser, "says *Suidas* (*c*), being convinced of the Evil "he had done, confessed himself to be a Chri-"stian, and begged this Apostle would pardon "him, who after a little Pause, kissed him, say-"ing, *Peace be to thee*; and both were beheaded." Divine Vengeance suffered not his Death to be long unrevenged: For the inspired Writer assures

(*a*) De scriptoribus, in Jacobo. (*b*) Hist. Eccl. lib. 2. cap. 9. (*c*) In voce Ἡρῴδης.

us, *Acts* xii. 21.— 23. " That upon a ſet Day, " *Herod* arrayed in Royal Apparel, ſat upon his " Throne, and made an Oration, and the People " gave a Shout, ſaying, It is the Voice of a God, " and not of a Man; and immediately the Angel " of the LORD ſmote him, becauſe he gave not " GOD the Glory; and he was eaten of Worms, " and gave up the Ghoſt. *Joſephus* the *Jewiſh* Hiſtorian, who might himſelf remember it, being then a Youth of ſeven or eight Years of Age, ſets down the Story with theſe Circumſtances (*a*). " *Herod* removed to *Cæſarea*, having ended the " third Year of his Government over all *Judæa*. " While there he proclaimed ſolemn Fights and " feſtival Entertainments in Honour of *Cæſar*, to " which flocked many Nobility and a Crowd of " People; on the ſecond Day he came with great " State to the Theatre, to make an Oration to " the People; clothed in a Robe curiouſly wrought " over with Silver, which encountring with the " Beams of the Riſing Sun, reflected ſuch a Luſtre, as begat ſome Veneration in the Multitude, who cried out, as prompted by Flatterers, That it was ſome Deity they beheld; which impious Applauſe *Herod* received without any Diſlike: But a ſudden Accident changed the Scene; looking up, he ſaw an Owl ſitting on a Rope over his Head, which he preſently owned as a fatal Meſſenger of his Death, as be-

" fore

(*a*) Antiquitat. lib. 19. cap. 7.

" fore it had been of his Succeſs. A Melancholy " ſeized his Mind, and exquiſite Torments on his " Bowels; *Behold*, ſays he, *the Deity you ad-* " *mired, I'm commanded to die; a fatal Neceſſity* " *convinceth you of Flattery and Falſhood; he* " *whom you ſaluted as immortal is hurried to* " *Death!* Being removed to his Palace, his " Pains encreaſed on him, tho' the People pray- " ed for his Life and Health, yet his acute Tor- " ments prevailed, and after five Days put a Pe- " riod to his Life." To return, tho' the Apoſtle *James* was beheaded, yet *the Word of GOD grew and multiplied, Acts* xii. 24.

John the Apoſtle, was a *Galilean*, the Son of *Zebedee* and *Salome*, the younger Brother of *James*. Before his coming to CHRIST, he ſeems to have been for ſome Time the Diſciple of *John the Baptiſt*, being probably that other Diſciple who was with *Andrew*, when they left the *Baptiſt* to follow our Saviour. So particularly does he relate all the Circumſtances of that Tranſaction, tho' modeſtly, as in other Parts of the Goſpel, concealing his own Name. He was at the ſame Time with his Brother called to be a Diſciple and an Apoſtle, *Mark* i. 19. 20. He was by far the youngeſt of all the Apoſtles, as the Ancients affirm, and his great Age ſeems to prove it; for he lived near 70 Years after our Saviour's Death. Many paſſages concerning him in the ſacred Scriptures are recorded, in Conjunction with his Brother *James*. He was the Diſciple

ciple whom JESUS loved, that is, treated with more Freedom and Familiarity than the reſt, being acquainted with the moſt private Paſſages of his Life; and he had ſome Inſtances of particular Kindneſs conferred upon him, lying in our Saviours Boſom, or leaning toward his Breaſt at the Paſchal Supper. He was alſo very conſtant in his Affection to our LORD, ſtaying with him when the reſt deſerted him. Indeed upon our LORD's firſt Apprehenſion he fled, as the other Apoſtles. But 'tis not improbable, That ſoon after his Maſter was ſeized, he was the young Man who followed him, *having a Linen-Cloth caſt about his naked Body; and the young Men* [the Officers] *laid hold on him, and he left the Linen-Cloth and fled from them naked*, *Mark* xiv. 51, 52. Tho' he fled at preſent to avoid the ſudden Violence offered him, yet he ſoon recovered himſelf, and returned back to ſeek his Maſter, confidently entring the High-Prieſt's Hall, and waited upon him, and for any Thing we know, was the only Apoſtle did ſo. At the Crucifixion he owned him in the midſt of Arms, Guards, and thickeſt Crowds of inveterate Enemies. Our Redeemer, by his laſt Teſtament on the Croſs, appointed him Guardian of his own Mother the bleſſed Virgin, *John* xix. 26, 27. *When* JESUS *therefore ſaw his Mother, and the Diſciple ſtanding by, whom he loved, he ſaid to his Mother, Woman, behold thy Son; and to the Diſciple, Behold thy Mother; and from that Hour that Diſciple took her to his own Home,*

Home: Her Husband *Joſeph* being ſome Time before this dead, this Apoſtle made her a principal Part of his Charge and Care. At the firſt News of our LORD's Reſurrection, he with *Peter* did haſte to the Sepulchre. Theſe two ſeem to have been very intimate. After CHRIST's Aſcenſion, we find them going up to the Temple at the Hour of Prayer, *Acts* iii. and miraculouſly healing the impotent Criple. They both preached to the People, and were both apprehended together by the Prieſts and *Sadducees*, and thrown into Priſon, *Acts* iv. and next Day brought forth to plead their Cauſe before the *Sanhedrim*. Theſe two were choſen to go to *Samaria* to confirm the Plantations *Philip* had made in theſe Parts, *Acts* viii. 13, 14. where they confounded and baffled *Simon Magus*, and exhorted him to Repentance. To them alſo *Paul* addreſſed himſelf, as theſe *who ſeem'd to be Pillars*, who *when they perceived the Grace that was given to* him, they *gave* him *and Barnabas the Right-Hand of Fellowſhip, that they ſhould go unto the Heathen*, *Gal.* ii. 9. they confirmed their Miſſion to the *Gentiles*.

In the Diviſion of the Provinces the Apoſtles made among themſelves, the leſſer *Aſia* fell to *John's* Share, tho' he did not preſently enter upon this Charge, for probably he dwelt ſtill at his own Houſe at *Jeruſalem*, till the Death of the bleſſed Virgin, which is reckoned by *Euſebius* to have happened in the 48 Year from CHRIST's Birth

(*a*). After this he applied himſelf to the Propagation of Chriſtianity in *Aſia*, preaching it where it had not taken Place, and confirming it where it was already planted. His chief Reſidence is ſaid to have been at *Epheſus*. Nor can we ſuppoſe that he confined his Miniſtry to *Aſia Minor*, but that he preached alſo in other Parts of the Eaſt, probably in *Parthia*; his firſt Epiſtle being anciently entitled to them. And the *Jeſuites* in the Relation of their Succeſs in theſe Parts, tell us (*b*), *That the* Baſſoræ, *a People in* India, *conſtantly affirm from a Tradition of their Anceſtors, That* St. John *planted the Chriſtian Faith there.* Having ſpent ſeveral Years in this Work, he was accuſed to *Domitian* the Emperor, Author of the ſecond Perſecution againſt the Chriſtians, as an Aſſerter of Impiety and a Subverter of the Religion of the Empire. By his Command the Pro-conſul of *Aſia* ſent him Priſoner to *Rome*, where *Tertullian* ſays (*c*), *He was caſt into a Cauldron of boyling Oyl; but* GOD *who preſerved the three Children in the fiery Furnace preſerved him, and brought him ſafe out of it, and he was preſently ordered to be tranſported to the diſconſolate Iſland* Patmos *in the* Archipelago; where he wrote his *Apocalypſe* or Book of *Revelations*; and there remained ſeveral Years, in-

(*a*) In Chronico ad annum Chriſti 48. (*b*) Literæ Jeſuitarum, anno 1555. (*c*) De præſcrip. hæret. cap. 36. pag. m. 240. *Percurre Eccleſias Apoſtolicas* —— *Habes Romam ubi Apoſtolus Joannes, poſtquam in oleum igneum demerſus, nihil paſſus eſt, in inſulam relegatur.*

inſtructing the Inhabitants in the Faith of CHRIST. GOD converſed with him by heavenly Viſions, when he was cut off from ordinary Converſation with Men. When *Domitian* was carried off by Death, *Cocceius Nerva* ſucceeded in the Empire, who being of a more ſober Temper, recalled theſe whom the Fury of his Predeceſſor had ſent into Baniſhment. *John* returned into *Aſia* the leſſer, and reſided at *Epheſus*. There he wrote his Goſpel, and lived to the Time of the Emperor *Trajan*. About the Beginning of his Reign he departed this Life very aged about the 98th or 99th Year of his Life, tho' *Dorotheus* (*a*) makes him much older.

Philip was born at *Bethſaida*, near the Sea of *Tiberias*, the City of *Andrew* and *Peter*. Of his Parents and Trade the Goſpel takes no Notice, tho probably he was a Fiſherman, the general Trade of that Place. He was among the firſt who was called to be a Diſciple and an Apoſtle, *Joh.* i. 43,———47. We have but a few Paſſages relating to him in the Hiſtory of the Goſpel (*b*). In the Diſtribution of the ſeveral Provinces made by the Apoſtles, tho' no Mention be made by *Euſebius* what Share fell to *Philip*, yet we are told by others (*c*), that the *Upper-Aſia* was his Province, and that he preached and planted Chriſtianity in *Scythia*, where he applied himſelf with great Diligence and Induſtry, to recover Men out of

(*a*) In Synopſi. (*b*) See Joh. vi. 5. xii. 22. iv. 8. (*c*) Simeon Metaphraſtes apnd Surium ad 1. diem Maii. Cave's antiq. Apoſtolicæ.

of the Snare of the Devil, by the embracing of the Truth. By the Conſtancy of his Preaching, and Efficacy of his Doctrine, he gained many Converts, whom he baptized into the Profeſſion of the Chriſtian Faith; at once curing both their Souls and their Bodies, their Souls of Error and Idolatry, and their Bodies of Infirmities and Diſtempers; healing Diſeaſes, diſpoſſeſſing *Dæmons*, ſettling Churches, and appointing them Guides and Miniſters to overſee them. Having for many Years ſucceſsfully managed the Apoſtolick Office, in the laſt Period of his Life he came to *Hierapolis* in *Phrygia*, a City rich and populous, but mad upon Idolatry. Among the reſt of their vain Deities, *Nicephorus* reports (*a*), "That they "worſhipped a Serpent or Dragon, kept it in a "Temple, and offered Sacrifices to it. When "*Philip*, with his Siſter *Mariamne*, a Virgin "who accompanied him, came there, by Prayer "to GOD he obtained that this famed Serpent "evaniſhed, and its Worſhippers were aſhamed: "And by his Exhortations, accompanied with "Divine Power, he prevailed with many to re-"nounce Idolatry, and embrace the Chriſtian "Religion. *Satan*, enraged at this Overthrow, "uſes his old Methods of Perſecution; the Ma-"giſtrates of the City ſeize the Apoſtle, and "hanged him by the Neck againſt a Pillar.

That *Bartholomew* was one of the Apoſtles, is evi-

(*a*) Hiſt. Eccl. lib. 2. cap. 39.

evident from the ſacred Hiſtory of the New Teſtament, where his Name is frequently recorded among the reſt (*a*), tho there is little Notice taken of him under that Name. Hence ſome ſuppoſe he is the ſame with *Nathanael*. What renders this more ſpecious, is, that as *John* never mentions *Bartholomew* in the Number of the Apoſtles, ſo the other Evangeliſts never take Notice of *Nathanael*, and we find *Nathanael* reckoned with the other Apoſtles, to whom our LORD appeared at the Sea of *Tiberias*, *Joh.* xxi. 1, 2. If it be ſo, he was by Birth of *Cana* in *Galilee*. We have Account of his Converſion, when our LORD calls him *an* Iſraelite *indeed, a Man in whom is no Guile*, Joh. i. 47,——49. He being convinced of our LORD's Divinity by his Converſe with him, makes this Confeſſion, *Rabbi, thou art the Son of GOD, thou art the King of* Iſrael. Concerning this Apoſtle's Travels up and down the World to propagate the Chriſtian Faith, we have but ſhort Hints from the Ancients. 'Tis agreed that he went as far as *India*, that is *India* on this Side the *Ganges*. *Socrates* (*b*) ſays, *It was* India *bordering upon* Æthiopia, meaning no Doubt the *Aſian Æthiopia*. *Jerom* calls it (*c*) *the fortunate India*, and tells us, *he left behind him the Goſpel according to* Matthew; of which *Euſebius* gives this Account (*d*), *That when* Pantænus, *an eminent*

(*a*) Matth. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13. (*b*) Hiſt. Eccl. lib. 1. cap. 19. (*c*) De ſcriptoribus in Bartholomæo. (*d*) Hiſt. Eccl. lib. 5. cap. 10.

nent Philoſopher, and good Chriſtian, the Maſter of Clemens *of* Alexandria, *from holy Zeal to propagate Chriſtianity, went to the Eaſt, he came as far as* India, *where he found the Goſpel according to* Matthew *writ in Hebrew Letters, left there by* Bartholomew, *one of the Apoſtles, who had preached to theſe Countries.* After this Apoſtle's Labours in the Eaſt, he returned to the more Weſtern and Northern Parts of *Aſia.* He was with *Philip* at *Hierapolis* in *Phrygia*, inſtructing that People in the Principles of Chriſtianity, and convincing them of the Folly of their Idolatry. "The Magiſtrates enraged, deſigned him to "Martyrdom; but when they heard, that Divine "Juſtice would revenge his Death, and did feel "ſome Symptoms thereof, by the Beginnings of "an Earthquake, they embraced the Chriſtian "Faith, *ſays* Nicephorus (*a*), and looſed the A-"poſtle from his Chains. After this he went to *Lycaonia*, where he inſtructed the People in the Chriſtian Religion. His laſt Removal was to *Albanople* in *Armenia* the Great, a Place overgrown with Idolatry; from which when he ſought to recover the People, he was by the Governour of the Place commanded to be crucified (*b*), which he chearfully underwent, comforting and confirming the converted Gentiles to the laſt Minute of his Life. Hereticks have perſecuted his Memory after his Death, no leſs than Heathens did his

(*a*) Hiſt. Eccl. lib. 2. cap. 39. (*b*) Hieronymus de ſcriptoribus, Dorotheus in Synopſi de 12 Apoſtolis.

his Person when alive, fathering a fabulous Gospel upon his Name, altogether unworthy of him; which, with others of that Stamp, is justly condemned as Apocryphal.

Matthew, called also *Levi*, tho' a *Roman* Officer, yet was an *Hebrew* of the *Hebrews*, both his Names speaking him purely of *Jewish* Extract. He seems to have been a *Galilean*, the Son of *Alpheus* and *Mary*, Sister or Kinswoman to the blessed Virgin. His Trade was a Publican or Tax-gatherer to the *Romans*, an Office of bad Report among the *Jews*, being not only a Grievance to their Purses, but also an Affront to the Liberty of their Nation. Our LORD having cured a famous Paralytick, retired out of *Capernaum* to walk by the Sea-side, where he taught the People who flocked after him. Here he saw *Matthew* sitting in his Custom-Office, whom he called to come and follow him (*a*). The Man was rich, had a gainful Trade, and was a prudent Person: He understood he must exchange Wealth for Poverty, gainful Masters for a despised Saviour; yet he left all his Interests and Relations to become our LORD's Disciple. He entertained him at a Dinner in his House, to which he invited several Publicans of his own Profession, hoping they might be converted by our LORD's Converse and Company. After his Election to the Apostolate, he continued with the rest till our Saviour's Ascension, and then for the first eight Years at least

(*a*) Matth. ix. 9. Mark ii. 14, —— 17. Luke v. 27, —— 31.

leaſt preached up and down *Judæa*. About this Time he wrote his Hiſtory of the Goſpel, tho' ſome of the Ancients ſay, he wrote the ſame in *Hebrew*. I ſee no ſolid Evidence for this, it flows originally from the Teſtimony of *Papias*, cited by *Euſebius* (*a*). Now *Papias* Writings are all loſt, and tho' extant, *Euſebius* in the ſame Place owns, he was one who reported things as told him by Tradition, and wrote τινὰ μυθικώτερα, things liker to Fables than Truths. And there is no Reaſon to queſtion but the *Greek* Copy of this Goſpel in the ſacred Canon is authentick. Little Certainty can now be had, what Travels this Apoſtle underwent for advancing the Chriſtian Faith. *Æthiopia* is generally aſſigned as the Province where he laboured (*b*). *Metaphraſtes* tells, *That he went firſt into* Parthia; *and having ſucceſsfully planted Chriſtianity in theſe Parts, he thence travelled into* Æthiopia (*c*); that is the *Aſiatick* lying near *India*. By Preaching and Miracles he mightily triumphed over Error and Idolatry, convinced and converted Multitudes, ordained ſpiritual Guides and Paſtors to confirm and build them up, and bring over others to the Faith, and then finiſhed his Courſe. 'Tis probable, as an ancient Writer at the Foot of the Page (*d*) affirms, that he ſuffered Martyrdom at Nad-

(*a*) Hiſt. Eccl. lib. 3. cap. 39. (*b*) Apud Surium ad diem 21. Septembris, Vol. 3. pag. 217. (*c*) Socrates, lib. 1. cap. 19. (*d*) Venantius Fortunatus de ſpe vitæ æternæ.

Inde triumphantem fert India Bartholomæum,
Matthæum eximium Naddabar alta virum.

Naddabar, a City in *Æthiopia*, but by what kind of Death is uncertain. *Dorotheus* (*a*) ſays, *He died, and was honourably buried at* Hierapolis *in* Parthia.

Thomas, according to the *Syriack* Import of his Name, was called *Didymus*, which ſignifies a *Twin*. The Hiſtory of the Goſpel takes no particular Notice either of the Country or Kindred of this Apoſtle. That he was a *Jew* is certain, and in all Probability a *Galilean*. We have only a few Paſſages in the Goſpel concerning him (*b*). After our LORD's aſcending to Heaven, and the miraculous Gifts poured down upon the Apoſtles, the Province ſaid to be aſſigned to *Thomas* was *Parthia* (*c*). *Jerom* ſays (*d*), *The Apoſtle* Thomas, *as we are informed by Tradition, preached the Goſpel of our Lord to the* Parthians, Medes, Perſians, Caramans, Hyrcanians, Bactrians *and* Magians; *and died in the City* Calamin *in* India. *Nicephorus* tells (*e*), *That he was at firſt unwilling to venture himſelf into theſe Countries, fearing he ſhould find their Manners as rude and intractable as their Faces were black and deformed, till encouraged by a Viſion, that aſſured him of the Divine Preſence.* He travelled a great Way into theſe Eaſtern Countries, as far as the Iſland *Taprobane* (which ſome alledge is that now called *Sumatra*) and even to the Country of the *Brachmans*,

(*a*) In Synopſi. (*b*) Matth. x. 3. John xi. 16. xiv. 5. and xx. 24, 30. (*c*) Euſeb. Hiſt. Eccl. lib. 3. cap. 1. (*d*) De ſcriptoribus in Thoma. (*e*) Hiſt. Eccl. lib. 2. cap. 40.

mans, preaching every where with all the Arts of mild Perſwaſives, and calmly inſtructing them in the Principles of Chriſtianity. By theſe Means he brought the People over from the groſſeſt Idolatry to the hearty Belief and Entertainment of Religion. *Dorotheus* Biſhop of *Tyre* has the ſame things concerning this Apoſtle's preaching, as *Jerom*; and as to his Death, he ſays, *That* Thomas *was killed at* Calamin, *a City of* India, *by a Launce, and is there honourably buried* (*a*).

When the *Portugueſe* came to trade to the *Eaſt-Indies*, in the Sixteenth Century, they tell us, "That from ancient Monuments, Writings "and conſtant Tradition, which the Chriſtians "they found in theſe Parts preſerved, they learn-"ed (*b*) that St. *Thomas* came firſt to *Socotra*, "an Iſle in the *Arabian* Sea, and thence to "*Cranganor*, where having converted many, he "travelled farther to the Eaſt, and preached the "Goſpel with good Succeſs, and returned to the "Kingdom of *Cormandel*, where at *Malipur* the "Metropolis, near to the Place where the River "*Ganges* flows into the Gulf of *Bengala*, he be-"gun to erect a Place for Divine Worſhip, till "he was prohibited by the Prieſts, and the *Sa-"gamo* or Prince of the Country. But upon "Convictions by ſeveral Miracles, the Work "went on; the *Sagamo* himſelf embraced the "Chriſtian

(*a*) In Synopſi de vita & morte Apoſtolorum. (*b*) Maffæi Hiſt. rerum Indicarum, lib. 2. pag. 85, ----- 88. Oſorius de rebus Emanuelis, lib. 3. pag. 119. Apud Dr. Cave's Lives of the Apoſtles.

" Chriſtian Faith, and his Example was follow-
" ed by great Numbers of his Friends and Sub-
" jects. The *Brachmans* fearing this would ſpoil
" their Trade, and extirpate the Religion of their
" Country, purſued the Apoſtle to a Tomb,
" whether he uſed to retire for his Devotions:
" While he was at Prayer they load him with
" Darts and Stones, and one of them run him
" through with a Launce. His Diſciples took up
" his Body, and buried it in a Church he had
" lately built, which was afterward improved in-
" to a Fabrick of great Magnificence." From theſe early Plantations of Chriſtianity in the *Eaſt-Indies*, there is ſaid to have been a continued Succeſſion of theſe called *Chriſtians of St. Thomas* in theſe Parts unto this Day. The *Portugueſe* found them in great Numbers at their firſt Arrival in ſeveral Places, no leſs than fifteen or ſixteen thouſand Families. They are very poor, and their Churches generally very mean and ſordid, wherein they had no Image of the Saints, nor any Repreſentation but that of the Croſs. They are all governed by the Patriarch of *Muzal*. They promiſcuouſly receive all to the holy Communion, which they give under both Kinds of Bread and Wine; tho' inſtead of Wine, which their Country wants, they make Uſe of the Juice of Raiſins ſteeped in Water, and preſſed out. Children are not baptized, except in caſe of Sickneſs, till the fourtieth Day. Every LORD's Day they have Prayer and Preaching, where their Devotions are

managed with Reverence and Solemnity. Their Bible, at leaſt their New Teſtament, is in the *Syriack* Language; to the Study whereof their Preachers exhort their People. They obſerve *Advent* and *Lent*, and ſome ſolemn Feſtivals. They have ſome kind of Monaſteries of Religious, who live in great Abſtinence and Charity. Their Prieſts are ſhaven in Faſhion of a Croſs, have Leave to marry once, but are denied for a ſecond Time. No Marriages are diſſolved but by Death. Theſe Rites and Cuſtoms they ſolemnly pretend to have derived from the very Time of St. *Thomas*, and with the greateſt Care obſerve them to this Day. But of theſe Chriſtians of St. *Thomas* in *Malabar*, we ſhall have further Occaſion to diſcourſe in the Seventh Chapter of this Book, and therefore I now leave them, and go on to the other Apoſtles.

James the Leſs, called by the Ancients *James the Juſt*, and by the Apoſtle *Paul*, James *the* LORD's *Brother*, Gal. i. 19. being the Son of *Joſeph*, afterwards Husband to the bleſſed Virgin, as is probable, by his firſt Wife. Hence the bleſſed Virgin is called *Mary* the Mother of *James* and *Joſes*, Matth. xxvii. 56. and by *Mark*, *Chap.* xv. 40. the Mother of *James the Leſs* and of *Joſes* and *Salome*; and the ſame Perſon is called, *John* xix. 25. *the Mother of* JESUS. We have no Mention in ſacred Scripture of the Place of his Birth, or of his Trade or Way of Life, before he was called to be a Diſciple and Apoſtle, nor

any particular Account of him, during our Saviour's Life. After our LORD's Resurrection he was honoured with a Manifestation of his Master, 1 *Cor.* xv. 7. *After that he was seen of* James. He was principally active at the Synod of *Jerusalem*, in the great Controversy about the *Mosaick* Rites. The Case being opened by *Peter*, and further debated by *Paul* and *Barnabas*; at last the Apostle *James* stood up, *Acts* xv. 13, —— 22. and gave Sentence, that the Disciples should not be troubled with the *Mosaick* Rites, or the Bondage of the *Jewish* Yoke; only for a present Accomodation a few indifferent things should be observed; and ushers in his Opinion with a positive Determination, *Ver.* 19. Διὸ ἐγὼ κρίνω, *Wherefore my Sentence is.* *Peter*, tho' in that Council, produced no such Intimation of his Authority; if he had, the Champions for the Church of *Rome* would have made a great Noise with it to assert his *judicative Power.* This Apostle wrote the canonical Epistle of *James*, which is placed before these writ by *Peter*; and *Peter* himself seems to have stood in Awe of him, to that Degree, as to run into an unwarrantable Dissimulation, *Gal.* ii. 11, 12. He was a Person of eminent Parts, Prudence and Discretion, and therefore had a great Share of the Management of the Affairs of the Church in general, and of the Church at *Jerusalem* in particular. . . . . .

After the Synod at *Jerusalem*, he administred his Office of Apostleship with great Fidelity, Care

and Succeſs, ſo as to awaken the Malice of hi Enemies to conſpire his Ruin. They were vexed that *Paul* had eſcaped their Hands, by appealing to *Ceſar*, and therefore turn their Revenge againſt *James*. Not being able to effectuate their Deſign under *Feſtus*'s Government, they got it accompliſhed under the Procuratorſhip of *Albinus* his Succeſſor. *Joſephus* has the Story thus (*a*), "*Ananus*, of the Sect of the *Sadducees*, was "then High-prieſt: Theſe Men are ſevere Juſti-"ciars; and ſince it was ſo, he thought he had "got a proper Time, when *Feſtus* was dead, and "*Albinus* on his Journey, to call a Council of "the Judges, where *James* the Brother of JE-"SUS CHRIST, and ſome others, are con-"demned as guilty of Impiety, and ordered to "be ſtoned to Death; which diſpleaſed all good "Men in the City." *Euſebius* out of *Egeſippus* has the Story more fully. The Sum of his Account is (*b*), "The Apoſtle *James* having with "great Freedom and Aſſurance preached JESUS "the Son of GOD to be the Saviour of the "World, and he being a juſt and excellent Per-"ſon, who had drunk neither Wine nor ſtrong "Drink from his Mother's Womb, neither had "a Razor come upon his Head, but lived con-"tinually in praying and wreſtling with GOD. "——Many believed his Doctrine, even ſome "of the Princes and Rulers; and therefore the "*Scribes*

(*a*) Antiquitat. *lib.* 20. cap. 8. (*b*) Hiſt. Eccl. lib. 2. cap. 23.

" *Scribes* and *Phariſees* were afraid, leſt the People " ſhould believe that JESUS was the *Meſſiah*, " and did exhort *James* to go up to the Pinacle " of the Temple, and inform the Multitude who " were gathered to the Feaſt of the Paſſover, " that JESUS was not the *Meſſiah*. But he on " the contrary ſaid, *Why do ye enquire of me con-* " *cerning JESUS the Son of Man? He ſits in* " *Heaven at the right Hand of Majeſty on High,* " *and will come in the Clouds of Heaven.* The " People below hearing this, glorified GOD, " and proclaimed, *Hoſanna to the Son of* David! " The *Scribes* and *Phariſees* being vexed that " they had loſt their Deſign, cried out, *Juſtus* " *was become an Impoſtor*, and threw him down " from the Place where he ſtood: Tho' bruiſed " with the Fall, yet he got upon his Knees, and " prayed to Heaven for them; but they ſtill en- " raged, began to load him with a Shower of " Stones, till one more mercifully cruel than the " reſt, came behind, and with a Fuller's Club " beat out his Brains. Thus died this good Man " in the 96 Year of his Age, 24 Years after " CHRIST's Aſcenſion, ſays *Epiphanius* (*a*)."

In the Inſcription of his Epiſtle, he ſtiles himſelf, *A Servant of GOD and of the Lord Jeſus Chriſt.* The Epiſtle is directed to the *Jewiſh* Converts *ſcattered abroad*, that is, in the Eaſtern Countries: The Deſign thereof is to comfort them under their

(*a*) Hæreſi 78.

Sufferings, and to confirm them againſt Error. He obſerved a Degeneracy of Manners creeping on, that the Purity of the Chriſtian Faith began to be undermined by the looſe Doctrines and Practices of the *Gnoſticks*, Men who declaimed againſt good Works, as uſeleſs and unneceſſary, aſſerting a naked Belief of the Chriſtian Doctrine ſufficient to Salvation. Againſt theſe the Apoſtle reaſons ſtrongly, preſſing Purity, Patience, Charity, and all the Virtues of a good Life; and by undeniable Arguments proves, that the Faith which carries along with it Purity, Obedience to the Commands of GOD, and a holy Life, can only juſtify us before GOD, and intitle us to eternal Life.

The Apoſtle *Simon* is called the *Canaanite*, from the *Hebrew* Word *Cana*, to be *zealous*: Hence he is called *Simon Zelotes*, or the *Zealot* (*a*), as *Nicephorus* conceives, from his zealous Deſire to advance Religion in the World. The ſeveral natural Diſpoſitions of the Apoſtles, did tend to qualify them for ſo difficult a Work, as building up the New Teſtament Church, againſt all the Oppoſition of the World; and alſo to be mutual Checks, Incitements and Aſſiſtants to one another, as is more fully illuſtrated by the learned Mr. *Fleeming* (*b*). *Simon* being inveſted with the Apoſtolical Office, little further Mention is made of him in the Hiſtory of the Goſpel. He continued with the reſt

(*a*) Luke vi. 15. Acts i. 13. (*b*) Loganthropos, Book 3. Chap. 2. pag. 218, *&c.*

reſt of the Apoſtles, till their Diſperſion up and down the World, and then applied himſelf to the Execution of his Charge. *Nicephorus* ſays (*a*), *He having received the Holy Spirit, travelled through* Egypt, Cyrene, Africk, Mauritania *and* Libya; *nor could the Coldneſs of the Climate hinder him from ſhipping himſelf, and the Chriſtian Doctrine, to the Weſtern Ocean, even to* Britain *itſelf, where he preached and wrought many Miracles. And after enduring many Troubles and Afflictions, he with great Chearfulneſs ſuffered Death on the Croſs, and ſo paſſed to the Enjoyment of his Maſter.* *Dorotheus* ſays (*b*), *He was crucified and buried in* Britain.

Jude the Apoſtle, in the Hiſtory of the Goſpel is called both by the Name of *Thaddæus* and *Lebbæus*, *Matth.* x. iii. *Mark* iii. 18. and that none might confound the righteous with the wicked, he is called *Jude the Brother of James*, Jude Ver. 1. and *Judas, not Iſcariot*, John xiv. 22. As to his Deſcent and Parentage, he was of our LORD's Kindred, *Is not his Mother called* Mary? *and his Brethren* James *and* Joſes, *and* Simon *and* Judas? *Matth.* xiii. 55. *Nicephorus* makes him the Son of *Joſeph*, and Brother to *James* called Biſhop of *Jeruſalem* (*c*). After our LORD's aſcending to Heaven, *Euſebius* ſays (*d*), Thomas, *one of the Twelve Apoſtles, diſpatched* Thaddæus, *one of the Seventy Diſciples, to* Abgarus *Governour*

(*a*) Hiſt. Eccl. lib. 2. cap. 40. (*b*) In Synopſi. (*c*) Hiſt. Eccl. lib. 2. cap. 40. (*d*) Hiſt. Eccl. lib. 1. cap. 13.

vernour of Edeſſa, *where he healed Diſeaſes, wrought Miracles, expounded the Doctrines of Chriſtianity, and converted* Abgarus *and his People to the Faith. For all this the Governour ordered Gold and Silver to be given to him, which he refuſed, ſaying,* They had little Reaſon to receive that from others, which themſelves had freely relinquiſhed. A large Account of the whole Story is extant in *Euſebius*, tranſlated, as he ſays, out of *Syriack*, from the Records of the City of *Edeſſa*. *Jerom* makes this *Thaddæus* to be the ſame with the Apoſtle *Jude* (*a*). This cannot be eaſily reconciled with *Euſebius*, who ſays, *He was one of the Seventy Diſciples*, which he would not have ſaid, had he been of the Twelve. *Nicephorus* reports, *That* Judas, *not* Iſcariot, *but the Brother of* James, *at his firſt ſetting out to preach the Goſpel, went up and down* Judæa, Galilee, Samaria *and* Idumæa, *and alſo through the Cities of* Syria *and* Meſopotamia, *and at laſt came to* Edeſſa, *the City of* Abgarus, *where* Thaddæus, *one of the Seventy, had been before him, and there perfected what the other had begun. And having by his Sermons and Miracles eſtabliſhed* CHRIST's *Kingdom, he died a peaceable and quiet Death* (*b*). *Tho' Dorotheus* makes him to have been killed at *Berytus* (*c*), and honourably buried there. *By the Conſent of many Writers of the Latin Church,*

(*a*) In Mattheum, cap. x. ver. 3. (*b*) Nicephori Hiſt. Eccl. lib. 2. cap. 40. (*c*) In Synopſi de Apoſtolis.

Church, ſays Dr. *Cave* (*a*), *he is ſaid to have travelled into* Perſia, *where, after great Succeſs in his Apoſtolick Miniſtry, for many Years together, he was at laſt, for his free and open reproving the ſuperſtitious Rites of the* Magi, *cruelly put to Death.* He has left one Epiſtle of univerſal Concern, inſcribed to all Chriſtians.

In all the Liſts of the Apoſtles which we have in the Goſpel, *Judas Iſcariot* is laſt named. Tho he had no conſiderable Hand in propagating Chriſtianity, for he came to a wretched End ſoon after he betrayed his Maſter; yet ſince I have diſcourſed of the reſt, I ſhall offer a few Things concerning him. As to his Sirname *Iſcariot*, he ſeems to have had it becauſe he kept the Purſe. For 'tis rationally conjectured by Dr. *Hammond* and others, that this was a Name derived from the *Syriack* Language, where the Word ſignifies a *Purſe*, and ſo it denoted the *Purſe-bearer*. If it be enquired why our LORD made Choice of ſuch a Man? I anſwer, with the learned Mr. *Fleeming* (*b*), for the Reaſons following: *Firſt*, Becauſe the Scripture muſt be fulfilled, that our LORD was to be betrayed by one of his own Diſciples, or ſuppoſed Friends, *Act.* i. 16. *Pſal.* xli. 9. *2dly*, Becauſe our LORD would this Way lay an Obligation upon Chriſtians to make a neceſſary Diſtinction between a Man's Qualifications as a Miniſter, and his Commiſſion to it as an Office; and

(*a*) Lives of the Apoſtles, pag. 155. (*b*) Loganthropos, Vol. 2 pag. 170. & ſeqq.

and that we may believe that a Miniſter's Miſſion may be valid, tho he himſelf be unſanctified. *Judas* was choſen an Apoſtle as well as the reſt. 3*dly*, Becauſe CHRIST would let us know that no Church-Society on Earth can be ſuppoſed ever to be ſo pure, but that ſome *Judas* may creep in. 4*thly*, Becauſe our LORD would have us underſtand by his Practice by what Rule we ought to proceed, both in admitting Men into a Chriſtian Society, and into a diſtinct Order of Offices, and alſo in caſting them out from thence. Our Lord knew from the firſt, that *Judas* was an ill Man, *Joh.* vi. 70, 71. but he ſeemed to have the ordinary Qualifications of Piety and Parts. He did counterfeit the good Man. He did ſhew that he was a Man of Parts, being entruſted with the Purſe, which he managed with Addreſs and Cunning; his Conduct in his Treachery, giving the Sign to the Servants of the High Prieſt, by kiſſing his Maſter, ſhews equal Cunning and Confidence. A viſible Defect in theſe Qualifications, that can be made evident, as it was in *Judas*, is juſt Ground to turn a Man out of a ſacred Office. But I leave the Traitor, and proceed to

Matthias. He was not an Apoſtle of the firſt Election, choſen immediately by our Saviour, but one who by Divine Deſignation ſucceeded *Judas* the Traitor, in the Office he had forfeited. We are not then to expect any Thing remarkable of him in the Hiſtory of the Goſpel. He was one of

of our LORD's Diſciples, probably of the Seventy who had attended him, during the whole Time of his publick Miniſtry. *Judas Iſcariot* having betrayed his LORD, came to a fatal End, for *he went and hanged himſelf*, Matth. xxvii. 5. *and falling down burſt aſunder, and his Bowels guſhed out*, Acts i. 18. A Vacancy being thus made in the College of Apoſtles, aſſoon as they returned from Mount *Olivet*, where our LORD took his Leave of them, when he aſcended up into Heaven, they went into an upper Room, which, *Nicephorus* ſays (*a*), was in the Houſe of *John* the Evangeliſt, on Mount *Zion*, and there elected a fit Perſon to ſupply the Vacancy. *Peter* opened the Affair with an excellent Speech, and two were propounded in order to the Choice, *Joſeph*, called *Barſabas*, who was ſirnamed *Juſtus*, whom ſome make one of the Brothers of our LORD, and *Matthias*. Prayer being made, that Divine Providence might direct the Choice, the Lot fell upon *Matthias*, and he was numbered with the Eleven Apoſtles. The Holy Ghoſt being given to him, he betook himſelf to his Charge. The firſt Fruits of his Apoſtolate he ſpent in *Judæa*, where he reaped a conſiderable Harveſt. We have little Certainty after this concerning him, only *Dorotheus* ſays (*b*), *He preached the Goſpel to barbarous Men in the* Inner-Æthiopia, *where is the Port of* Hyſſus, *and the River* Phaſis;

(*a*) Hiſt. Eccl. lib. 2. cap. 1. (*b*) In Synopſi, de vita & morte Apoſtolorum.

Phaſis; (which Character, as Dr. *Cave* remarks (*a*), are applicable to *Cappadocia*) *and died at* Sebaſtopolis, *and is buried near the Temple of the Sun. Nicephorus* tells (*b*), *That with great Courage and Intrepidity he ſuffered Martyrdom.*

Having viewed the firſt Planting of Chriſtianity by the Apoſtles, from the unqueſtionable Records of the ſacred Scripture, and ſo far as the imperfect remaining Accounts of the Ancients give us any Light, it muſt be alſo acknowledged that the Evangeliſts, and other Apoſtolick Men, did contribute very much to this good Work. But I ſhall only notice a Few of them.

It is reported by *Euſebius* (*c*), "That *Mark* the "Evangeliſt was ſent into *Egypt* by the Apoſtle *Pe-* "*ter* to plant Chriſtianity in theſe Parts, where ſo "great was the Succeſs of his Miniſtry, that he con- "verted Multitudes both of Men and Women, not "only to embrace the Chriſtian Religion, but to a "more than ordinary ſtrict Profeſſion of it." Some conceive that the Book of *Philo* the *Jew*, περὶ βίου θεορέτικου, that is, *of a contemplative Life*, which is yet extant, ſpeaks of their peculiar Rites and Way of Life. But that Book does not treat of Chriſtians, but of *Jews*, and Profeſſors of the *Moſaick* Religion, and eſpecially of that Sect called *Eſſenes*. *Mark* did not confine his Preaching to *Alexandria*, and the *Oriental* Parts of *Egypt*, but, if we may believe *Nicephorus* (*d*), he re- "moved

(*a*) Lives of the Apoſtles, pag. 159. (*b*) Hiſt. Eccl. lib. 2. cap. 40. (*c*) Hiſt. Eccl. lib. 2. cap. 16. (*d*) Hiſt. Eccl. lib. 2. chap. 43.

" moved alſo Weſtward, going through the Coun-
" tries of *Marmorica*, *Pentapolis*, and others in
" theſe Parts of the World, where the People
" were barbarous in their Manners, and Idola-
" trous in their Worſhip: Yet by his Preach-
" ing and Miracles GOD opened a Way for
" their Entertaining the glorious Goſpel, and he
" left them not, till he had not only gained them,
" but confirmed them in the Profeſſion of it.
" Returning to *Alexandria*, he preached there,
" ſet the Affairs of the Church in Order, and
" conſtitute Governors and Paſtors. But about
" the Time of *Eaſter*, when the Heathens kept
" the Solemnities of their Idol *Serapis*, they
" broke in upon St. *Mark*, and by their Hands he
" ſuffered Martyrdom, and had his Bones burnt
" to Aſhes.

Luke the beloved Phyſician, was born at *Antioch*, the Metropolis of *Syria*, educated in the *Greek* and *Egyptian* Learning, converted probably by *Paul*, during his Abode at *Antioch*. After his coming into *Macedonia*, he was his conſtant Companion, and is frequently mentioned in the Epiſtles, as with that Apoſtle, 2 *Tim.* iv. 11. *Col.* iv. 14. and ſome think, this is the Brother, *whoſe Praiſe is in the Goſpel throughout all the Churches of* CHRIST, 2 *Cor.* viii. 18. His Way and Manner of writing is accurate and exact, his Stile polite and elegant, ſublime and lofty, yet perſpicuous, and expreſſes himſelf in very pure Greek. He relates divers Things more copiouſly than the

other

other Evangeliſts. 'Tis not neceſſary to determine the preciſe Time when his Goſpel was written. Some think it was written in *Achaia*, during his Travels there with *Paul*. *Jerom* (*a*), and ſome of the Ancients tell us, "That during the "Time *Paul* was Priſoner at *Rome*, preaching "in his own hired Houſe, and *Luke* there at- "tending him, he wrote the Goſpel, and the Hi- "ſtory of the Acts of the Apoſtles, which is a "Continuation of the Affairs of the New-Te- "ſtament-Church, to the Reign of *Nero*." Many excellent Books have been formed in a Priſon or Confinement. If this was ſo, 'twas about the 27th Year after Chriſt's Aſcenſion, and the fourth Year of *Nero*'s Reign. In his Goſpel he declares *what had been delivered to him by theſe, who from the Beginning were Eye-Witneſſes and Miniſters of the Word*, *Luke* i. 2. And in the Hiſtory of the *Acts*, he writes what he himſelf had ſeen. We need have no Recourſe to the Authority of *Peter* to ſupport the Goſpel of *Mark*, or to ſay with *Jerom* (*b*) *That it was writ according to what* Peter *told him*; nor to the Authority of *Paul* to ſupport the Writings of *Luke*. For both theſe Evangeliſts, tho' they were not Apoſtles, yet they were Diſciples, who companied with the Apoſtles all along, *Acts* i. 21. and received the holy Spirit, and were divinely inſpired in writing the Canon of the Scripture. Concerning *Luke*,

(*a*) Catal. Script. Eccleſ. in Luca. (*b*) Ibid. in Marco. *Marcus diſcipulus & interpres Petri, juxta quod Petrum referentem audierat.*

Luke, *Jerom* adds (*a*), *That he lived* 84 *Years, and never had a Wife, and is buried at* Conſtantinople, *to which City his Relicks, and theſe of* Andrew *the Apoſtle, were carried out of* Achaia, *in the* 20*th Year of the Emperor* Conſtantine.

Philip was one of the Deacons, ordained in the vi. *Chap.* of the *Acts*. *He went down to the City of* Samaria, *and preached CHRIST to them, and the People with one Accord gave heed to the Things which he ſpake, hearing and ſeeing the Miracles which he did; for unclean Spirits crying with a loud Voice, came out of theſe that were poſſeſſed with them, and many taken with Palſies, and that were lame, were healed; and there was great Joy in that City, Acts* viii. 5.— 8. *Simon* the Magician aſtoniſhed at theſe mighty Things, profeſſed himſelf a Proſelyte, and was baptized. "After this *Philip* is commanded to go toward "the *South*, the Way that goes from *Jeruſalem* "to *Gaza*; here he converts a Man of *Æthiopia*, "an Eunuch of great Authority under *Candace* "Queen of *Æthiopians*, who had the Charge of "her Treaſure, and had come to *Jeruſalem* to "worſhip." This Eunuch being returned to his Country, preached and propagated the Doctrine of the Chriſtian Faith, and ſpread abroad the glad Tidings of our Saviour. On which Account *Jerom* ſays (*b*), *He was ſent as an Apoſtle to the Nation*

(*a*) Catal Scrip. Eccleſ. in Luca. (*b*) Com. in Iſai. 53. Operum Tom. 5. fol. m. 91. ——*Et Apoſtolus genti Æthiopum miſſus eſt.*

Nation of the Æthiopians; and *Cyril* (*a*) makes that Prediction of the Pſalmiſt to be fulfilled in him, *Æthiopia ſhall ſtretch forth her Hands unto GOD.* I ſhall have Occaſion in another Part of this Eſſay to ſpeak more concerning the Church of *Æthiopia.* The Traditions of that Country, which I reckon very uncertain, ſo far as they relate to theſe ancient Times, tell us (*b*), *That the Eunuch being returned home, converted his Miſtreſs* Candace *to the Chriſtian Faith, and afterwards, by her Leave, propagated it through* Æthiopia, *till meeting with* Matthew *the Apoſtle, by their joint Endeavours they expelled Idolatry out of theſe Parts; which being done, he croſſed the Red-Sea, and preached the Chriſtian Religion in* Arabia, Perſia, India, *and in many of theſe Eaſtern Countries, till at length in the Iſland* Taprobane, *which ſome call now* Ceylon, *and others* Sumatra, *he ſealed his Doctrine with his Blood.*

Leaving the Apoſtolick Age, I proceed to take a View of the Chriſtian Church from thence to the Time of *Conſtantine* the Great, for the Space of at leaſt 200 Years, and ſhall principally remark what Progreſs Chriſtianity made in the World, to the Overthrow of heatheniſh Idolatry, and what contributed to the ſame, not forgetting the Perſecutions the Chriſtians endured by the Heathens, and ſome other Things neceſſary to be

(*a*) Cyrilli Catecheſis 17. pag. 457. (*b*) Godign. de rebus Abaſſinis lib. 1. cap. 18. pag. 117.

be opened in this Period, so far as they concern the Subject which I have undertaken.

The wonderful spreading of the Gospel, in the Time of the Apostles, over most Parts of the then known World, which we have already accounted for, is indeed astonishing: And what follows is no less; especially if we consider that Christianity, from the Spirituality of its Precepts, the Sublimeness of its Principles, its Tendency to suppress Lusts and Corruptions, and its Contrariety to the Idolatry and Superstition which had obtained a Footing in the World for some thousands of Years, was like to meet with bad Entertainment, and the fiercest Opposition. Indeed in Fact it did meet with all the discouraging Opposition that Satan or his Instruments could muster up against it; all the secret Undermining, and open Assaults which Malice and Prejudice, Wit and Parts, Learning and Power, were able to make upon it. Notwithstanding all which it prospered; which demonstrates, that the Power of Almighty GOD did accompany our holy Religion. That the despised Doctrine of the Cross of CHRIST should prevail universally against the Allurements of Flesh and Blood, against the Blandishments of the World, the Rage and Persecution of the Kings of the Earth, against the Witchcrafts of Hereticks, the Learning and Eloquence of Orators and Philosophers, and the Power of the *Roman* Empire; that it should conquer without Arms, perswade without Rhetorick,

overcome Enemies, diſarm Tyrants, and ſubdue Empires; this proves its Original to be Divine, and its Protector GOD Almighty.

No ſooner did Chriſtianity ſet up its Standard, but Perſons from all Parts, of all Kind of Principles and Denominations, began to flock to it, as *Origen* tells *Celſus* (*a*), *That many, both* Greeks *and* Barbarians, *wiſe and unwiſe contend for the Truth of our Religion, even to the laying down their Lives, a Thing not known to any other Profeſſion in the World*: And he challenges him (*b*) to ſhew ſuch an unſpeakable Number of *Greeks* and *Barbarians* repoſing ſuch a Confidence in *Æſculapius*, as he could ſhew of theſe who had embraced the Faith of the holy JESUS. When *Celſus* objects, *That Chriſtianity was a clandeſtine Religion, that crept up and down in Corners*: *Origen* anſwers (*c*), *That the Religion of the Chriſtians was better known through the World than the Dictates of their beſt Philoſophers.* Nor were they mean and ignorant Perſons only, that came over to Chriſtianity, but as *Arnobius* obſerves (*d*), "Is not this an Argu-
"ment for our Faith, That in ſo little a Space
"of Time, the Sacraments of Chriſt's great
"Name are diffuſed over the World? That there
"is no Nation ſo barbarous and cruel, that has
"not laid aſide its Rudeneſs, and turned meek
"and tractable; that Orators, Grammarians,
Rheto-

(*a*) Contra Celſum lib. 1. pag. 21, 22. (*b*) Ibid. lib. 3. pag. 124. (*c*) Ibid. lib. 1. pag. 7. (*d*) Adverſus Gentes lib. 1. pag. m. 53.

" Rhetoricians, Lawyers, Physicians, and Philo-
" sophers, Men of great Genius, love our Reli-
" gion, despising these Things wherein before
" they trusted? That Servants will rather suffer
" Torments by their Masters, Wives sooner part
" with their Husbands, and Children chuse to be
" disinherited by their Parents, rather than ab-
" andon the Christian Faith? *Tertullian* ad-dressing himself to the *Roman* Governours, in Behalf of the Christians, assures them (*a*), *That tho' Christians be as Strangers of no long standing, yet they had filled all Places of their Dominions, their Cities, Islands, Castles, Corporations, Councils, Armies, Tribes, the Palace, Senate, and Courts of Judicature, only they had left to the Heathens their Temples. They are fit and ready for War, tho' they yield themselves to be killed for their Religion. Had they a Mind to revenge themselves, their Numbers were great enough to appear in open Arms, having a Party not in this or that Province, but in all Quarters of the World. Nay, should they all but agree to retire out of the* Roman *Empire, what a Loss would there be of so many Subjects? The World would be amazed at the Solitude, and Desolation which would ensue upon it; all Things would be stupid and silent, as if the City were dead in which you reign; you would have moe Enemies than Friends; whereas now your Enemies are fewer, because of the Multitude*

(*a*) Apolog. contra Gentes, cap. 37. pag. m. 46. cum notis Pamelii, Edit. Col. 1617.

of Chriſtians; almoſt all your Subjects and beſt Citizens conſiſting of Chriſtians. Will you chooſe rather Enemies to Mankind, than Enemies to humane Errors? Who would defend you, if we were gone, from theſe Fiends that ruin your Souls and your Health, which we now drive away without Price or Reward? It would be more than a ſufficient Revenge to us, that your City, if we were gone, would be an empty Poſſeſſion to unclean Spirits: And therefore Chriſtianity is not to be called a Trouble to your Cities, but a Favour; nor are we to be accounted Enemies to Mankind, but only Adverſaries to humane Errors. The ſame learned Author, writing to *Scapula*, Deputy of *Afric*, then perſecuting the Chriſtians, deſires him to conſider (*a*), *That if he went on with his Perſecution, what he would do with theſe many Thouſands both of Men and Women, of every Rank and Age, that would readily offer themſelves. What Fires or Swords muſt he have to diſpatch them?* Carthage *itſelf muſt be decimated, his own Friends and Acquaintances, the principal Men and Matrons in the City will ſuffer. If you ſpare not us, ſpare your ſelf, ſpare* Carthage; *have Pity on the Province.*

Pliny the younger, tho' a Heathen, confeſſes to the Emperor (*b*), "That the Cauſe of the Chri-
"ſtians was a Matter worthy of Deliberation, by
"reaſon of the Multitudes who were concerned;
"for

(*a*) Tertul. ad Scapulam, cap. 15. pag. m. 92. (*b*) Plin. Epiſt. lib. 10. ep 97. ad Trajanum.

" for many of each Sex, of every Age and Qua-
" lity, were and muſt be called in queſtion.
" This Superſtition, *ſays he*, having infected
" and over-run not the City only, but Towns
" and Countries, the Temples and Sacrifices be-
" ing generally deſolate and forſaken." *Juſtin Martyr* tells *Tryphon* the *Jew* (*a*), " That how-
" ever they might boaſt of the Univerſality of
" their Religion, there were many Nations and
" Places of the World, whether they nor it ever
" came; whereas there was no Part of Mankind,
" whether *Greeks* or *Barbarians*, or by what
" Name ſoever they be called, even the moſt
" rude and unpoliſhed Nations, where Prayers
" and Thankſgivings were not made to the great
" Creator of the World, through the Name of
" the crucified JESUS." *Lactantius* ſays (*b*),
" That the Chriſtian Law is entertained from
" the riſing of the Sun to the going down there-
" of, where every Sex, Age, Nation and Coun-
" try does with one Heart and Soul worſhip
" GOD." If from Generals we deſcend to Particulars, *Irenæus*, who entred Biſhop of *Lyons* in the Year of our LORD 179, informs us (*c*),
" This preaching of the Goſpel, and this Faith the
" Church ſcattered up and down the whole
" World maintains, as inhabiting one Houſe, and
" believes it with one Heart and Soul, teaches

(*a*) Dialog. cum Tryphone operum pag. 345. Edit. Colon. 1686. (*b*) De Juſtitia, lib. 5. cap. 13. pag. m. 433. (*c*) Adverſus hæreſes, lib. 3. cap. 3. pag. m. 39.

" and preaches it as with one Mouth; for tho' " there be different Languages in the World, yet " the Force of Tradition, or of that Doctrine " that has been delivered to the Church, is but " one and the ſame. The Churches which are " founded in *Germany* do not believe otherwiſe " than theſe in *Spain*, *France*, *Egypt* and *Libya*, " as well as theſe in the Middle of the World."

Tertullian, who wrote probably not above twenty Years after *Irenæus*, gives a larger Account (*a*), " *Their Sound*, ſays he, *went through all* " *the Earth*, ſpeaking of the Apoſtles; In whom " but in CHRIST, who is now come, have all " theſe Nations believed? Even *Parthians*, " *Medes*, *Elamites*, the Inhabitants of *Meſopotamia*, *Armenia*, *Phrygia*, *Cappadocia*, *Pontus*, " *Aſia* and *Pamphilia*, theſe who dwell in *Egypt* " and the Region of *Afric*, which is beyond *Cyrene*, Strangers and Denizons at *Rome*, *Jews* " at *Jeruſalem*, and the reſt of the Nations; as " alſo many of the *Getuli*, many Borders of the " *Moors*, the utmoſt Bounds of *Spain*, divers Nations in *Gaul*, and theſe Places of *Britain*, inacceſſible to the *Roman* Armies, have yielded " Subjection to CHRIST; (under which Expreſſion by the by ſeems to be meant *Scotland*) " and alſo the *Sarmatians*, the *Dacians*, the " *Germans* and *Scythians*, with many obſcure " Countries and Provinces, many Iſlands and Places

(*a*) Adverſus Judæos, cap. 7. pag. m. 98.

" Places unknown to us, which, *ſays he*, I cannot reckon up. In all which the Name of " CHRIST reigns, becauſe he is now come; " before whom the Gates of all Cities are ſet " open, and none ſhut; before whom Doors of " Braſs fly open, and Bars of Iron are ſnapt aſunder; that is, theſe Hearts once poſſeſſed by " the Devil, by Faith in CHRIST are ſet open." And afterward he demonſtrates, that the Kingdom of CHRIST is more extenſive than any of the four great Monarchies. To which add another Paſſage of *Arnobius*. He, when ſpeaking of the Succeſs of the Goſpel, ſays (*a*), " We may " enumerate and make a profitable Computation " of theſe things done in *India*, among the *Perſians*, the *Seres* and the *Medes*; and alſo in " *Arabia*, *Egypt*, *Aſia*, *Syria*, *Galatia*, *Cappadocia*, among the *Parthians*, *Phrygians*, in " *Achaia*, *Macedonia* and *Epirus*; and in all Iſles " and Provinces that the riſing or ſetting Sun " ſhines upon, even at *Rome* itſelf, the Empreſs " of all, where Men educated in King *Numa*'s " Arts and ancient Superſtition, have forſaken " the ſame, and heartily embraced the Truth of " the Chriſtian Religion."

As Shadows of the Night do evaniſh at the riſing of the Sun, ſo did the Darkneſs of Heatheniſh Idolatry and Superſtition fly before the Light of the Goſpel: The more it prevailed, the more

(*a*) Adverſus Gentes, lib. 2. pag. 61. Edit. Froben. 1546.

more clearly it diſcovered the Folly and Impiety of their Worſhip. Their ſolemn Rites appeared trifling and ridiculous; their Sacrifices barbarous and inhumane; their *Dæmons* were expelled by the meaneſt Chriſtian; their Oracles became dumb and ſilent; their very Prieſts began to be aſhamed of their Magick Charms, and the more ſubtle Heads among them who ſtood up for the Rites and Solemnities of their Religion, were forced to run them into myſtical and allegorical Meanings, far either from the Intention or Apprehenſion of the Vulgar.

If we look into the ſacred Scriptures, we may be well aſſured of our Redeemer's Victory over the Enemy of Mankind. Immediately after *Adam*'s Fall it was propheſied, that the *Meſſiah*, the promiſed Seed, *ſhould bruiſe the Head of the Serpent*, Gen. iii. 15. *For this purpoſe the Son of GOD was manifeſted that he might deſtroy the Works of the Devil*, 1 Joh. iii. 8. When Satan attacked our LORD by his Tentations, he triumphed over him, *Matth.* iv. 1, ——— 12. In the Time of his publick Miniſtry here upon Earth he frequently ejected *Dæmons* out of the poſſeſſed: They trembled for Fear of his Power, and cried out, *What have we to do with thee, thou* JESUS *of* Nazareth, *Luke* iv. 34. *Art thou come to torment us before the Time*, Matth. viii. 29. *Torment me not*, Mark v. 7. *I beſeech thee torment me not*, Luke viii. 28. When he accompanied the Goſpel with Power, Satan's Kingdom did fall like Lightning from

from Heaven, *Luke* x. 18. At his Death he *deſtroyed the Devil*, Heb. ii. 14. He ſpoiled *Principalities and Powers, and triumphed over them on the Croſs*, Col. ii. 14, 15. At his *glorious aſcending up on High, he led Captivity captive*: He *broke Satan's Chains, and delivered poor Captives from them.* He'll *ſit at GOD's right Hand till he make his Enemies his Footſtool*, Pſal. cx. 1. *The Goſpel*, the Rod of his Strength, *is mighty through GOD, to the pulling down of the ſtrong Holds* of this Adverſary, 2 *Cor.* x. 4. By his Spirit he *convinces the World of Sin,— and of Judgment, becauſe the Prince of this World is judged*, John xvi. 7,—— 11. And tho' Satan as far as he can exert his limited Power, yet *is he reſerved in Chains under Darkneſs unto the Judgment of the great Day.*

If we look into other Authors, we'll find this Victory of CHRIST over the Devil remarkably confirmed. Almoſt in every Chapter of the Hiſtory I now write, we have pregnant Evidences thereof; particularly in the firſt Ages of the Chriſtian Church, when the Devil, perceiving his Kingdom ſhaking, ſought by all Means to ſupport it, then the Ruin thereof quickly advanced. The Heathen Oracles were ſtruck dumb; the famous Oracle at *Delphos*, which both *Greeks* and *Romans* conſulted at or before our Saviour's Incarnation, had loſt its Reputation, and began to ceaſe to give any Anſwers, as the Reſponſe mentioned by *Suidas*

Suidas (a), as at the Foot of the Page, and from him copied by *Hottinger (b)*, and others, does plainly bear. Of the Vanity and Impoſture of the Oracles of the Heathen, the curious may ſee what *Euſebius* has with great Learning advanced in his Fourth and Fifth Books of *Evangelical Preparation*. But I ſhall prove that theſe Oracles were ſilenced about the Time of our Redeemer's Incarnation, by the Teſtimonies of Heathen Authors who lived and wrote near that Time. *Lucan* ſpeaks of the *Delphick* Oracles *as a great Favour, but that they are now ſilent, ſince Kings did fear things to come, and forbad the Gods to ſpeak (c)*. *Juvenal* ſays, *The* Delphick *Oracles have ceaſed, and left Mankind under Darkneſs as to things to come (d)*. *Lucian* owns, *That while he*

(a) Suidas in Auguſto. (b) Hiſt Eccl. Tom. 1. pag. 35.

Παῖς Ἑβραῖος κέλευ᾽ με θεοῖς μακάρεσιν ἀνάσσων,
Τόνδε δόμον προλιπεῖν, καὶ ἀΐδην αὖθις ἰκέσθαι.
Λοιπὸν ἄπιθι σιγῶν ἐκ βωμῶν ἡμετέρων.

That is.

A Hebrew Boy who reigns in Heavens high,
To leave theſe Altars hath commanded me,
And pack to Hell, to Silence and to Wo;
Then therefore ſilent from our Altars go.

(c) Lucani Pharſalia, lib. 5. ver. 111.

——Non ullo ſæcula dono
Noſtra carent majore Deûm, quàm Delphica ſedes
Quòd ſiluit, poſtquam Reges timuere futura,
Et ſuperos vetuere loqui——

(d) Satyr. 6. ver. 544.

——Quoniam Delphis oracula ceſſant,
Et genus humanum damnat caligo futuri.

he dwelt at Delphi, *the Oracle gave no Anſwers, the* Tripus *ſpake not, nor was the Prieſt inſpired* (*a*). *Plutarch*, who lived in the Time of the Emperor *Trajan*, wrote a particular Tract, which is yet extant, concerning the ceaſing of Oracles, which he endeavours to reſolve by natural, moral and political Cauſes. But all his Philoſophy was not able to give a juſt and ſatisfying Account of it, ſince he neglected the main Spring of the whole, that is, CHRIST's *Victory over the Devil*. There is one Cauſe that *Plutarch* aſſigns, which deſerves our Notice, *viz.* the Death and Departure of theſe *Dæmons* which preſided over the Oracles. To this purpoſe he relates a memorable Paſſage (*b*), "Concerning a Voice that "cried three Times aloud to one *Thamus*, an *E*-"*gyptian* Ship-maſter and his Company, as he "ſailed by the *Echinadæ* Iſlands to *Italy*, com-"manding him, when he came near the *Palodes*, "to make Proclamation, that the great *Pan* was "dead; and he had no ſooner done ſo, but there "was heard a mighty Noiſe, not of one, but of "many together, who ſeemed to groan and la-"ment, and make a great Wonder. *Tiberius* "the Emperor ſent for *Thamus*, who ſatisfied "him of the Story, and he enquired diligently "who this *Pan* was?" The Circumſtances of the Time when this happened, as *Euſebius* obſerves

(*a*) Luciani Phalaris 2. operum Tom. 1. pag. m. 745. (*b*) Plutarch's Morals, pag. m. 1331.

ſerves (*a*), correſponds with the Time of our LORD's converſing in the World, and diſpoſſeſſing *Dæmons*; or, as others remark, with the Time of our Saviour's Paſſion, when he *ſpoiled Principalities and Powers, and made a Shew of them openly on the Croſs.* That the Silence of Oracles and the weakning of the Power of *Dæmons* was the Effect of the Victory of CHRIST, and of the Propagation of Chriſtianity, we need no more than the plain Confeſſion of *Porphyry*, an avowed Enemy to our Religion, who ſays (*b*), *'Tis no Wonder if the City for ſo many Years has been over-run with Sickneſs,* Æſculapius *and the reſt of the Gods having withdrawn their Converſe with Men; for ſince* JESUS *began to be worſhipped, no Man has received any publick Help or Benefit by the Gods.* A great Argument, as *Euſebius* well urges, of our Saviour's Divinity, and the Truth of his Doctrine. In the Progreſs of this Hiſtory we ſhall have further Evidence that Chriſtianity ruined the Empire which the Devil had obtained over the Heathen World.

Having now ſeen with what mighty Succeſs Chriſtianity diſplayed its Banners among Men in ſeveral Corners of the Earth, let us next conſider what contributed to this happy Event. No Doubt the principal Cauſe was, that GOD in his Goodneſs did then ſee it the proper Time to perform the Promiſes concerning the Mediator's Kingdom, "That "he

(*a*) De præp. Evang. lib. 5. cap. 16, 17. pag. m. 208. (*b*) Ibid. lib. 5. cap. 1. pag. 179.

" he ſhall have Dominion from Sea to Sea, from " the River to the Ends of the Earth; they that " dwell in the Wilderneſs ſhall bow before him, " and his Enemies ſhall lick the Duſt; the Kings " of *Tarſhiſh* and the Iſles ſhall bring Preſents; " the Kings of *Sheba* and *Seba* ſhall offer Gifts; " yea, all Kings ſhall fall down before him, all " Nations ſhall ſerve him, *Pſal.* 72. Is it a light " Thing that thou ſhould be my Servant, to raiſe " up the Tribes of *Jacob*, and to reſtore the pre- " ſerved of *Iſrael?* I will alſo give thee for a " Light to the *Gentiles*, that thou mayeſt be my " Salvation to the Ends of the Earth, *Iſa.* xlix. 6. " ——— The GOD of Heaven ſhall ſet up a " Kingdom, which ſhall never be deſtroyed.— " It ſhall break in Pieces and conſume all theſe " Kingdoms, and it ſhall ſtand for ever, *Dan.* ii. " 44. Then was the Time when our Redeemer " ſhall ſee of the Travel of his Soul, and ſhall be " ſatisfied, *Iſa.* liii. 11. When all the Ends of " the World ſhall remember and turn to the " LORD, and all the Kindreds of the Nations " ſhall worſhip before him, *Pſal.* xxii. 27." With many other Promiſes of the like Nature. *Then was the Holy Ghoſt given, for JESUS was then glorified*, Joh. vii. 39. *Then did he go forth conquering and to conquer*, Rev. vi. 2.

The Chriſtian Religion did carry ſuch eſſential Characters of being given of GOD, as the only Way to ſave loſt Sinners from the Miſery their Sins had deſerved, (as we have more fully

ſeen

ſeen in the Firſt Chapter) as thereby to recommend itſelf to every good and wiſe Man. The Miracles of our LORD's Birth, Life and Death, with what were performed by the Apoſtles, by the Powers and Gifts of the Holy Ghoſt, given to them after his Aſcenſion, were ſo great and ſo undeniable, ſo freſh then in the Minds and Memories of every Perſon, as to convince any Infidel, and may to this Day fix an abiding Impreſſion of the Divinity of our Saviour, and that there is no Salvation in any other. I mind here a Paſſage that may be ſeen in Mr. *Fleeming*'s *Chriſtology* (*a*). He ſays, "A worthy Gentleman that travelled "through *Canaan*, told me, That an ingenious "Perſon, his Fellow-Traveller, who was a Deiſt, uſed "to make merry with all the Stories that the *Ro-* "*miſh* Prieſts entertained them with, as to the "ſacred Places and Relicks they went to ſee; and "particularly when they firſt ſhewed him the "Clefts of the Rock of Mount *Calvary*, which "is now included within the great Dome that "was built over it by *Conſtantine* the Great. "But when he came to examine the Clefts more "narrowly and critically, he told his Fellow-Tra-"vellers, that now he began to be a Chriſtian; "for, *ſaid he*, I have been long a Student of "Nature and the Mathematicks, and I am ſure "theſe Clefts and Rents in this Rock were ne-"ver made by a natural or an ordinary Earth-"quake;

(*a*) Vol. 2. pag. 97, 98. *Marginal Note.*

" quake; for, by ſuch a Concuſſion, the Rock " muſt have ſplit according to the Veins, and " where it was weakeſt in the Adheſion of Parts, " for thus, *ſaid he*, I have obſerved it to have " been done in other Rocks, when ſeparated or " broken after an Earthquake: And Reaſon tells " me it muſt always be ſo. But it is quite other- " wiſe here, for the Rock is ſplit athwart, and " croſs the Veins, in a moſt ſtrange and preterna- " tural or ſupernatural Manner. This therefore " I can eaſily and plainly ſee to be the Effect of " a real Miracle, which neither Nature nor Art " could have ever effected. And therefore, *ſaid* " *he*, I thank GOD that I came hither, to ſee " this ſtanding Monument of a miraculous Power, " by which GOD gives Evidence to this Day " of the Divinity of CHRIST.

There were alſo many Things in the primitive Church, for the firſt two or three Centuries, that did very much recommend Chriſtianity to the World, and in Divine Providence did tend to the happy Progreſs thereof. I ſhall notice theſe following.

Firſt, The miraculous Powers then beſtowed upon the Church, as appears from the firſt Chriſtian Writers, who are yet extant. Thus *Juſtin Martyr* tells the Emperor and the Senate (*a*), " That our LORD JESUS has both the Name " of a Man and of a Saviour: He became Man, " and

(*a*) Apolog. 1. pag. 45. Edit. Colon. 1686.

" and by the Will of GOD the Father was born " of the Virgin *Mary*, for the Salvation of Be- " lievers, and the Overthrow of *Dæmons*, which " they might know from Things done in their " own View; for very many who had been vex- " ed and poſſeſſed with *Dæmons* throughout the " World, and in this very City, whom all their " Exorciſts and Conjurers were not able to relieve, " have been cured by us Chriſtians, through the " Name of JESUS, who was crucified under " *Pontius Pilate*, and at this very Time do ſtill " cure them, diſarming and driving out the *Dæ-* " *mons* from theſe they have poſſeſſed". *Irenæus*, Biſhop of *Lyons*, aſſures us (*a*), "That in his " Time, that is, in the ſecond Century, the Chri- " ſtians, who were truly the Diſciples of JESUS, " enabled by the Grace of CHRIST, did Bene- " fits to Men, according as they had received " Gifts from him to that End. Some ejected *Dæ-* " *mons* and unclean Spirits; the Perſons ſo diſpoſ- " ſeſſed came over to the Church. Others had " Viſions, and the Gifts of Prophecy. Others, " by Impoſition of Hands healed the Sick who " laboured under any Infirmity, and reſtored them " to Health: Some raiſed the Dead, who conti- " nued many Years with us. But, *ſays he*, I am " not able to reckon up all the Gifts, which the " Church through the World, receiving from " GOD, does every Day freely exerciſe in the " Name

(*a*) Adverſus hæreſes, lib. 2. cap. 58. pag. m. 196, 197.

" Name of JESUS CHRIST, crucified under " *Pontius Pilate*, to the Benefit of Nations, nei- " ther deceiving nor taking Money from them; " but as they freely received from GOD, so they " freely give. Neither do they these Things, " by calling on Angels, nor by Charms, nor curi- " ous Arts, but with Purity and Plainness, di- " recting Prayers to GOD, through the Name " and Vertue of our LORD JESUS CHRIST, " who does all Things for the good, and not for " the Prejudice of Men." *Tertullian* challenges " the *Roman* Governors (*a*), " Let any possessed " Person be brought before their Tribunals, and " they shall see that the Spirit being challenged " or commanded to speak by any Christian, shall " as truly confess itself to be a Devil, as before " he falsly boasted himself to be a God." And he tells *Scapula* the Prefect (*b*), " That they re- " jected, disgraced and expelled *Dæmons* every " Day, as many could bear Witness." *Origen* bids *Celsus* " take notice, whatever he might " think of Reports the Gospel makes concerning " our Saviour, yet it was the great and magni- " ficent Work of JESUS, by his Name, to heal " even to this Day whom he pleased (*c*); and " that he himself had seen (*d*) many, who by " having the Name of GOD and of CHRIST " called upon them, had been delivered from the

(*a*) Apolog. cap. 23. pag. 39. (*b*) Ad Scapulam cap. 2. (*c*) Origenes contra Celsum, lib. 2. pag. 80. (*d*) Ibidem lib. 3. pag. 124.

" greateſt Evils, as Frenzy and Madneſs, and " many other Diſtempers, which neither Men " nor *Dæmons* had been able to cure." And in another Place of the ſame Book, *Origen* ſays (*a*), " *Celſus* invents Calumnies againſt the Miracles " of the bleſſed JESUS, telling they are done " by *Egyptian* Arts: But I will not take my Ar- " gument only from them, but alſo from theſe " done by the Apoſtles of our LORD, who " without theſe miraculous Powers, would ne- " ver have been able to move their Auditors, nor " perſwade them to deſert the Superſtitions of " their Country, and embrace the Doctrine which " they preached, and defend it even to the Death. " To this Day, *ſays he*, the Footſteps of the " Holy Spirit, who appeared in the Shape of a " Dove, is preſerved among Chriſtians. They " exorcize *Dæmons*, perform Cures according to " the Will of GOD, foreſee and foretell Things to " come; at which, tho' *Celſus* and his perſonated " *Jew* may laugh, yet I affirm further, that " many, even againſt their Inclinations, have " been brought over to the Chriſtian Religion, " their former Oppoſition having been ſuddenly " changed into a reſolute maintaining of Chriſti- " anity unto Death, after they had Viſions com- " municated to them. Severals of this Kind we " ourſelves have ſeen.——— GOD bears Wit- " neſs, *ſays he*, with my Conſcience, that I do " not

(*a*) Origenes contra Celſum, lib. 1. pag. 34.

" not endeavour by falsly contrived Stories, but " by various powerful Instances, to recommend " the Religion of the Holy JESUS." Now from all these Testimonies it plainly appears that the miraculous Powers bestowed on the Church, as a Remainder of the Apostolick Spirit, did continue till toward the End of the Third Century, which did very much tend to the Overthrow of Heathenish Idolatry, and to promote the Success of the Gospel, notwithstanding all Opposition.

A *Second* Advantage that contributed toward the Triumph of Christianity, was the singular Learning of many who became Champions to defend it. It could not but be satisfying to Men of mean Capacities and Employs, that these of more refined Understandings, who could not be easily imposed upon, did trample on their former Opinions, and not only entertained the Christian Faith, but defended it against most virulent Oppofers. The Gospel, at its first appearing in the World, was published by Men of ordinary Education, that it might not seem to be an humane Artifice. But when after 100 Years considerable Progress, Malice did enflame its Adversaries, it was proper to take in external Helps to its Assistance. The Christian Apologists, and first Writers against the Gentiles, did by rational Discourses assoil the Christians of these things charged unjustly against them; justified the Excellency, Reasonableness and Divinity of our holy Religion, and exposed

the Folly and Wickedneſs of Heatheniſm: By which Means Prejudices were removed, and Thouſands brought over to the Faith. Thus *Quadratus* Biſhop of *Athens*, and *Ariſtides*, formerly a Philoſopher in that City, dedicated each an Apologetick to the Emperor *Hadrian*. *Juſtin* the *Martyr*, beſides his Tract againſt the Gentiles, wrote two Apologies; the firſt to *Antoninus Pius*, the ſecond to *Marcus Aurelius* and the Senate. About the ſame Time *Athenagoras* preſented his Apology to the Emperors *Marcus Aurelius* and *Aurelius Commodus*, and wrote his excellent Diſcourſe concerning the Reſurrection. To the ſame *Marcus Aurelius*, *Melito* Biſhop of *Sardis* did exhibite his Apologetick Oration. To him alſo *Apollinaris*, Biſhop of *Hierapolis* in *Aſia*, dedicated his Defence of the Chriſtian Faith, and wrote Five Books againſt the Gentiles, and Two concerning the Truth. Not long after, *Theophilus* Biſhop of *Antioch* compoſed his Three excellent Books for the Conviction of *Autolycus*, and *Miltiades* preſented an Apology, probably to the Emperor *Commodus*; and *Tatian* the *Syrian*, Scholar to *Juſtin Martyr*, wrote a Book againſt the Gentiles. *Tertullian*, a Man of great Learning, the firſt among the *Latins* that appeared in this Cauſe, under the Reign of *Severus*, publiſhed his Apologetick, directed to the Magiſtrates of the *Roman* Empire, beſide his Books *ad Gentes*, *ad Scapulam*, and many more. After him ſucceeded *Origen*, whoſe Eight Books againſt

Celſus

Celſus, did great Service to the Chriſtian Cauſe. *Minucius Felix*, an eminent Advocate at *Rome*, wrote a ſhort, but a moſt elegant Dialogue between *Octavius* and *Cæcilius*, which, as *Lactantius* obſerves (*a*), ſhews how fit and able an Advocate he would have been to aſſert the Truth, had he wholly applied himſelf to it. About the Time of the Emperors *Gallus* and *Voluſian*, *Cyprian* addreſſed himſelf in a Diſcourſe to *Demetrius*, Proconſul of *Africk*, in behalf of the Chriſtians, and publiſhed his Tract, *De idolorum vanitate*, which is a Compend of *Minucius*'s Dialogue. Toward the Cloſe of that Age, under *Diocletian*, *Arnobius*, who taught Rhetorick at *Sicca* in *Africk*, being convinced of the Truth of Chriſtianity, could hardly at firſt make others believe he was in earneſt; therefore, to evidence his Sincerity, he wrote Seven Books againſt the Gentiles, where he ſmartly and rationally pleads the Chriſtians Cauſe. *Lactantius*, his Scholar, profeſſed Rhetorick at *Nicomedia*: He compoſed ſeveral Diſcourſes in Defence of the Chriſtian, and in Subverſion of the Gentile Religion. He was an eloquent Man, but more happy in Attacking his Adverſaries, than in eſtabliſhing the Principles of his own Religion, ſome whereof he ſeems not diſtinctly to have underſtood. The Works of ſeveral of theſe Fathers are now loſt, as the Apologies of *Quadratus*, *Ariſtides*, *Melito*, and *Apolli-*

(*a*) De juſtitia, lib. 5. cap. 1. pag. m. 395.

naris, the reſt yet remain, and may be read to Advantage. Theſe and other eminent Worthies of the Church at that Time, did give noble Antidotes againſt the Hereſies of the Age; but many of their Writings againſt Hereſies are now loſt, only the Works of *Irenæus* and *Tertullian* on that Subject yet remain.

A *Third* Advantage that helped forward the Progreſs of Chriſtianity, was the indefatigable Zeal uſed in the Propagation thereof. Every Method was eſſayed to reclaim Men from Error, and bring them to the Acknowledgment of the Truth. The Teachers of the Primitive Church preached boldly, prayed heartily for the Reformation of Mankind, ſolicited their Neighbours who were yet Strangers to the Faith, inſtructed and informed new Converts, and built them up in their moſt holy Faith. Thoſe who were of greater Parts and Eminency erected and inſtructed Schools, where they publickly taught ſuch as reſorted to them, in the Principles of the Faith, affording them Antidotes both againſt Heathens and Hereticks. *Among us*, ſays *Tatian* (*a*), *not only the rich and wealthy learn our Philoſophy, but even the poor are freely inſtructed: For the Doctrine concerning* GOD *is greater than can be recompenſed with Gifts; therefore we admit all who are willing to learn, whether old or young.* And a little after he ſays, *All our Virgins are ſober and*

(*a*) Tatiani oratio contra Græcos, pag. m. 167, 168.

and modeſt, and uſe to diſcourſe of Divine things even ſitting at their Diſtaffs. No Pains, no Travel nor Hardſhips were counted inſuperable to enlarge the Bounds of the Goſpel-Church. *The Divine and admirable Diſciples of the Apoſtles,* ſays *Euſebius* (*a*), *built up the Superſtructures of the Churches, the Foundations whereof the Apoſtles had laid, in all Places where they came; they every where promoted the preaching of the Goſpel, ſowing the Seeds of heavenly Doctrine through the whole World, to render a more plentiful Harveſt. For many of the Diſciples then alive being inflamed with the Love of a more heavenly Philoſophy, fulfilling the Counſel of our* LORD, *diſtributed their Eſtates to the poor; and leaving their own Country, did the Work of Evangeliſts to thoſe who had never yet heard the Chriſtian Faith, preaching* CHRIST, *and delivering the Evangelical Writings to them. No ſooner had they planted the Faith in any foreign Countries, and ordained Guides and Paſtors, to whom they committed the Care of theſe new Plantations, but they went to other Nations, aſſiſted by the Grace and powerful Working of the Holy Spirit; for the Divine Spirit, even to that very Time, did perform wonderful Works. So aſſoon as ever they began to preach the Goſpel, the People flocked univerſally to them, and chearfully and heartily did worſhip the true* GOD, *the Creator of the World, piouſly and heartily be-*

(*a*) Hiſt. Eccl. lib. 3. cap. 37.

lieving in his Name. In the Number of these Evangelical Missionaries that were of the first Apostolical Succession, were *Silas*, *Sylvanus*, *Crescens*, *Andronicus*, *Trophimus*, *Marcus*, *Aristarchus*, and others; as afterward *Pantænus*, who went into *India*; *Pothinus* and *Irenæus*, from *Smyrna* came into *France*; and each of these two last became Bishop of *Lyons* one after another, and many moe of that kind mentioned in the Histories and Martyrologies of the Church, who *counted not their Lives dear to them; so that they might finish their Course with Joy*, and make known the Mystery of the Gospel to the Ends of the Earth.

Fourthly, Christianity recommended itself to the World, by the admirable holy Lives of its Professors, which were so consonant to the Laws of Virtue and Goodness, as could not but reconcile the unprejudiced Part of the *Gentile* World to a good Opinion of them, and vindicate their Religion from the absurd Cavils made against it by Adversaries. Their holy Lives could not fail to shew there was something more than humane in their Worship. The Piety of these Primitive Christians towards GOD, their Sobriety toward themselves, and their Justice, Righteousness and Charity toward others, are well explained and illustrated by the learned Dr. *Cave*, from their own Writings, in his Book entitled *Primitive Christianity*. A few Testimonies to confirm it shall suffice us at the Time. *Eusebius* assures us

(4),

(*a*), *Theſe Divine and Holy Men, the Apoſtles of* CHRIST, *how rude ſoever they were in Speech, were yet of the moſt pure and holy Lives, and had their Minds adorned with all Sorts of Virtue.* Indeed ſuch generally were the Chriſtians in ſucceeding Ages; they did not entertain the World only with a Parcel of good Words, but ſhewed their Faith by their Works, and proved the Divinity of their Religion by the Heavenlineſs of their Lives. The Chriſtian, in *Minutius Felix*, ſays (*b*), "We deſpiſe the Pride and Superciliouſneſs of "Philoſophers, whom we know to be debauched "corrupt Men, Adulterers and Tyrants, always "eloquent againſt the Vices of which themſelves "are moſt guilty. We meaſure not Wiſdom by "Men's Habits, but by their Minds and Manners; "nor do we ſpeak great things ſo much as we "live like them, glorying that we have attained "theſe things which they [*i. e.* the *Gentiles*] "ſought for, but could never find." *Juſtin Martyr* tells the Emperor (*c*), "We *Chriſtians* have "renounced *Dæmons*, and worſhip the only un-"begotten GOD through his own SON. We, "who formerly did take Pleaſure in Adulteries, "now embrace the ſtricteſt Chaſtity; who uſed "Magick Charms, have devoted ourſelves to the "immortal GOD. We, who valued Money and "Gain above all things, do now caſt what we "have in common, diſtributing to every one ac-"cording

(*a*) Hiſt. Eccl. lib. 3. cap. 24. (*b*) In Dialogo prope finem, pag. m. 88. (*c*) Apologia ſecunda, pag. 61.

" cording to his Need. We, who by Hatred and " Slaughter raged againſt each other, and refuſed " to ſit at the ſame Fire with theſe who were not " of our Tribe, ſince CHRIST's Coming into " the World, familiarly converſe together, pray " for our Enemies, and the Converſion of thoſe " who unjuſtly hate us, endeavouring to per- " ſwade them to live according to the excellent " Precepts of CHRIST, that ſo they may have " juſt Ground to hope for the ſame Rewards with " us from the GOD and Judge of the World." Thereafter he informs the Emperors of the Precepts of Holineſs given by CHRIST in his excellent Sermon on the Mount.

Wonderful was the Efficacy of this Doctrine over the Minds of Men, which the Chriſtian Apologiſts plead at every Turn as an unanſwerable Evidence, that their Religion was of GOD, ſince it made all Sorts of Men, who received it, chaſte and temperate, quiet and peaceable, meek and modeſt, yea afraid of the leaſt Appearance of Evil. When the Heathens derided them for the mean and unpompous Solemnities of their Religion; they declared, That GOD reſpected no Man for external Advantages; He delighted in the pure and holy Soul; He ſtood in no Need of Blood or Smoke, Perfumes or Incenſe; the beſt Sacrifice was to offer a Mind truly devoted to him, Meekneſs and Kindneſs; an humble Heart and an innocent Life was the Offering with which GOD was well pleaſed; a pious Soul was the

fitteſt

fitteſt Temple for GOD to dwell in; to do Duty, to abſtain from Sin, to be intent upon Prayer and Praiſe, the trueſt Feſtival. This Religion of the Chriſtians rendred their Profeſſion amiable to the World, and oft forced their Enemies to fall down and ſay, *GOD was in them of a Truth.*

Fifthly, The Chriſtians then gained many Proſelytes by their Patience and Conſtancy in their Sufferings. They entertained the fierceſt Threatnings with an unſhaken Mind. They laughed at Torments, courted Flames, and went out to meet Death in its blackeſt Dreſs. They died rejoycing, and triumphed in the Midſt of greateſt Tortures. This continuing for ſome Ages almoſt every Day, did convince their Enemies, that their Religion was true, and that there was a Divine ſupernatural Power that did ſupport them under all theſe Calamities. *Lactantius* thus triumphs in the Cauſe (*a*), "By reaſon of our "wonderful Courage, *ſays he,* our Number is "increaſed, many flocking to us from theſe that "worſhip Idols. —— For when they ſee Men "torn in Pieces by infinite Variety of Torments, "and yet maintain Patience unconquerable, able to "tire out their Tormentors, they begin to think, "as they have Ground to do, that the Conſent "of ſo many, and the Perſeverance of ſuch dying "Perſons cannot be in vain, and that Patience it-"ſelf, were it not from GOD, could not hold "out

(*a*) De juſtitia, lib. 5. cap. 13, 14, pag. m. 434. & ſeqq.

"out under ſuch Racks and Tortures. Thieves "and Men of robuſt Bodies are not able to bear "ſuch tearing in Pieces, they groan and cry out, "being overcome with Pain, becauſe not endued "with Patience inſpired from Heaven: But our "very Children and Women, to ſay nothing of "our Men, do with Silence conquer their Tor-"mentors; nor can the hotteſt Fire force a Groan "from them. Let the *Romans* go and boaſt of "their *Mutius* and *Regulus*, of the one for deli-"vering himſelf up to his Enemies to be put to "Death, becauſe he was aſhamed to live a Pri-"ſoner; and the other being taken by his Ene-"mies, did burn his Hand to ſave his Life, by "which he obtained a Pardon that he did not de-"ſerve. Behold with us the weaker Sex, and the "moſt tender Age, ſuffer all the Parts of their Bo-"dy to be torn and burnt, not out of Neceſſity, "for they might ſhun it, but out of Choice, be-"cauſe they believe in GOD. This is that true "Virtue which the Philoſophers vainly boaſt of, "but never really poſſeſſed." This, and more to the ſame Purpoſe, he there elegantly urges to the Honour of our Religion. By the Force of ſuch Arguments *Juſtin Martyr* confeſſes he was brought over from being a *Platonick* Philoſopher to become a Chriſtian; for when he obſerved the Chriſtians, whom he had often heard calumniated, not afraid of terrible Deaths, *I thought with myſelf*, ſays he (*a*), *that it was not poſſible ſuch Perſons*

(*a*) Apologia prima operum pag. 50.

Perſons could wallow in Vice and Luxury; it being the Intereſt of vicious People to ſhun Death, to diſſemble with Magiſtrates, and to do every thing to ſave their Lives. *Tertullian* tells *Scapula*, in the Concluſion of his Addreſs to him (*a*), *'Tis to no purpoſe to think this Sect will fail, which you'll ſee the more built up, the faſter it is cut down: For who can behold ſuch eminent Patience, and not have ſome Scruple in his Mind, and begin to inquire the Cauſe of it; and when once he knows the Truth, he himſelf immediately follows it.* The Heathen themſelves, as *Arrian*, in his Commentary on *Epictetus*, owns (*b*), that the *Galileans* did undergo Death and Torments with Courage, but aſcribes it to Fury and Cuſtom. *Lucian*, an avowed Enemy of the Chriſtians, ſays (*c*), *Theſe miſerable Wretches or Devils* οἱ κακοδαίμονες, *do perſwade theſe of their own Party that they ſhall ſurely be immortal, and live for ever; upon which Account they deſpiſe Death, and many of them offer themſelves to it.* Hence *Julian* the Emperor, called the *Apoſtate*, counted it Policy not to put the Chriſtians openly to Death, becauſe he envied them the Honour of being Martyrs; ſince he perceived they were like new mown Graſs, the oftner it was cut down, the thicker it ſprang up again (*d*). We may hear more of the holy Lives of the primitive Chriſtians, of their Anſwers to the

(*a*) Ad Scapulam cap. 5. operum pag. 92. (*b*) Lib. 4. cap. 7. pag. m. 407. (*c*) Lucian. de morte Peregrini operum Tom. 2. pag. 763. (*d*) Greg. Nazianzen. in Julianum oratio 1.

the Accuſations of the Heathen, and their Patience under Sufferings, in the Sequel of this Treatiſe. Mean time what we have advanced does diſcover ſeveral things GOD in his good Providence made Uſe of, for the happy Progreſs and Propagation of Chriſtianity over the World, notwithſtanding all the Hardſhips which Chriſtians then endured: And this, with ſome other things relating to our Subject, may be further illuſtrated by a ſhort View of the Perſecutions raiſed againſt the Church, before the Time of *Conſtantine* the Great.

The firſt who raiſed a general Perſecution againſt the Chriſtans, was the Emperor *Nero*, of whom *Tertullian* tells the Gentiles, and for the Confirmation thereof appeals to their publick Records (*a*), *We glory*, ſays he, *in ſuch an Author of our Perſecution: Any Body who knows him, may underſtand, that nothing but what is eminently good could be condemned by* Nero. He was a Prince of ſuch brutiſh and extravagant Manners, as their own Writers ſcruple not to call him a Beaſt in humane Shape, the very Monſter of Mankind. He was guilty of the moſt unbounded Pride, Ambition, Drunkenneſs, Luxury, and all Manner of Debauchery; yea of Sodomy and Inceſt, which he attempted to commit with his own Mother. But Cruelty was his Predominant; he diſpatched the moſt Part of the Senate, put to

(*a*) Apolog. cap. 6. operum pag. 23.

to Death his own Tutor *Seneca*, *Lucan* the Poet, and many others, nay violated the Laws of Nature, falling upon his own Relations, being privy to, if not guilty of the Death of his Father *Claudius*. He killed his two Wives *Octavia* and *Poppæa*, poyſoned his Brother *Britannicus*; and to complete all ſent an Aſſaſſine to kill his Mother *Agrippina*, whom he abhorred for the free Admonition ſhe gave him. *He wanted*, ſays *Euſebius* (*a*), *this to be added to his other Titles, to be called the firſt Emperor who perſecuted the Chriſtian Religion.* He publiſhed Laws for ſuppreſſing it, and puting to Death thoſe who profeſſed it, as appears by an Inſcription found in *Spain* (*b*); for he ſeems to have carried his Perſecution even to that Country. Among other Inſtances of his Madneſs, he ſet *Rome* on Fire, in the 10th Year of his Reign, *Anno* DOM. 65. The conquering Flames reducing the far greateſt Part of it, even Ten Regions of Fourteen, into Aſhes, laying waſte Houſes and Temples, and all venerable Antiquities, and Monuments of that Place, which had been preſerved for ſo many Ages, with great Reverence, *Nero* himſelf beholding the ſame with Pleaſure from *Mecænas*'s Tower, and in the Habit of a Player, ſinging the Deſtruction of *Troy*. When the People would have ſearched the Ruins of

(*a*) Hiſt. Eccl. lib. 2. cap. 25. (*b*) NERONI. CL. CAIS. AVG. PONT. MAX. OB. PROVINC. LATRONIB. ET. HIS. QVI. NOVAM. GENERI. HVM. SVPERSTITION. INCVLCAB. PVRGATAM. Gruteri Inſcript. pag. 238. Apud Dr. Cave's *Primitive Chriſtianity*, pag. 322.

of their Houſes for Treaſures, he forbad them. This Act expoſed him to the Hatred of an injured People, which he endeavoured to remove by Promiſes and Rewards, by conſulting the *Sibylline* Books, and publick Suplication to the Gods. Notwithſtanding all this, *Tacitus* ſays (*a*), *The Infamy could not be wiped off: The People ſtill believed the burning of the City to have been done by his Order. To aboliſh this Rumor he derived the Odium of it upon thoſe who are commonly called Chriſtians, from* CHRIST, *who in the Reign of* Tiberius *was crucified under* Pontius Pilate. *Tho' the Superſtition was a little born down, yet it did ſpread again, not only over* Judæa, *but even through the City of* Rome *itſelf, where,* ſays he, *all evil Things meet, and are had in Reputation. Therefore they were ſeized who confeſſed themſelves to be Chriſtians, and by their Diſcovery a great Multitude, whom not the burning of the City, but common Hatred made criminal. They were treated, when dying, with all Inſtances of Scorn and Cruelty, were wrapped up in the Skins of wild Beaſts, and worried by Dogs; others were crucified, and others burned alive, that when Day-Light failed, they might ſerve for Torches in the Night. Theſe Spectacles* Nero *exhibited in his own Gardens, as if they had been a* Circenſian *Game, himſelf being among the People in the Habit of a Coachman. Yet tho' Severity was uſed againſt thoſe, ſays* Tacitus,

(*a*) Annalium lib. 15. cap. 44. pag. m. 364.

citus, *who deſerved Death, the People beheld them with Pity, as done not for the publick Good, but to ſatisfy the Cruelty of one Man.* This Perſecution continued a full Year, even that after the burning of *Rome Anno DOM.* 66. Divine Providence ſo ordered, that the Church had got ſome Footing in the World before a general Perſecution did ariſe, that Chriſtians might be the better able to weather out the Storm. There were now 33 Years, or thereby, paſt after CHRIST's Death, in which the Church had been propagated far and near; nor did the Storm continue ſo long, as to wear out the Saints of the moſt High. It raged in other Parts of the Empire as well as at the Metropolis: In it ſuffered the Apoſtle *Paul*, beheaded at *Rome*, and alſo the Apoſtle *Peter*, as our LORD foretold, *John* xxi. 18. but in what Year, or in what Place, is not certain. *Tecla*, *Torques*, *Torquatus*, *Marcellus*, and ſeveral others ſuffered alſo. But there are many legendary Stories in the *Roman* Martyrologies, which deſerve no Credit; concerning which the curious Reader may conſult the learned *Spanheim* (*a*).

The ſhort Reigns of *Galba*, *Otho* and *Vitellius*, who are called by ſome, *Monthly Emperors*, and the merciful Diſpoſition of *Veſpaſian* and *Titus* his Son, gave ſome Reſt to the Chriſtians, till *Domitian* ſucceeding to the Empire, began a new Perſecution. He was a Man of a Temper vaſtly

(*a*) Hiſt. Eccl. *in Fol.* col. 566. & ſeqq.

different from that of his Father *Veſpaſian*, and his Brother *Titus*; he was lazy and unactive, ill-natured and ſuſpicious, gripping and covetous, proud and inſolent; yea ſo wickedly ambitious, as to affect Divinity in all publick Edicts, aſſuming to himſelf, and requiring others to give him the Titles of *Lord* and *God*. He never truly loved any Man. When he pretended Kindneſs, it was a Sign of that Man's Ruin to whom it was offered. His Cruelty he firſt exerciſed upon the Flies, Thouſands whereof he diſpatched every Day; and next he tried it upon Men of all Ranks, putting to Death the moſt illuſtrious Senators, and Perſons of greateſt Honour, upon moſt trifling Pretences, and oft for no Cauſe at all. *He had a Portion*, ſays *Tertullian* (*a*), *of* Nero's *Cruelty, but in this he exceeded him*, Nero *was content to command Executions to be done at a Diſtance, while* Domitian *took Pleaſure to ſee them done before his own Eyes*. The Chriſtians, alas! did bear the heavieſt Load of his Rage and Malice, whom he every where perſecuted either by Death or Baniſhment. *John* the Evangeliſt was ſent for to *Rome*, and by his Order baniſhed into *Patmos*. He commanded thoſe to be killed who were of the Stock of *David* in *Judæa* (*b*). He put to Death his Couſin-German *Fl. Clemens*, at that Time Conſul, for giving a good Teſtimony to CHRIST, and baniſhed his Wife *Fl. Domitilla*, his own Kinſ-

(*a*) Apolog. cap. 6. pag. 23. (*b*) Euſeb. Hiſt. lib. 3. cap. 18

Kinſwoman, into the Iſland *Pontia*, upon the ſame Account. The Perſecution began in the 92 Year of the Chriſtian *Æra*, 26 Years after that by *Nero*, and continued to *Domitian's* Death, which happened about three Years after. His bloody Practices rendred him intolerable to his own Friends and Servants, who conſpired againſt him (his own Wife *Domitia* being of the Confederacy) and killed him. His Succeſſor *Cocceius Nerva* abrogated his Acts, and recalled thoſe he had proſcribed or baniſhed. Among theſe *John* the Apoſtle took the Benefit of the Act, quited *Patmos*, and retired to *Epheſus*. *Dion*, a *Roman* Hiſtorian ſays (*a*), *Nerva abſolved all thoſe who were counted guilty of Impiety againſt the Gods, and recalled the baniſhed to their own Country*; by whom he underſtands the Chriſtians.

The Third Perſecution commenced under *Trajan*, whom *Nerva* appointed to be his Succeſſor. He was a Prince of excellent Vertues, who acted uſually by the Advice of the Senate, and they to recompenſe him, gave him the Title of *Optimus*. He converſed freely with all Men, deſiring rather to be loved than feared by the People. The Glory of all this is exceedingly ſtained in the Records of the Church, by his ſevere Proceedings againſt the Chriſtians. He looked upon the Religion of the Empire as undermined by this new Way of Worſhip; that the Number of Chriſtians grew

(a) Dion Caſſius in vita Cocceii Nervæ, non longè ab initio.

different from that of his Father *Veſpaſian*, and his Brother *Titus*; he was lazy and unactive, ill-natured and ſuſpicious, gripping and covetous, proud and inſolent; yea ſo wickedly ambitious, as to affect Divinity in all publick Edicts, aſſuming to himſelf, and requiring others to give him the Titles of *Lord* and *God*. He never truly loved any Man. When he pretended Kindneſs, it was a Sign of that Man's Ruin to whom it was offered. His Cruelty he firſt exerciſed upon the Flies, Thouſands whereof he diſpatched every Day; and next he tried it upon Men of all Ranks, putting to Death the moſt illuſtrious Senators, and Perſons of greateſt Honour, upon moſt trifling Pretences, and oft for no Cauſe at all. *He had a Portion*, ſays *Tertullian* (*a*), *of* Nero's *Cruelty, but in this he exceeded him*, Nero *was content to command Executions to be done at a Diſtance, while* Domitian *took Pleaſure to ſee them done before his own Eyes*. The Chriſtians, alas! did bear the heavieſt Load of his Rage and Malice, whom he every where perſecuted either by Death or Baniſhment. *John* the Evangeliſt was ſent for to *Rome*, and by his Order baniſhed into *Patmos*. He commanded thoſe to be killed who were of the Stock of *David* in *Judæa* (*b*). He put to Death his Couſin-German *Fl. Clemens*, at that Time Conſul, for giving a good Teſtimony to CHRIST, and baniſhed his Wife *Fl. Domitilla*, his own Kinſ-

(*a*) Apolog. cap. 6. pag. 23. (*b*) Euſeb. Hiſt. lib. 3. cap. 18

Kinſwoman, into the Iſland *Pontia*, upon the ſame Account. The Perſecution began in the 92 Year of the Chriſtian *Æra*, 26 Years after that by *Nero*, and continued to *Domitian's* Death, which happened about three Years after. His bloody Practices rendred him intolerable to his own Friends and Servants, who conſpired againſt him (his own Wife *Domitia* being of the Confederacy) and killed him. His Succeſſor *Cocceius Nerva* abrogated his Acts, and recalled thoſe he had proſcribed or baniſhed. Among theſe *John* the Apoſtle took the Benefit of the Act, quited *Patmos*, and retired to *Epheſus*. *Dion*, a *Roman* Hiſtorian ſays (*a*), *Nerva abſolved all thoſe who were counted guilty of Impiety againſt the Gods, and recalled the baniſhed to their own Country*; by whom he underſtands the Chriſtians.

The Third Perſecution commenced under *Trajan*, whom *Nerva* appointed to be his Succeſſor. He was a Prince of excellent Vertues, who acted uſually by the Advice of the Senate, and they to recompenſe him, gave him the Title of *Optimus*. He converſed freely with all Men, deſiring rather to be loved than feared by the People. The Glory of all this is exceedingly ſtained in the Records of the Church, by his ſevere Proceedings againſt the Chriſtians. He looked upon the Religion of the Empire as undermined by this new Way of Worſhip; that the Number of Chriſtians grew

(a) Dion Caſſius in vita Cocceii Nervæ, non longè ab initio.

formidable, and might poſſibly endanger the Tranquillity of the *Roman* State; and that there was no better Way to ſecure to himſelf the Favour of the Gods, eſpecially in the Wars, than to vindicate himſelf againſt the Chriſtians. Accordingly he iſſued out Orders to proceed againſt them as illegal Societies, erected and acting contrary to the Laws. He look'd upon Chriſtian Aſſemblies as *Heteriæ*, or unlawful Corporations, and under this Pretence endeavoured to ſuppreſs them; and in the mean Time commanded Chriſtians either to ſacrifice to the Gods, or be puniſhed as Contemners of them. The chief of thoſe who obtained the Crown of Martyrdom in this Perſecution were, *Clemens* Biſhop of *Rome*, *Simeon* of *Jeruſalem* and *Ignatius* of *Antioch*. The laſt of theſe *Trajan* himſelf condemned, and ordered to be ſent to *Rome*, and there thrown to wild Beaſts. His Deſire for Martyrdom was great, as his Words recorded in *Euſebius*'s Hiſtory (*a*) do declare, "From *Syria* even to *Rome*, ſays he, I fight with "Beaſts by Land and Sea, Night and Day, bound "with Ten Leopards, that is, a Guard of Soldiers, who are worſe for the Favours I do "them. I am inſtructed by their Injuries, yet "by this I am not juſtified. I wiſh I may "enjoy the Beaſts that are prepared for me, who "I pray may make quick Diſpatch with me; "them I will allure to devour me ſpeedily, and "that

(*a*) Lib. 3. cap. 36.

" that from Fear they may not abſtain from " touching me, as they have not touched others; " and if they will not, I'll even force them there- " unto. I know what is beſt for me. Now I " begin to be a Diſciple, deſiring nothing of " Things ſeen or unſeen, that ſo I may gain " CHRIST. Let Fire, Croſs, Troops of vio- " lent Beaſts, ſcattering of Bones, Convulſion of " Members, Contrition of the whole Body, and " all the Torments of the Devil come upon " me, that I may enjoy JESUS CHRIST." *Jerom* adds (*a*) " That when this *Ignatius* " was condemned to be actually thrown to the " wild Beaſts, and heard the Lions roaring, he " ſaid, I am CHRIST's Wheat, which the Teeth " of wild Beaſts ſhall grind, that I may be found " pure Bread." He died in the 11th Year of *Trajan*.

This Perſecution is placed by *Euſebius* (*b*), and by many others after him, in the 10th Year of *Trajan*, the 108 of the Chriſtian *Æra*, tho' I find *Spanhemius F. F.* thinks it began five Years ſooner (*c*). It raged as in other Parts of the Empire, ſo eſpecially in the Provinces of *Pontus* and *Bithynia*, where *Pliny* the younger then governed as *Proprætor* with Proconſular Power and Dignity, who ſeeing the vaſt Numbers of Chriſtians, who were indicted by their Accuſers, and preſſed on of their own Accord to gain the Honour of

(*a*) Catal. Script. in Ignatio. (*b*) In Chronico. (*c*) Hiſt. Chriſtiana, *Fol.* col. 655.

being Martyrs, and that to proceed to Severity with all who came, would be in a Manner to lay deſolate theſe Provinces, he thought proper to write to the Emperor concerning this Matter, that he might know his Pleaſure concerning it. Since his Letter contains a Teſtimony from a Heathen concerning the Propagation of the Chriſtian Religion in theſe Times, and alſo acquaints us ſo exactly with the State of Chriſtians, their Innocency and Integrity, and the Manner then of proceeding againſt them, I here inſert a Tranſlation thereof.

C. Plinius, *to the Emperor* Trajan. *

IT is my Cuſtom, Sir, in all Affairs wherein ‘I doubt, to have Recourſe to you; for who ‘can better either ſway my Irreſolution, or inſtruct ‘my Ignorance? I have never been heretofore ‘preſent at the Examination and Trial of Chriſtians, and therefore know not what the Crime is, ‘or how far it is wont to be puniſhed, or how to ‘proceed in theſe Enquiries. Nor was I a little ‘at a Loſs, whether Regard be to be had to the ‘Difference of Age, whether the Young and the ‘Weak are to be diſtinguiſhed from the more ‘ſtrong and aged; whether Place may be allowed to Repentance, and it may be any Advantage to him who was once a Chriſtian, to ceaſe to

* Plinii lib. 10. Epiſt. 97. pag. m. 387. & ſeqq. & apud Euſeb. Hiſt. Eccl. lib. 3. cap. 33.

'to be ſo; whether the Name alone, without other
'Offences that go along with the Name, ought
'to be puniſhed. In the mean Time, towards
'theſe, who as Chriſtians have been brought be-
'fore me, I have taken this Courſe. I asked
'them if they were Chriſtians. If they con-
'feſſed, I asked them once again, threatning Pu-
'niſhment; if they perſiſted, I commanded
'them to be executed. For I did not at all doubt
'but that whatever their Confeſſion was, their
'Stubborneſs and inflexible Obſtinacy ought to be
'puniſhed. Others who were guilty of the like
'Madneſs, becauſe they were *Roman* Citizens,
'I adjudged them to be tranſmitted to *Rome*.
'While Things thus proceeded, the Error ſpread-
'ing, as is uſual, more Caſes offered. A name-
'leſs Libel was preſented, containing the De-
'ſignations of many, who denied themſelves to
'be or have been Chriſtians. Theſe, when af-
'ter my Example they invocated the Gods, and
'offered Wine and Incenſe to your Statue,
'which for that Purpoſe I commanded to be
'brought, with the Images of the Gods, and had
'moreover blaſphemed CHRIST, which 'tis ſaid
'none who are true Chriſtians can be compelled
'to do, I diſmiſſed. Others mentioned in the
'Libel confeſſed themſelves Chriſtians, but pre-
'ſently denied it; they had been ſuch, but had
'renounced it, ſome by the Space of three Years,
'others many Years ſince; and one 25 Years
'ago. All theſe paid their Veneration to your Sta-

'tue, and to the Images of the Gods, and blaſ-
'phemed CHRIST. They affirmed the whole
'Sum of their Sect or Error lay in this, That
'they uſed on a ſet ſolemn Day, to meet toge-
'ther before Sun-riſing, and to ſing among
'themſelves a Hymn to CHRIST, as the GOD
'whom they worſhipped; and to oblige them-
'ſelves by an Oath, not to commit any Wicked-
'neſs, but to abſtain from Theft, Robbery and
'Adultery, to keep Faith, to reſtore any Pledge
'intruſted with them; which being done, to de-
'part for that Time, and to meet again at a
'common Meal, to partake of a promiſcuous
'and harmleſs Food, which they laid aſide after
'my Edict, according to your Order, prohibiting
'the *Heteriæ* or unlawful Aſſemblies to be kept.
'To ſatisfy myſelf in the Truth hereof, I com-
'manded two Maids, called *Diaconeſſes*, to be ex-
'amined upon the Rack; but I perceived nothing
'but a wicked and immoderate Superſtition, and
'therefore delaying any further Proceſs, I have
'ſent for your Advice. For the Caſe ſeemed to
'me worthy to be conſulted, eſpecially conſider-
'ing the great Numbers that are in Danger; for
'very many of all Ages and Ranks, both Men
'and Women, are and will be called in Queſtion;
'the Contagion of this Superſtition having over-
'ſpread not only Cities, but Towns and Country
'Villages, which yet ſeems poſſible to be ſtopt and
'cured 'Tis very evident, that the Temples,
'which were almoſt quite forſaken, begin to be
'frequent-

'frequented; that the holy Rites and Solemnities 'of a long Time neglected, are ſet on Foot again, 'and that Sacrifices from all Parts begin to be 'ſold, which hitherto found very few to buy 'them; whence 'tis eaſy to conjecture what 'Multitudes might be reclaimed, if place be given 'to Repentance.

This Letter ſeems to be writ about the Year of our LORD 107, the Ninth of *Trajan*'s Reign, the Emperor lying then at *Antioch*, in Order to his Wars in the Eaſt, where the Perſecution was very hot. By this Account we ſee, that tho' the Enemies of our Religion load it with hard Names, as a wicked and immoderate Superſtition, yet at the ſame Time they own it innocent and unblameable. Tho' the Severity of the Perſecution might tempt ſome to turn Renegadoes, yet ſo vaſt was the Propagation and ſpreading that Chriſtianity had then made in theſe Parts, that this great Man *Pliny* the Younger knew not how to deal with them. To direct him therefore in this Affair, the Emperor returned him the following Reſcript.

Trajan *to* Pliny *greeting.* *

'AS to the Manner of your Procedure, my '*Secundus*, in examining the Cauſes of 'theſe that have been brought before you for be-'ing Chriſtians, you have taken the Courſe you 'ought

* Plinii Secundi lib. 10. epiſt. 98.

'ought to take; for no general Law can be fram-
'ed ſo as to provide for all Caſes. Let them not
'be ſought for, but if they be accuſed and con-
'victed, let them be puniſhed. Yet if any de-
'nies himſelf to be a Chriſtian, and gives Evidence
'of it, by ſupplicating to our Gods, tho' hereto-
'fore he has been ſuſpected, let him be pardon-
'ed upon his Repentance. But as for Libels pu-
'bliſhed without the Name of the Authors, let
'them not be regarded as to the Crimes they
'charge, for that were an ill Precedent, and is
'not uſual in our Reign.

Tertullian ſpeaking of this Edict, or Reſcript, calls it (*a*), *A Sentence confounded by a ſtrange Neceſſity; it allows them not to be ſought for, as if they were innocent, and yet commands them to be puniſhed as guilty; it ſpares and rages, diſſembles and yet puniſhes. Why does he entangle himſelf in his own Cenſure? If he condemn them, why does he not hunt them out? If he thinks them not to be ſearched out, why does he not acquit them?* However, by Means of this Law the Edge of the Enemies was taken off; tho the popular Rage might in ſome Places ſtill continue, yet the general Force and Rigour of the Perſecution did ceaſe and abate. About this Time *Trajan* abode at *Antioch*, where was a dreadful Earthquake, by which Thouſands were killed, and far greater Num-

(*a*) Apolog. cap. 2. operum pag. 19.

Numbers maimed and wounded. *Pedo* the Conſul loſt his Life, and *Trajan* himſelf, had he not eſcaped out at a Window, had undergone the ſame Fate. Afterwards he won great Victories over the *Armenians*, *Parthians*, *Arabians*, *Aſſyrians*, *Iberians* and *Perſians*. He received Embaſſies from the *Indies*, tho their Name was little known at that Time. He died of a Dropſie (*a*) at a Town in *Cilicia*, then called *Selinus*, and afterward *Trajanople*, in the 64 Year of his Age, having reigned 19 Years, 6 Months and 15 Days. *Pliny* the younger wrote an excellent Panegyrick upon him, which is yet extant. No doubt he was a Prince adorned with many Virtues; but his Cruelty in perſecuting the Chriſtians, his Incontinency in Love of Boys, and his Exceſs in Wine, ſtain his Glory, and ſhew the Flattery of his Admirers.

Hadrian, the adopted Son of *Trajan*, ſucceeded in the Empire, and continued the Perſecution of the Chriſtians raiſed by his Predeceſſor; or rather was Author of a Fourth; ſo *Sulpitius Severus* calls it (*b*). 'Tis true we do not find any Laws which this Emperor made againſt the Chriſtians, but theſe of his Predeceſſors were ſtill in Force; and the Heathens were ready in moſt Places to run upon this Errand of their own Accord, and to ſacrifice innocent Chriſtians to their own Spite and Malice. *Jerom* particularly tells us (*c*), *That*

(*a*) Dion. Caſſius in vita Trajani, prope finem. (*b*) Sacræ hiſtoriæ lib. 2. (*c*) Catalog. Scriptorum in Quadrato.

That this Emperor having ſpent a whole Winter at Athens, *gave his Preſence at the* Eleuſinian *Ceremonies, and was initiated in almoſt all the Myſteries and Rites of Heatheniſh* Greece, *which gave Occaſion to thoſe who hated the Chriſtians without any particular Warrant to fall upon them.* That this was a grievous Perſecution, appears from the Apologies which *Quadratus* and *Ariſtides*, tho now they be loſt, preſented to the Emperor; and from what *Tertullian* writes (*a*), *That when* Arrius Antoninus (whom many conceive to be the ſame Perſon who ſucceeded *Hadrian* in the Empire) *was Proconſul of* Aſia, *and ſeverely perſecuted the Chriſtians, the whole of them in that City, where he at the Time was, as one Man beſet his Tribunal, openly confeſſing themſelves to be Chriſtians. He, amazed at the Multitude, cauſed ſome Few of them to be executed, telling the reſt, that if they had a Mind to end their Lives, they had Precipices and Halters enough at Home, and need not come hither for Execution.* And *Euſebius* informs us, *That* Serenius Granianus, *one of the following Proconſuls, did write to* Hadrian *to mitigate the Perſecution: Which the Emperor commanded to be done, by a Reſcript* (*b*) *directed to* Minucius Fundanus, *his Succeſſor in that Province.* The like he did in other Places of the Empire, as appears by *Melito*'s Apology, a Part whereof is preſerved by *Euſebius, lib.* 4. *cap.* 26.

Dion

(*a*) Ad Scapulam cap. 5. pag. 92. (*b*) Hiſt. Eccl. lib. 4. cap. 9. Extat etiam ad calcem Apologiæ 2dæ Juſt. Martyris, operum pag. 99.

Dion Caſſius, a Heathen, tells (*a*), *That tho* Hadrian *reigned with great Moderation and Humanity, yet for putting to Death many good Men, both in the Beginning of his Reign, and before he ended his Life, he was under great Infamy.* By theſe good Men he ſeems to intend the Chriſtians. As to the Duration of this Perſecution, the learned *Spanhemius* reckons it commenced in the ſecond Year of *Hadrian*'s Reign, and was ſtopped in the Tenth, which is *A. D. vulg.* 126. when his *Decennalia* were celebrated (*b*).

Hadrian was a Prince devoted to the Muſes, to Study and Travels, yet one in whom 'tis hard to ſay whether Vice or Virtue had the upper Hand. He highly honoured the Senate, and would wait on the Conſuls to their Houſes, and yet was moſt ambitious of Honour. He puniſhed the revolting *Jews*, who were headed by *Barchochab*, who pretended himſelf to be the *Meſſias*. He died in the 21. Year of his Reign. Tho there were many who obtained a Crown of Martyrdom in this Perſecution, yet the *Greek* and *Roman* Church have filled their Martyrologies with fabulous Circumſtances of ſeveral Martyrs, and Names of others, for which they have no real Foundation. And therefore we are not raſhly to believe every Thing writ concerning them by *Simeon Metaphraſtes*, *Gregory* of *Tours*, the *Clementine Recognitions*, and gathered together by *Surius*, *Bolandus*, and even

(*a*) In Hadriano non longe ab initio. (*b*) Spanhem. F. F. hiſt. Chriſtiana in Folio, col. 656, 657.

even by Cardinal *Baronius* in his Annals, to ſerve the Purpoſes of the *Romiſh* Church, and their legendary Traditions of Miracles of Saints, to ſupport their idolatrous Worſhip (*a*). This Emperor on his Death-bed, according to *Spartian* his Hiſtorian, ſpoke concerning his Soul like one *without GOD and Hope in this World* (*b*); which ſhews what uncertain Expectations the Heathens had of any future Happineſs, being deſtitute of Divine Revelation.

Antoninus Pius ſucceeded in the Empire; he continued the Perſecution, wherein many received the Crown of Martyrdom, *whoſe Names are writ in the Lamb's Book of Life.* For ſtopping the Perſecution, *Juſtin Martyr* exhibited an Apology to the Emperor, which produced the following Anſwer to the common Council of *Aſia* (*c*).

The

(*a*) Spanh. F. F. hiſt. Chriſt. in Fol. col. 666. & ſeqq. (*b*) Spartiani Hadrianus Cæſar, prope finem.

Animula, vagula, blandula,
Hoſpes, comeſque corporis,
Qua nunc abibis in loca
Pallidula, rigida, nudula?
Nec, ut ſoles, dabis jocos.

In Engliſh.

My little pleaſant wandring Soul,
Which in this Body dwells,
To what ſtrange Place does thou retire,
Pale, rigid naked Cells?
The pretty Jeſts that thou us'd here,
Thou there no more ſhall tell.

(*c*) Extat ad calcem Apolog. 2. Juſt. Martyris, operum pag. 100. edit. 1686 in Folio, & apud Euſebium hiſt. Eccl. lib. 4. cap. 13.

" The Emperor *Cæſar Titus Ælius Hadrian*
" *Antoninus Auguſtus Pius* High Prieſt, the 15th
" Time *Tribune*, third Time *Conſul*, Father of his
" Country, to the common Aſſembly of *Aſia*,
" greeting. I am very well aſſured that the
" Gods themſelves will take Care that this Kind
" of Men ſhall not eſcape, it being much more
" their Concern than it can be yours, to puniſh
" thoſe who refuſe to worſhip them; whom you
" do but confirm in their Opinions, while you
" oppreſs and accuſe them as Atheiſts, and object
" other Crimes againſt them, which you can-
" not prove. Nor can a more acceptable Ser-
" vice be done them; for being accuſed, they
" chuſe to die, rather than live, for that GOD
" whom they worſhip; by which Means they
" become victorious. As for the Earthquakes
" that have been, or yet do happen, it may not
" be amiſs to advertiſe you, whoſe Minds are
" ready to deſpond under any ſuch Accidents, to
" compare your Caſe with theirs. They at ſuch
" a Time are much more ſecure and confident in
" their GOD; whereas you ſeeming to neglect
" the Gods and their Rites, are ignorant of that
" Deity which they worſhip; and therefore envy
" and perſecute to the Death thoſe who worſhip
" him. Concerning theſe Things ſeveral Go-
" vernours of Provinces have heretofore writ to
" my Father, of ſacred Memory, to whom he
" returned this Anſwer, *That theſe Men ſhould*
" *be no way moleſted, unleſs it appeared that they*
" *attempted*

" *attempted ſomething againſt the* Roman *Empire.*
" Yea I my ſelf have received many Letters con-
" cerning them, to which I anſwered according
" to my Father's Opinion, which I propoſe to
" imitate. After all which, if any ſhall go on to
" create them Trouble, merely becauſe they are
" ſuch Men (*i. e. Chriſtians*) let him that is in-
" dicted of the Crime be abſolved, tho' it appear
" he be ſuch a Man, and let the Informer under-
" go Puniſhment.— Publiſhed at *Epheſus* in the
" Place of the Common Aſſembly of *Aſia*. This Letter is calculated, from the Year of the Conſuls, to have been ſent in the Year of our LORD 140 *vulg.* the Third of the Reign of *Antoninus Pius*. The Chriſtians had ſome Tranquillity for the reſt of his Reign. He died, as is commonly reckoned, on the 7th of *March*, of the Year of our LORD 160.

To *Antoninus Pius* ſucceeded *Marcus Aurelius Antoninus Philoſophus*, and his Brother *Lucius Verus*. The Writers of *Marc Antoninus*'s Life ſpeak great Things of him, as a good Man and a great Philoſopher, but withall zealous of Heathen Rites to the higheſt Degree of Superſtition. He had from his Youth been educated in the *Salian* College, all the Offices whereof he had gone through (*a*), affecting an Imitation of *Numa Pompilius* the firſt Maſter of Religious Ceremonies among the *Romans*, from whom he pretended to derive

(*a*) Jul. Capitolinus in Antonino in vitis Cæſarum, pag. m. 152.

derive his Original. What Thoughts he had of the Chriſtians appears from this, That he aſcribes their reſolute undergoing of Death to mere Stubbornneſs and Obſtinacy (*a*). He was then eaſily ſet on by the Prieſts and Philoſophers about him into a Prejudice againſt Chriſtianity, and perſwaded to ſet on Foot the fifth Perſecution againſt the Chriſtians, whom he endeavoured to ſuppreſs by new Laws and Edicts, expoſing them to all the Malice of their Enemies. The Perſecution commenced in the Eaſtern Parts about the 7th Year of his Reign, and continued for ſeveral Years; it ſpread into the Weſt, eſpecially *France*, where it raged with great Severity. That the Conflict was very ſharp, may be gueſſed by the Crowd of Apologies preſented to the Emperor by *Juſtin Martyr*, *Melito*, *Athenagoras* and *Apollinaris*. In *Aſia*, *Polycarp* Biſhop of *Smyrna* was among the firſt Martyrs, twelve others from *Philadelphia* ſuffered with him.

The Acts of *Polycarp*'s Martyrdom, recorded by *Euſebius* (*b*) are a moſt beautiful Piece of Antiquity, but too large to be here inſerted. The Sum of the Whole is, " When his Perſecutors " came to his Houſe, he was in Bed: Tho' he might " have ſaved himſelf by ſlipping to another " Houſe, he refuſed, ſaying, *The Will of the* " LORD *be done*. He came down chearfully,

(*a*) τῶν εἰς ἑαυτὸν, lib. 2. § 3. pag. 106. (*b*) Hiſt. Eccl. lib. 4. cap. 15. Vide etiam de Polycarpi martyrio Ecc. Smyrnenſis Epiſtolam, cum Ignatii Epiſtolis, editis Oxoniæ 1709, pag. 62. & ſeqq.

" *attempted ſomething againſt the* Roman *Empire.*
" Yea I my ſelf have received many Letters con-
" cerning them, to which I anſwered according
" to my Father's Opinion, which I propoſe to
" imitate. After all which, if any ſhall go on to
" create them Trouble, merely becauſe they are
" ſuch Men (*i. e. Chriſtians*) let him that is in-
" dicted of the Crime be abſolved, tho' it appear
" he be ſuch a Man, and let the Informer under-
" go Puniſhment.— Publiſhed at *Epheſus* in the
" Place of the Common Aſſembly of *Aſia*. This Letter is calculated, from the Year of the Conſuls, to have been ſent in the Year of our LORD 140 *vulg.* the Third of the Reign of *Antoninus Pius*. The Chriſtians had ſome Tranquillity for the reſt of his Reign. He died, as is commonly reckoned, on the 7th of *March*, of the Year of our LORD 160.

To *Antoninus Pius* ſucceeded *Marcus Aurelius Antoninus Philoſophus*, and his Brother *Lucius Verus*. The Writers of *Marc Antoninus*'s Life ſpeak great Things of him, as a good Man and a great Philoſopher, but withall zealous of Heathen Rites to the higheſt Degree of Superſtition. He had from his Youth been educated in the *Salian* College, all the Offices whereof he had gone through (*a*), affecting an Imitation of *Numa Pompilius* the firſt Maſter of Religious Ceremonies among the *Romans*, from whom he pretended to derive

(*a*) Jul. Capitolinus in Antonino in vitis Cæſarum, pag. m. 152.

derive his Original. What Thoughts he had of the Chriſtians appears from this, That he aſcribes their reſolute undergoing of Death to mere Stubbornneſs and Obſtinacy (*a*). He was then eaſily ſet on by the Prieſts and Philoſophers about him into a Prejudice againſt Chriſtianity, and perſwaded to ſet on Foot the fifth Perſecution againſt the Chriſtians, whom he endeavoured to ſuppreſs by new Laws and Edicts, expoſing them to all the Malice of their Enemies. The Perſecution commenced in the Eaſtern Parts about the 7th Year of his Reign, and continued for ſeveral Years; it ſpread into the Weſt, eſpecially *France*, where it raged with great Severity. That the Conflict was very ſharp, may be gueſſed by the Crowd of Apologies preſented to the Emperor by *Juſtin Martyr*, *Melito*, *Athenagoras* and *Apollinaris*. In *Aſia*, *Polycarp* Biſhop of *Smyrna* was among the firſt Martyrs, twelve others from *Philadelphia* ſuffered with him.

The Acts of *Polycarp*'s Martyrdom, recorded by *Euſebius* (*b*) are a moſt beautiful Piece of Antiquity, but too large to be here inſerted. The Sum of the Whole is, " When his Perſecutors " came to his Houſe, he was in Bed: Tho' he might " have ſaved himſelf by ſlipping to another " Houſe, he refuſed, ſaying, *The Will of the* " LORD *be done*. He came down chearfully,

(*a*) τῶν εἰς ἑαυτόν, lib. 2. § 3. pag. 106. (*b*) Hiſt. Eccl. lib. 4. cap. 15. Vide etiam de Polycarpi martyrio Eccl. Smyrnenſis Epiſtolam, cum Ignatii Epiſtolis, editis Oxoniæ 1709, pag. 62. & ſeqq.

" and ordered Meat to be ſet before them ; re-
" queſting for himſelf only one Hour for Prayer,
" which being granted, he continued two Hours
" together with great Aſſiſtance of Divine Grace.
" Prayer being ended, he was ſet upon an Aſs,
" and carried to *Smyrna*, and there received by
" *Herod*, an *Irenarcha* or Juſtice of the Peace,
" into his Chariot ; who deſired him to ſay, *My*
" *Lord the Emperor, or to ſacrifice.* This he
" would not at any Rate comply with ; there-
" fore the Angry Judge thruſt him out of his
" Chariot with ſuch Violence, as he hurt his
" Leg in the Fall. Nothing daunted he went
" chearfully to the Place of Execution ; to which
" when he with the Judge came, a confuſed Noiſe
" did ariſe, but a Voice was heard by many of our
" Friends (ſays my Author) (*a*), but no Perſon
" ſeen ſpeaking, ſaying, *Polycarp be ſtrong, quite*
" *thy ſelf like a Man.* The Proconſul began to
" perſwade him, *Regard*, ſaid he, *thy great Age,*
" *ſwear by the Genius of* Cæſar, *ſay with us, Take*
" *away the impious, ſwear, blaſpheme* CHRIST,
" *and I will releaſe thee.* To which *Polycarp*
" anſwered, *Theſe fourſcore and ſix Years have I*
" *ſerved him, and he never did me any Harm,*
" *How ſhall I blaſpheme my Saviour?* (Theſe
Years *Spanhemius* reckons (*b*) to have commen-
ced from *Polycarp's* Converſion to Chriſtianity,
he muſt then at his Sufferings been very old.)
" The

(*a*) Ibid. (*b*) Hiſtoria Chriſtiana in Folio, col. 665.

" The Proconsul still importuned him to swear
" by *Cæsar*'s Genius. To whom he replied, Since
" you are so vainly ambitious, that I should swear
" by the Emperor's Genius, as you call it, as if
" you knew not who I am, hear my Confession,
" I am a Christian, if you have a Mind to learn
" the Christian Religion, appoint me a Time, I'll
" instruct you. The Proconsul advised him ra-
" ther to instruct the People. He answered, To
" you I rather chuse to address my Discourse; for
" we are commanded by the Laws of our Religi-
" on, to give to Princes and the Powers ordain-
" ed of GOD, all the Honour and Reverence
" that's not contrary to the Precepts of Chri-
" stianity. As for the common People, I do not
" think fit to make any Apology to them. The
" Proconsul then threatned him with wild Beasts.
" Call for them, says the Martyr, for we are
" determined not to change from better to worse,
" counting it fit only to turn from Vice to Vir-
" tue. Then said the Proconsul, I have a Fire
" that shall tame thee. Thou threatens me, said
" *Polycarp*, with a Fire that burns for an Hour,
" and is presently extinct, but art ignorant of the
" Fire of eternal Damnation, and the future Judg-
" ment reserved for the Wicked in the World to
" come. But why delayest thou? Bring forth
" whatever thou hast a Mind to. After this,
" and other Words spoke by the Martyr with
" chearful Confidence and Divine Grace, the Pro-
" consul caused the Crier make Proclamation,

" *Polycarp* has confeſſed himſelf to be a Chriſti-
" an. At which the *Jews* and *Gentiles* gave a
" Shout, ſaying, This is the great Doctor of *A-*
" *ſia*, and the Father of the Chriſtians; this is the
" Deſtroyer of our Gods, that teaches Men not
" to do ſacrifice, nor to worſhip theſe Deities.
" *Polycarp* being then ordered to be burned a-
" live, the *Jews* were particularly active to
" bring Faggots and Fewel to the Fire. When
" the Officer came to nail him to the Stake, he
" deſired them to forbear, aſſuring them, that
" he who gave him Strength to endure the Fire,
" would enable him without nailing to ſtand im-
" moveable in the hoteſt Flames. So they only
" tied him, he ſtanding like a Sheep ready for
" the Slaughter, deſigned as an acceptable Sacri-
" fice, poured out his Soul in a pathetick Prayer;
" which being done, the Fire was blown up.
" Behold a Wonder, *ſays our Author* (*a*), ſeen
" by us who were preſent, that we might declare
" it to others. The Flames diſpoſing themſelves
" into an Arch like the Sails of a Ship ſwelled
" with the Wind, gently encircled the Body
" of the Martyr, who ſtood all the while, not like
" burning Fleſh, but like Gold or Silver purified
" in the Furnace, his Body ſending forth a de-
" lightful Smell like Frankincenſe or ſome coſtly
" Spices, to our Senſes. The Infidels exaſperat-
" ed by the Miracle, commanded a Spear-man
" to

(*a*) Euſeb. lib. 4. cap. 15. Eccleſiæ Smyrnenſis Epiſtola, ut ſupra cap. 15. pag. 72.

" to go near and run him through with a Sword, " which he had no ſooner done, but ſuch a " Quantity of Blood iſſued from the Wound as " extinguiſhed the Fire. After this his Body was " burnt to Aſhes, and the Chriſtians gathered " up his Bones, and decently buried them." Thus died this Apoſtolical Man about the hundred Year of his Age, in the Year of our LORD 167. The Amphitheatre where he ſuffered, ſays a late Traveller into theſe Parts *(a)*, is yet in a great meaſure remaining: In the two oppoſite Sides thereof, are the Dens where the Lions were wont to be kept.

In this Perſecution many others received the Crown of Martyrdom. At *Rome*, *Ptolemy* and *Lucius*, *Juſtin* the Martyr and his Companions were firſt ſcourged, and then beheaded. In *France*, the Letter writ by the Churches of *Lyons* and *Vien* to theſe of *Aſia* and *Phrygia*, preſerved by *Euſebius* *(b)*, informs us, " That it was im- " poſſible for them exactly to deſcribe the Cruel- " ty of their Enemies, and the Severity of theſe " Torments the Martyrs ſuffered, being baniſhed " from their Houſes, forbid to ſhew their Heads, " reproached, beaten, hurried from Place to " Place, plundered, ſtoned, impriſoned, with all " Expreſſions of ungovernable Rage and Fury. " But *the Sufferings of this preſent Life are not to* " *be compared with the Glory that ſhall be reveal-*

(a) Tho. Smith Epiſtola de ſeptem Aſiæ Eccleſiis, pag. 164. *(b)* Hiſt. Eccl. lib. 5. cap. 1.

" *ed.* Particularly *Vettius Epagathus*, a Man
" full of Zeal and Piety, who ſeeing his Fellow-
" Chriſtians unjuſtly dragged before the Judg-
" ment-Seat, required Leave of the Preſident,
" that he might plead his Brethrens Cauſe, and
" openly ſhew that they were not guilty of the
" leaſt Wickedneſs or Impiety. But the Court
" not daring to grant him ſo reaſonable a Requeſt,
" the Judge took the Advantage to ask him, *If*
" *he was a Chriſtian?* Which he publickly own-
" ed, and ſuffered Martyrdom. *Blandina*, a
" Lady of ſingular Virtue, but of whom the
" Church doubted how ſhe would hold out to
" make a reſolute Confeſſion, by reaſon of the
" Weakneſs of her Sex, and Tenderneſs of her E-
" ducation, yet ſhe did bear all with ſuch invin-
" cible Magnanimity, that her Tormentors, tho'
" they took their Turns from Morning to Night,
" and plied her with all Kind of Racks and Tor-
" tures, were yet forced to give over, and con-
" feſs themſelves overcome; wondring that a Bo-
" dy ſo broken and mangled ſhould yet be able to
" draw its Breath, and declared, that one of theſe
" Torments was ſufficient to take away her Life,
" much more ſo many and ſo great. But her
" happy Soul gained Strength by ſuffering,
" and mitigated all the Senſe of her Pain, by re-
" peating theſe Words, *I am a Chriſtian. Biblis*,
" tho' at firſt ſhe fainted, yet recovered her Cou-
" rage, and expired in the Midſt of moſt acute
" Tortures. *Pothinus* Biſhop of *Lyons*, an in-

firm

" firm Man above Ninety Years old, was beaten " and ſtoned to Death. *Sanctus* a Deacon of " *Vien*, together with *Maturus*, were expoſed in " the Amphitheatre, tormented and impriſoned " ſeveral Days together, preſented to wild Beaſts, " placed in an Iron Chair red hot, and at laſt " run through with a Spear. *Attalus*, a *Roman* " Citizen, diſgracefully led up and down as in " Triumph, and then beheaded; as was alſo " *Alexander* the Phyſician, a *Phrygian*, who " readily profeſſed himſelf a Chriſtian; and *Pon-* " *ticus*, a Youth of Fifteen Years of Age, who " through all Methods of Cruelty and Torment, " which might have ſhaken a more mature Age, " entred the Kingdom of Heaven." Theſe and ſome others, the Circumſtances of whoſe Sufferings are more at large preſerved by *Euſebius*, in the Place laſt cited, not only chearfully endured all Extremities themſelves, but alſo encouraged and ſtrengthned others boldly to contend for the Faith.

At length the Emperor *Marcus Antoninus* ſeems to have relaxed the Perſecution, upon this Occaſion. He being engaged in a War with the *Quadi*, a People inhabiting theſe Parts of *Germany* called now *Auſtria* and *Bavaria*; his Army was under great Difficulties, being like to periſh with Thirſt, under a warm Sun and hot Soil, where they could have no Water. In this Strait his Officers told him, that there was in his Army a Legion of Chriſtians called the *Melytenian*, and

there was nothing but theſe Chriſtians could obtain it by Prayer. The Emperor therefore deſired, that they might call upon their GOD, which they did, " Falling down upon our Knees, as is " our Cuſtom, ſays *Euſebius* (*a*), our Enemies " thought this an unuſual Sight; but a more won- " derful followed, for it is ſaid, That ſuddenly " there came upon the Enemies Thunder, with " Fire and Lightning, which ruined and put them " to Flight. But a pleaſant Shower came upon " the *Roman* Army to refreſh them, who were " like to periſh for Thirſt, and were praying to " GOD for it." The Truth of this Fact is avouched by *Tertullian* (*b*), who lived near that Time, and from him and *Apollinarius*, is recorded by *Euſebius* in his Hiſtory (*c*), and in his *Chronicon* (*d*). The Subſtance of the Story is alſo owned by the Heathen Hiſtorians, as *Julius Capitolinus* (*e*), *Lampridius* (*f*), and *Xiphilin* (*g*), who wrote the Lives of the *Roman* Emperors about that Time; tho' out of Spite to the Chriſtians they aſcribe it to *Jupiter Pluvius*, or to the Emperor's own Prayers. *Claudian* alſo ſings of it, as may be ſeen by his own Words at the

(*a*) Hiſt. Eccl. lib. 5. cap. 5. (*b*) Apologeticus, cap. 5. *Marcus quoque Aurelius in Germanica expeditione, Chriſtianorum militum orationibus ad Deum factis, imbres in ſiti illa impetravit.* Ad Scapulam cap. 4. operum pag. m. 92. (*c*) Euſeb. loco citato. (*d*) Chronicon ad Annum DOM. 178. *Fol.* 78. (*e*) Capitolinus in M. Antonino, pag. m. 158. (*f*) Lampridius in Heliogabulo, pag. 198. (*g*) Xiphilin Epit. Dionis in Marco.

the Foot of the Page (*a*). Mr. *Addiſon*, late Secretary of State, in his Travels through *Italy*, informs us (*b*), That upon *Antoninus* Pillar is to be ſeen at this Day the Figure of *Jupiter Pluvius*, ſending down Rain on the fainting Army of *Marcus Aurelius*, and Thunder-bolts on his Enemies; which is a very great Confirmation of the Story of the *Thundring Legion* κεραυνοβόλε, ſo *Euſebius* calls it (*c*), and a ſtanding Evidence of the Truth, even ſome way greater than the Teſtimony of an ancient Author. The ſame honourable and learned Perſon tells us, *I have ſeen*, ſays he, *a Medal, which relates to the ſame Affair, where the Emperor is called* Germanicus, *and carries on the Reverſe a Thunder-bolt in his Hand.* The learned *Hermannus Witſius* has wrote a Treatiſe to confirm the Truth of the Matter (*d*). What I have already advanced may prove the Truth of the Fact to any unprejudiced Perſon. We cannot expect that the Heathens will ſpeak too plainly upon a Subject that tends to commend Chriſtianity. And I cannot ſee that a Chriſtian who believes that *Elijah* prayed, and the Heavens gave Rain, and that GOD hears the Prayers of his People,

(*a*) Claud. in ſextum Conſ. Honorii, ver. 340. & ſeqq.

Clemens, Marce, redis ——————
Laus ibi nulla ducum: nam flammeus imber in hoſtem
Decidit: ——————
Tunc contenta polo mortalis neſcia teli
Pugna fuit ——————

(*b*) Addiſon's Travels, pag. 357. & ſeqq. (*c*) Euſeb. Hiſt. loco citato. (*d*) Diatribe de legione fulminatrice.

People, ſhould doubt but that this GOD might ſignally hear the Prayers of a whole Legion of Chriſtians, when this might tend to his own Glory, to the Conviction of his Enemies, and to the Good of his Church. Upon this happy Event the Emperor wrote to the Senate, acknowledging this great Bleſſing, and commanding all juſt Favour to be ſhewn to the Chriſtians. That the Emperor wrote ſuch Letters is evident, ſince *Tertullian*, who wrote but about thirty Years after that Time, quotes them, and appeals to them, as in his Words at the Foot of the Page (*a*), which he would never have done, if the Fact had not been unqueſtionable and known to the *Romans* at that Time: And it appears by *Euſebius* (*b*), that the good Effects of this Indulgence continued even to the Time of the Emperor *Commodus*; tho' at the ſame Time I frankly own, that the Streſs of the whole Affair is not to be laid upon the Emperor *Marc. Antonin*'s Letters extant at this Day, at the End of *Juſtin Martyr*'s ſecond Apology (*c*), which tho' they ſhould be interpolate, yet it appears from *Tertullian* and *Euſebius*, that this Emperor did give Orders to the Senate, allowing the Chriſtians to live, forbidding

(*a*) Apologeticus, cap. 15. operum pag. 23. *At nos edimus protectorem, ſi literæ M. Aurelii Imperatoris graviſſimi requirantur, quibus illam Germanicam ſitim Chriſtianorum forte militum precationibus, impetrato imbri, diſcuſſam conteſtatur, qui ſicut palam ab ejuſmodi hominibus pœnam dimovit, ita alio modo palam diſperſit, adjectâ etiam accuſatoribus damnatione & quidem tetriore.* (*b*) Hiſt. Eccl. lib. 5. cap. 21. (*c*) Operum pag. 101, 102. Edit. Colon. 1686. *Fol.*

bidding to accuſe them; and that theſe who libelled them only for being Chriſtians, ſhould be puniſhed by Death, even to be burnt alive.

The Chriſtians enjoyed a conſiderable Time of Tranquillity and Peace under the Reigns of the Emperors *Commodus*, *Ælius Pertinax* and *Julian*, that is, for the Space of about 15 Years, from *Anno* DOM. *vulg.* 180 to 195. in which Time the Chriſtian Religion made great Progreſs. *For*, as *Euſebius* informs us (*a*), *the Doctrine of Salvation did then prevail with all Sorts of Men to worſhip the only true* GOD: *Even at* Rome *theſe who were of the firſt Rank for Riches and Honours, with their whole Families, joined themſelves to the Church, to obtain Salvation to their Souls.*

In the Year 195 *Severus*, an *African*, got into the Throne. He was a Prince witty and learned, prudent and politick, hardy and valiant; tho' at the ſame Time crafty and ſubtle, treacherous and unfaithful, bloody and paſſionate, as his own Hiſtorian obſerves (*b*); his Nature truly anſwering his Name, *vere pertinax*, *vere ſeverus*, that is, *truly obſtinate* and *cruel*. He put to Death many of the *Roman* Senators. Under him began the *Sixth Perſecution*; for tho' at firſt he ſhewed himſelf favourable to the Chriſtians, yet afterward he changed his Mind, and gave Ear to theſe who traduced them as an infamous Generation,

a

(*a*) Hiſt. lib. 5. cap. 21. (*b*) Spartiani Severus, in vitis Cæſarum, pag. m. 184.

a People that deſigned nothing but Rebellion and Treaſon againſt the State. Whereupon he not only ſuffered his Miniſters and Governours of Provinces to treat them with all imaginable Cruelty, but alſo he himſelf gave out Edicts, forbidding any, under the moſt terrible Penalties, to profeſs either the *Jewiſh* or Chriſtian Religion, as is mentioned even by *Spartian* a Heathen (*a*), which was executed with that Rigour and Inhumanity, that the Chriſtians in thoſe Days verily believed that the Time of Antichriſt did then take Place. The Martyrs of Note whom this Perſecution ſent to Heaven, were *Victor* Biſhop of *Rome*, *Leonidas* the Father of *Origen*, beheaded at *Alexandria* (*b*), *Serenus*, *Heraclides*, *Heron*, another *Serenus*, *Plutarchus*, all *Origen*'s Scholars, and *Rhais* a Catechumen. She alſo, ſays *Origen* (*c*), received Baptiſm by Fire. *Potamiana*, an illuſtrious Virgin, and her Mother *Marcella*, after various Torments were committed to the Flames, and *Baſilides* one of the Officers who led them to the Execution. *Irenæus* Biſhop of *Lyons*, being prepared by ſeveral Torments, was at Length put to Death. 'Tis not eaſy to aſſign the certain Date of his Martyrdom, the Record thereof being loſt, but probably it was about the Year of our LORD 202 (*d*), before *Severus*'s Ex-

(*a*) Spartiani Severus in vitis Cæſarum, pag. m. 184. *Judæos fieri ſub gravi pœna vetuit, idem de Chriſtianis ſanxit.* (*b*) Euſeb. Hiſt. Eccl. lib. 6. cap. 1. (*c*) Apud Euſeb. in Hiſt. Eccl. lib. 6. cap. 4. vide etiam cap. 5. (*d*) Dr. Cave's Life of Irenæus, pag. 164.

Expedition into *Britain*, when he took *Lyons* in his Way, that he might ſee the Execution done with his own Eyes. And indeed the vaſt Numbers who are ſaid to have ſuffered there, agree well enough with the fierce and cruel Temper of that Prince, who had conceived a particular Diſpleaſure againſt theſe Citizens, and a worſe againſt the Chriſtians. Tho' many of theſe Martyrs are unknown to us, yet *their Names are* honourably *writ in the Lamb's Book of Life.*

Having thus given an Account of the Perſecutions the Chriſtian Church endured by the Heathen Powers, in the firſt and ſecond Centuries, that which we have laſt named dipping a few Years into the third; before I proceed to the reſt of the Perſecutions, I ſhall obſerve a few Things relating to the Heathens that were uneaſy to the Chriſtians, beſide what they endured by perſecuting Emperors.

The Governours of the Provinces, who before the Time of *Conſtantine* the Great were all Heathens, from an inveterate Hatred to the Chriſtian Name, did ſometimes perſecute before they received any new Orders from the Emperor reigning, and without any new Law, only of their own Accord executing thoſe which had been in Force under the preceeding Emperors. This ſeems to have been the Caſe in the Reign of *Antoninus Pius*. Oftimes alſo the Prefects and Deputies ſtretched their Orders to the outmoſt, and the enraged Pagan Populace imputed all the Calamities

lamities which came upon them as a juſt Judgment for their Sins, to the Chriſtians, and therefore hurried them to moſt cruel Deaths.

In the firſt Century, about the Time of the Emperor *Domitian*, there appeared a grand Impoſtor, called *Apollonius Tyanæus*: He was born at *Tyana*, a City of *Cappadocia*, and died in the Reign of the Emperor *Cocceius Nerva*. His Life was writ by *Philoſtratus* in the third Century, 100 Years and more after his Hero was dead. This Book is ſtill extant, and tranſlated into ſeveral Languages. *Hierocles* a Heathen Philoſopher, in the Reign of *Diocletian*, wrote againſt the Chriſtians a Book he called *Philalethes*, where, to render our Religion ridiculous, he compares this *Apollonius* with our LORD JESUS CHRIST, aſſerting, that as the one did Miracles, ſo did the other; as the one aſcended to Heaven, ſo did the other. *Euſebius* Biſhop of *Cæſarea* ſolidly anſwered this Book of *Hierocles*, where he ſhews that *Apollonius* is ſo far from deſerving to be compared with CHRIST, that he ought not to be called a Philoſopher, nor a good Man; and that *Philoſtratus*, who wrote the Hiſtory of his Life, is an Author that deſerves no Credit, who contradicts himſelf at every Turn, who doubts of the Miracles which he himſelf reports, and tells many Things which are manifeſt Fables. Concerning this *Apollonius* and his Hiſtorian, I ſhall further remark, *Firſt*, That *Philoſtratus*, when he writes the Hiſtory of *Apollonius Tyanæus*, more

than

than 100 Years after he was dead, without any Memoirs, Helps or Records, to vouch his Narrative, deſerves no Credit. At beſt he could only have his Relations from a ſecond or third Hand, there being no Eye-Witneſſes that tranſmitted them to his Time. As to *Damis*, the Companion of *Apollonius*, he was a Partner with him in the Impoſture, but wrote nothing that ever was heard of. The Hiſtory of the Goſpel was writ by theſe who were Eye-Witneſſes to CHRIST and his Miracles, in the ſame Age wherein it was acted. But as to this *Apollonius*, not only Chriſtian Writers, but even the very beſt Heathen Authors and Hiſtorians, who lived about that Time, and long before *Philoſtratus*, as *Tacitus*, *Sueton*, *Pliny*, *Plutarch*, *Dion Caſſius*, *Celſus* and others, are ſilent concerning him. This Story advanced by *Philoſtratus* appears then as a Fable concerning Things which no Body heard or ſaw but himſelf. 2*dly*, The great Motive that ſeems to have induced *Philoſtratus* to write this idle Story, was to compliment *Caracalla* and *Julia*, who were ſo fond of Sophiſts and Magicians, that their Court was full of them. 3*dly*, That whole Book of *Philoſtratus* is full of ridiculous Fables, even in Matters of Fact, which no wiſe Man ever believed; as, *That the River* Euphrates *runs a great Way under Ground, and appears again in* Egypt, *where 'tis joined with the River* Nilus (*a*): *That in*

(*a*) Philoſtratus de vita Apollonii Tyanæi, lib. 1. cap. 11.

in India *there are Women black like* Æthiopians *in the upper Part of their Body, from the Head to the Breaſt, and all the Reſt of their Body white* (*a*), *That in* India *they have a black Hogshead full of Water, and another full of Wind; when they want Rain they open the one, and the Clouds pour down Rain; and when they want Wind, they open the other, and the Wind blows, and drives away the Rain* (*b*). The whole Story he tells of the *Brachmans* and *Indians* ſmells rank of the Fable. Who can believe that *Apollonius* underſtood the Talk of Birds, and foretold many Things by it? and alſo by theIntrails of a Lion (*c*). He frequently aſſerts the *Metempſychoſis*, or Tranſmigration of Souls of Men into Beaſts, of which therefore he would not eat. Who can credit that he underſtood all Languages? That he taught himſelf all his extraordinary Knowledge? That he knew the Thoughts of the Heart? That he foretold Things to come? That he looſed his own Chains? That he caſt out Devils, drave away the Peſtilence when it was raging at *Epheſus*, healed the Sick, raiſed the Dead, and a great many of the like Things, which *Philoſtratus* aſcribes to him? The very Errors of that Book in Hiſtory and Geography, may amuſe Children who are not acquainted with theſe Matters, but will never ſatisfy a Man of Senſe and Learning, but rather convince him that the Author was a Cheat. In ſhort *Apollonius* was

(*a*) Philoſtratus de vita Apollonii Tyanæi, lib. 3. cap. 1. (*b*) Ibid. lib. 3. cap. 3. (*b*) Ibid. lib. 1. cap. 13.

was an Impoſtor, whom the Heathens trumped up to rival the Glory of CHRIST and his Apoſtles; or at beſt, he was a cunning Magician and Necromancer. *Philoſtratus* owns he was accounted ſo by the *Magicians* at *Babylon* (*a*), and by the *Indian Brachmans*, and *Gymnoſophiſts* in *Egypt*; that he was incarcerated for Magick by *Domitian*; that he ſtudied with the Magicians at *Babylon* (*b*), and acknowledged the *Brachmans* in *India* as his Maſters (*c*); and that he ſacrificed to the Heathen Deities, to the Sun, and to *Jupiter*. *Lucian* in his *Pſeudomantis* tells of one *Alexander*, who knew the Tricks of *Apollonius Tyanæus*, and his whole Tragedy. But I think we have enough of him. 'Tis a Token that the Heathens and Infidels in theſe Times durſt not deny the Truth of the Miracles done by our Redeemer and his Apoſtles, the Light of them being writ as with Sun Beams, and ſo glaring, that every one might be convinced by it; but through the Cunning of the Enemy of Mankind, they counterfeit an Impoſture to deceive the Simple. He that deſires to know more of him may conſult *Euſebius* againſt *Hierocles*, *Huetius* (*d*), and *Spanhemius* (*e*); and after all I humbly conceive the very reading of *Philoſtratus* Life of *Apollonius*, may convince any wiſe Man of the Impoſture.

(*a*) Philoſtratus ut ſupra, lib. 1. cap. 1, 2. (*b*) Ibid. lib. 7. cap. 15, 17. (*c*) Ibid. lib. 8. (*d*) Demonſt. Evang. Prop. 9. cap. 147. *in Fol.* pag. 650, —— 655. (*e*) Hiſt. Chriſtiana § 1. col. 593, 594.

Beſides this Counterfit, who by ſome few Authors that name him, is ſaid to have acted his Tricks through the World, from the Reign of *Nero* to that of *Nerva*, (*i. e.* near 50 Years, tho' the Facts are not well atteſted, as is already ſaid) there were in theſe Times ſome eminent Heathen Philoſophers, who did all the Prejudice they could to Chriſtianity; and therefore I ſhall notice ſome of them who were more remarkable; as *Peregrinus* a *Cynick*, or, as *Lucian* (*a*) calls him, a *Stoick Philoſopher*. He flouriſhed in the Time of the Emperor *Trajan*, and died in that of *Marcus Aurelius*, or *Commodus*. *Aulus Gellius* ſays (*b*), he was ſirnamed *Proteus*, that is, changeable, and with the ſame Breath calls him, *Virum conſtantem & gravem*, a grave and conſtant Man. 'Tis not eaſy to reconcile theſe Characters: Perhaps *Gellius* thought the Sirname of *Proteus* unjuſtly given to his Friend. *Lucian* tells that *Peregrinus* once profeſſed himſelf a Chriſtian, and was caſt into Priſon, where he had large Collections given him by charitable People, but he eaſily made his Eſcape, and returned to his own City *Parium* on the *Helleſpont*: Being ejected by the Church, he abandon'd the Profeſſion of Chriſtianity, and returned to Paganiſm. *He went out from us, but he was not of us.* At the Olympick Games he, in View of all *Greece*, caſt himſelf into a Pile of Fire he had made, where he died, and ſome Body gave a

(*a*) De morte Peregrini, operum Tom. 2. pag. 558. & ſeqq. (*b*) Noctes Atticæ lib. 12. cap. 11.

a Talent for the Staff he laid aſide when he deſtroyed himſelf. *Athenagoras* (*a*) and *Tertullian* (*b*) ſpeak of his Death, all agreeing concerning it, and *Ammianus Marcellinus* (*c*) who calls him a famous Philoſopher.

Creſcens, a Cynick Philoſopher, was a declared Enemy to our Religion; he was a Man of an impure Life, and a great Promoter of the Perſecutions againſt the Chriſtians, in the Reigns of *Antoninus* and M. *Aurelius*. *Tatian* the *Aſſyrian* ſays of him (*d*), Creſcens *who dwelt at* Megalopolis, *did exceed all Men* παιδεραςτία, *in the infamous Love of Boys, and was moſt covetous of Money. He perſwaded others to contemn Death, and yet thought it an evil Thing himſelf; and therefore would have me and* Juſtin *put to Death, as the greateſt Evil he could do us, becauſe he* (that is *Juſtin*) *in preaching the Truth had accuſed the Philoſophers as voluptuous Impoſtors. Juſtin Martyr* had many Debates with this Man, and he ſays of him (*e*) *I expect that by ſome of theſe nominal Pretenders to Wiſdom I ſhall be enſnared, taken and affixed to the Croſs, even by* Creſcens φιλοσόφυ καὶ φιλοκόμπυ, *that vain-glorious Philoſopher, but I cannot call ſuch a Man worthy of the Name of a Philoſopher, who ſpeaks publickly of theſe Things he underſtands not, who calls the Chriſtians Atheiſts, and ungodly Men, to ingra-*

(*a*) Legat. (*b*) Exhor. ad Martyras oper. pag. 137. (*c*) Lib. 29. pag. m. 646. (*d*) Orat. contra Græcos, pag. 157. (*e*) Apologia 1. operum pag. 46, 47.

tiate himſelf with thoſe whom he has led into Error. *Creſcens* had ſpoke ſo much unjuſtly to the Prejudice of the Chriſtians, that *Juſtin Martyr* found himſelf obliged to wipe off theſe Calumnies and vindicate them in his ſecond Apology; and this vain-glorious Philoſopher was never at Reſt, till *Juſtin* had obtained a Crown of Martyrdom. *Euſebius* repeats theſe Paſſages (*a*) concerning *Creſcens*, and ſpeaks of him to the ſame Purpoſe.

Lucian of *Samoſata* was another declared Enemy to the Chriſtians. I have frequently in this Work had Occaſion to cite this Author; he was an *Epicurean*, if we believe *Suidas*, but *Lucian* himſelf in his *Pſeudomantis* ſays (*b*), that he came out of the School of *Apollonius Tyanæus*, where he learned his Tricks, and even the Love of Boys, or *Sodomy*. Some Authors place him in the Time of *Trajan*, others, as *Spanheim* (*c*), in the Time of the Emperors *Aurelius* and *Commodus*. He mocks at Heatheniſm, as in his *Philoſopſeudes*, at Chriſtianity in his Diſcourſe *de morte Peregrini*, and in a Manner derides all Religion, and ſets up for an Atheiſt in his *Jupiter Tragœdus* (*d*). And yet amidſt all his Satyrs againſt the Chriſtians, he has ſome Grains of Truth. *Theſe Wretches*, ſays he (*e*), *believe themſelves immortal, that they'll live for ever; and therefore deſpiſe Death, and yield*

(*a*) Hiſt. Eccl. lib. 4. cap. 16. (*b*) Operum Luciani, Tom. 1. pag. 746. (*c*) Hiſt. Chriſtiana col. 695. (*d*) Tom 2. pag. 127. (*e*) De Mor. de Peregrini operum Tom. 2. pag. 565, 567.

yield themſelves to it. Their Lawgiver perſwaded them that they are all Brethren; and therefore when they depart from us, and deny the Deities of the Greeks, *and worſhip their crucified Teacher, and frame their Lives conform to his Laws, they contemn Riches, have all Things common, and keep their Faith, and when any cunning Man joins them, he ſoon grows rich.*——— *To this Day they worſhip that great Man* μέγαν ἄνθρωπον *crucified in* Paleſtine. Peregrinus *learned that wonderful Wiſdom of the Chriſtians. Suidas* ſays, Lucian *was torn in Pieces by Dogs.* If it be ſo, it was a juſt Judgment againſt him, who as a black mouth'd Cur, barked at all Religion.

Celſus the *Epicurean* was another great Enemy to Chriſtianity. He lived a little before *Origen*, or was for ſome Time his Con-temporary; for he flouriſhed under *Hadrian (a)*. *Lucian* dedicates his *Pſeudomantis* to him. He was well inſtructed in all Kind of Learning, which he made a bad Uſe of to oppoſe the Scriptures, and the Chriſtian Religion, in his Book he called ἀληθηλόγον, which is now loſt, except ſo much of it as is repeated by *Origen*, who gave a ſolid Anſwer to it in Eight Books, which not only refute *Celſus*, but may alſo anſwer the Objections of *Libertines* and *Deiſts* againſt the holy Scriptures to this very Day.

It ſeems not far out of our Road alſo to obſerve that in the ſecond Century were many learned

(a) Origen contra Celſum lib. 1. cap. 8.

Men, and eminent Writers among the Heathens, as *Frontinus*, who then wrote his *Stratagemata*, *Cornelius Tacitus*, a Pretor and Conſul, who wrote his Annals and Hiſtory, a good Part whereof yet remains. *Pliny* the younger, a Conſul, his Epiſtles and Panegyrick are yet among our Hands; *Plutarch*, commonly eſteemed *Trajan*'s *Præceptor*, his *Lives* and *Morals* are yet extant, and are Books very uſeful in their own Kind. Under the Emperor *Hadrian*, *Phlegon* a Mathematician wrote on the Olympiads 16 Books, which are now loſt. He recorded the Darkneſs at CHRIST's Crucifixion, of which formerly. *Favorinus* a Sophiſt. *Epictetus*, a Stoick Philoſopher, wrote his *Enchiridion* or Moral Precepts. *Arrianus* an Admirer of *Epictetus*, an Hiſtorian, of whom we have remaining ſeven Books of *Alexander* the Great's Expedition, and the *Periplus* of the *Euxin* and *Red-Sea*. *Philo Byblius* is mentioned by *Euſebius*, and is ſaid to have tranſlated *Sanchoniathon*'s *Phœnician* Hiſtory; of which we had occaſion to Diſcourſe more fully in the firſt and ſecond Chapters of this Book. Only here I remark, that if *Sanchoniathon* wrote ſuch a Hiſtory, 'tis ſtrange that *Juſtin Martyr*, *Theophilus Antiochenus*, *Tatian*, *Athenagoras*, *Clemens* of *Alexandria*, nor *Tertullian*, all very learned and inquiſitive Men, who lived and wrote about that Time, when *Philo Byblius* is ſaid to have tranſlated him, ſpeak never one Word of him. About the ſame Time flouriſhed *Florus*, who wrote a Compend of

the

the *Roman* Hiſtory, and *C. Suetonius Tranquillus*, whoſe Lives of the Twelve *Cæſars* yet remains. Under *Antoninus Pius*, flouriſhed *Galen* a famous Phyſician, *Juſtin*, who compendized *Trogus Pompeius*, *Appianus*, an eminent Hiſtorian, but moſt of his Books are now loſt, and *Diogenes Laertius*, whoſe Ten Books of the Lives of Philoſophers yet remain. Under *M. Antonin.* and *Lucius Verus* flouriſhed *Claudius Ptolemæus*, famous for his Aſtronomy and Geography; *Sextus Empiricus* of the Sect of the *Pyrroniſts*; *Numenius*, a *Platonick*, who called *Plato*, *Moſes* Atticizing or ſpeaking *Greek*; *Apuleius*, accuſed of Magick, *Pauſanias*, who wrote Ten Books of the Antiquities of *Greece*, and *Aulus Gellius*, the Author of *Noctes Atticæ*. *Finally*, under *Commodus* flouriſhed *Julius Pollux*, who wrote the *Onomaſticon*, and *Athenæus*, who wrote 15 Books of *Deipnoſophiſts*. Beſides many famous *Roman* Lawyers which I do not inſiſt upon. We have ſometimes in this Work remarked a few Paſſages from theſe Authors concerning the Chriſtians: But 'tis no Wonder that theſe Heathens ſpeak ſo little of them, ſince theſe were Men full of Self-Conceit, deſpiſing others who were not of their Opinion, and eſpecially the Chriſtians whom they mortally hated.

To return to the Propagation of Chriſtianity and State of the Church under the Heathen Emperors. *Septimius Severus* the Author of the 6th Perſecution, having died in *Britain*, his Son *Mar-*

cus Aurelius Antoninus Baſſianus Caracalla, ſucceeded in the Empire in the Year of our LORD 211. He was a cruel Prince; he killed his own Brother *Geta*, and after his Death conſecrated him as a Deity, ſaying, *Sit Divus, dum non ſit vivus*, Let him be a Saint, ſince he is not alive (*a*). He married his Father's Widow *Julia*; he conſulted with none but Magicians and Aſtrologers. He put to Death *Papinianus* the Lawyer, becauſe he would not defend his Parricide, and alſo his Brother's Servants, and many other illuſtrious Perſons at *Rome*. He filled the Town of *Alexandria* with the Blood of its Inhabitants, and was void of Humanity to his Subjects, and Fidelity to his Allies. So many Cruelties haſtned his Death; his own Officers conſpired againſt him, and a Captain called *Martian* killed him by the Order of *Macrinus* after he had reigned ſix Years two Months, and two Days.

Marcus Opilius Severus Macrinus was ſaluted Emperor in the Year of our LORD 217, he was of a mean Birth, and Fortune raiſed him by Degrees. He made his Son *Diadumenus*, aged not above Nine or Ten Years, Partaker of the Empire. His Cruelty made him odious to the Souldiers, and therefore the ſame who ſet him upon the Throne pulled him down by a violent Death, after he had reigned one Year two Months.

Marcus Aurelius Antoninus Heliogabalus, ſo

(*a*) Lampridius in Geta.

ſo called becauſe he was Prieſt of the Sun before his Election. He was Son to *Caracalla* and *Semiamira*, and choſen Emperor by the Army in the Room of *Macrinus*. He carried his own GOD with him to *Rome*, forbidding the Worſhip of any other. He built him a Temple, and continued Prieſt himſelf, commanding the Veſtal Fire, the *Palladium* and conſecrated Bucklers to be carried thither. He ſaid *the Religion of the* Jews *and* Samaritans, *and the Devotion of the Chriſtians, ought alſo to be brought there, that the ſecret Prieſthood of* Heliogabalus *might mantain all Kind of Worſhip (a).* He was a Prince ſo abominably vicious, that he was called the *Roman Sardanapalus.* His Luxury was boundleſs. When near the Sea he would eat nothing but Fowls from the remoteſt Mountains; and when fartheſt from the Sea, would eat nothing but Sea-Fiſh. He fed his Lamps with Balſom, and filled his Fiſh-Ponds with ſweet ſcented Water. He was laviſh of his Treaſure. He was a Monſter for all Kinds of Debauchery; as may be ſeen in *Lampridius*, and others who from him have written his Life. He having deſigned to cut off *Alexander* the Son of *Mammæa*, whom the Senate had declared *Cæſar*, and being hateful even to his own Guard, he and his Mother were both ſlain in the Camp, and their Corps, after a thouſand Indignities, thrown into the *Tiber*, after a Reign of Three Years, Nine Months

(*a*) Lampridius in Heliogabalo, pag. m. 197.

Months and Four Days. Theſe three Emperors laſt named, tho' very vicious Princes, ſo as *Lampridius*, a Heathen, calls them (*a*) *Judgments againſt the* Romans, yet none of them were tainted with perſcuting the Chriſtians.

After *Heliogabalus*'s Death, *Alexander Severus* was declared Emperor, in the Year of our LORD 222. He governed 13 Years: He was a calm, wiſe, mild and learned Prince, one of the beſt of the Heathen Emperors. He acted much by the Advice of his Mother *Mammæa*, and they were both treacherouſly murdered at the ſame Time, by the Order of *Maximinus* his Succeſſor. His Hiſtorian *Ælius Lampridius* has the following Paſſages that concern our Religion, and ſeem to deſerve a Room here. He ſays (*b*), *This Emperor in his private Chappel* [Larario,] *to which he reſorted almoſt every Morning for his Devotion, had the Images of ſome deified Princes and holy Perſons, and among them* Apollonius; *and, as a Writer of theſe Times ſays,* CHRIST, Abraham, Orpheus, *and theſe Sort of Gods.* A ſtrange Mixture! *He reſerved to the* Jews *their Privileges, and permitted the Chriſtians to live quietly.* ——— *He went up to the Capitol every Seventh Day when he was in Town, and frequented the Temples. He deſired a Temple ſhould be built to* CHRIST, *and that he ſhould be received among the Gods, which* Hadrian *is ſaid to have deſigned,*

(*a*) In Heliogabalo, non longe ab initio. (*b*) Lampridii Alexander Severus paſſim, mihi a pag. 222.---ad 229.

ed, who ordered Temples to be built in all Cities without Images; and therefore these Temples where there are no Gods, are to this Day called Hadrians, *being such as he ordered. But he was forbid to do this by those who consulted the sacred Books, who found, that if that happened to be done, all Men would become Christians.* —— *He made a publick Edict, when he was to appoint Governours of Provinces, exhorting the People, if they had any Crime to accuse them of, they might prove the same under Pain of Death: For he said it was reasonable, that when the* Christians *and* Jews *did this in their preaching Priests, who were to be ordained, that as great Care should be had in electing Governours of Provinces, who had the Trust of Men's Lives and Estates.* —— *When the Christians had possessed themselves of a publick Place, which the Cooks or Victuallers claimed as belonging to them, the Emperor gave this Opinion, That it was better God should be worshipped there at any Rate, than that it should be given to the Cooks.* —— *He used oft these Words, which he had heard from the* Jews *or* Christians, Whatsoever ye would that Men should do to you, do ye even so to them; *which he caused to be proclaimed by a Crier, and was so much in Love with it, that he would have it inscribed on his publick Buildings.* From what we have advanced concerning this Emperor, it seems probable that Christianity had made such Progress over the World at that Time, the Precepts thereof were counted

so

ſo excellent, and the Converſation of its Profeſſors ſo pure and unblameable, that this virtuous and learned Prince had drunk in ſome of its Principles, and had a favourable Opinion of our Religion; tho he was not ſo far engaged as to become a Chriſtian, nor to renounce the Practice of Pagan Idolatry.

The Church had now enjoyed a conſiderable Time of Peace, for the Space of 27 Years, or thereby, after the Death of *Septimius Severus*. The next who created Diſturbance to the Chriſtians, was *Maximinus*, a Man of baſe and obſcure Original, of a mean and ſordid Education. He had been firſt a Shepherd, then a High-way Man, and laſt of all a Souldier. He was of Strength and Stature beyond the ordinary Size, and his Manners as robuſt and boiſterous as his Conſtitution, every Way ſuitable to the Rudeneſs of his Education. *Never did a more cruel Beaſt*, ſays his Hiſtorian (*a*), *tread upon the Earth, relying altogether upon his Strength, and upon that Account reckoning himſelf almoſt immortal, he ſpared none, but eſpecially killed all that knew any Thing of his mean Deſcent, that none might reproach him with the Obſcurity of his Birth. Without Judging, Accuſation, Information or Defence, he killed every Body and ſeiſed their Goods, having put to Death* 4000 *Perſons; yet his Cruelty could not be ſatisfied.* He having ſlain his Maſter *Alexander*

(*a*) Julius Capitolinus in Maximinis, pag. m. 236.

lexander Severus, that excellent Prince, of whom we have juſt now diſcourſed, uſurped the Government, and managed it ſuitably to his Cruelty.

The Seventh Perſecution was raiſed by him. Indeed *Sulpitius Severus* (*a*) admits not this into the Number, and therefore makes no more but Nine Heathen Perſecutions. Yet he ſays, Maximinus *vexed the Clergy belonging unto the Churches*. But *Euſebius* expreſly affirms, "That *Maximinus* "ſtirred up a Perſecution againſt the Chriſtians "(*b*), and that out of Hatred to *Alexander* his "Predeceſſor, in whoſe Family many Believers "found Entertainment; and commanded the Pre-"ſidents of the Churches, as the principal Au-"thors of the Evangelical Doctrine, to be put to "Death." This Perſecution is placed *A. D.* 237. *Firmilian* Biſhop of *Cappadocia*, in his Letter to *Cyprian*, ſays, "It was not a general but a local "Perſecution, that raged in ſome particular Pla-"ces (*c*), and eſpecially in that Province where "he lived, *Serenianus* the *Roman* Preſident driv-"ing the Chriſtians out of all theſe Countries. He adds, "That many dreadful Earthquakes hap-"pening in theſe Parts, whereby Towns and "Cities were ſwallowed up, gave new Life and "Vigour to the Perſecution; it being uſual with "the Gentiles, if a Famine, Peſtilence, Earth-"quake, or Inundation happened, to charge all "upon the Chriſtians, and to fall foul on them."

Pon-

(*a*) Sacræ hiſtoriæ lib. 2. (*b*) Hiſt. Eccl. lib. 6. cap. 28. (*c*) Spanhemii F. F. hiſt. Chriſtiana, col. 761.

Pontian Biſhop of *Rome* (being before baniſhed to *Sardinia*) and *Anteros* his Succeſſor, did at that Time both ſuffer Martyrdom (*a*). *Ambroſius*, who was converted by *Origen* from the Errors of *Valentinus* and *Marcion*, a rich Man, and alſo of great Parts and Learning, was then a noble Confeſſor (*b*). *Origen* wrote his Book *de martyrio*, for the Comfort of thoſe who ſuffered in this evil Time. But this being loſt, the Names of moſt of thoſe who then ſuffered are buried in Oblivion.

After *Maximinus* reigned *Balbinus* and *Pupienus*: To them ſucceeded the *Gordians*, and to them *Philippus Arabs*, at which Time, for about 12 Years Space, the Church enjoyed ſome Mixture of Calmneſs and Tranquillity. *Euſebius* ſays (*c*), *'Tis reported*, ὡς κατεχεῖ λόγος, *that* Philip *was a Chriſtian*; and *Jerom*, in the Tranſlation he has made of *Euſebius's Chronicon*, ſays more poſitively (*d*), *That* Philip *was the firſt of all the* Roman *Emperors who became a Chriſtian.* And after him a whole Troop of Hiſtorians and Chronologers have aſſerted the ſame. The learned *Spanhemius* has at great Length and with great Learning examined this Point both in his Eccleſiaſtick Hiſtory (*e*), and in a ſeparate Diſſertation (*f*), and has found, that *this* Philip *was no Chriſtian.* That which ſatisfies me to go into his Opinion, is, that the Heathen Hiſtorians are ſilent about this

(*a*) Inter Epiſtolas Cypriani, No. 75. (*b*) Euſeb. hiſt. Eccl. lib. 6. cap. 18, 19. (*c*) Ibid. lib. 6. cap. 34. (*d*) Ad Annum Dom. 247. (*e*) Sæc. 3. col. 699. & ſeqq. (*f*) Operum Tom. 2. col. 405 ad 436.

this Emperor's embracing our Religion; that the Eccleſiaſtick Hiſtorians all declare, *That* Conſtantine *the Great was the firſt Chriſtian Emperor*; that *Philip* was not like the primitive Chriſtians in his Morals: He was an *Arabian* Robber, when he was made Captain of the *Prætorian* Bands, who then made and cut off Emperors as they pleaſed. He moſt treacherouſly and barbarouſly aſſaſſinated his Maſter *Gordian* the younger, a hopeful Prince, as all the *Roman* Hiſtorians declare, and uſurped the Empire (*a*), and did no Act becoming a Chriſtian in his Reign. Returning from the *Perſian* War, he celebrated the great ſecular Games, in the Thouſand Year after *Rome* was built, with all the Impiety, Obſcenity and Vanity which any Heathen ever uſed: Which Practices Chriſtians in theſe Times perfectly abhorred (*b*). *Spanheim* alſo produces Coins and Medals ſtruck by *Philip*'s Order, which a Chriſtian Prince would never have allowed, ſince they bear all the Marks of Idolatry. Theſe who are curious may ſee more fully what that learned Author has wrote on that Subject. Mean time I leave *Philip*, and proceed to *Decius*. He having mounted the Imperial Throne, proved a good Commander of an Army and a prudent Governour, but an implacable Enemy to the Chriſtians, againſt whom he raiſed the *Eighth Perſecution*, *Anno* DOM. 250, which proved

(*a*) Eutrop. lib. 9. Aur. Victor in Philippo. Jul. Capitolinus Gordiani tres, pag. m. 250. *Philippus impiè non jure obtinuit imperium.*
(*b*) Tertul. de Spectaculis, de Idololatria.

proved, tho' among the ſhorteſt (for it continued not two Years) yet the hotteſt of any that had hitherto oppreſſed the Church. This may be aſcribed to the Emperor's Zeal for declining Heatheniſm, which he ſaw fatally undermined by Chriſtianity, and that there was no Support for the one, but by the Ruin of the other. *Decius* reigned ſcarce two Years, being purſued by the *Goths*, who ravaged the Provinces of *Mæſia* and *Thracia*, he drowned himſelf in a Marſh, where his Body was never found *(a)*. During his Time the Storm was very black and violent, no Place remained but what did feel the dreadful Effects thereof. The Chriſtians were every where driven from their Houſes, ſpoiled of their Eſtates, and tormented in their Bodies. Whips and Priſons, Fire and wild Beaſts, ſcalding Pitch and melted Wax, ſharp Stakes and burning Pincers, were but ſome of the Methods of their Treatment. When the old ones were run over, new were daily contrived. The Laws of Nature and Humanity were broken down, Friend betrayed Friend, and the neareſt Relation, his own Father and Brother. Every one was ambitious to promote the Imperial Edicts, and thought it meritorious to bring a Chriſtian to the Stake. *Alexander* Biſhop of *Jeruſalem*, an aged venerable Man, who had governed his Church many Years, was carried to *Cæſarea*, and after a bold Con-

(*a*) Aur. Victoris epitome in Decio.

Confeſſion of his Faith, was caſt into Priſon, where he died (*a*). *Babylas*, Biſhop of *Antioch*, alſo died in Priſon.

Dionyſius of *Alexandria* tells (*b*), "That "there they fell upon a Presbyter, called *Metra*, "whom they would have forced to blaſpheme "CHRIST. When he refuſed to do it, they "laid upon him with Staves and Clubs; with "ſharp Reeds pricked his Face and Eyes, and then "ſtoned him to Death. They apprehended a "holy Woman, called *Quinta*, and endeavoured "to compel her to worſhip in an Idol-Temple; "which ſhe refuſing, the Perſecutors bound her "Feet, and dragged her through the Street "on hard Stones, whipt her, daſhed her againſt "Milſtones, and ſtoned her to Death. The en-"raged Mob broke into the Chriſtians Houſes, "plundered their Goods, and burnt them in the "Market-place. The Saints took joyfully this "ſpoiling, knowing that in Heaven they had a "more enduring Subſtance. Neither know I any "ſave one, *ſays he*, of all they ſeiſed, to this very "Day, who denied our LORD. They took an "ancient Virgin called *Apollonia*, whom they "brought forth, and daſhing all the Teeth out "of her Head, they made a great Fire, threat-"ning to caſt her into it, unleſs ſhe would ſpeak "ſuch blaſphemous Words as they bade her. "She, after a little Pauſe, leapt into the Fire,

(*a*) Euſeb. Hiſt. Eccl. lib. 6. cap. 39. (*b*) Apud eund. lib. 6. cap.

" and was burned. Then they apprehended *Se-*
" *rapion* in his Houſe, whom they treated with
" the moſt bitter Torments, broke all the Joints
" of his Body, and throwing him from a high
" Loft killed him. The poor Chriſtians could
" no where ſhelter themſelves, nor reſt Day nor
" Night, the Multitudes crying out, *That unleſs*
" *they would blaſpheme* CHRIST, *they ſhould*
" *all be burned.* But Sedition and inteſtine War
" troubled our Perſecutors, and we got a little
" Breathing. Soon after came out cruel Edicts,
" which made ſome ſtagger. Others more ſtrong
" in the Faith valiantly endured Perſecution, and
" obtained Martyrdom: As *Julian*, a Man diſ-
" eaſed with the Gout, and not able to ſtand,
" and *Cronion*, who were laid upon Camels,
" ſcourged, and at laſt thrown into the Fire,
" where with great Conſtancy they ſuffered
" Death in the View of the Multitude. As *Ju-*
" *lian* went to his Martyrdom, a Soldier ſtand-
" ing by checked thoſe who abuſed the Sufferer
" with reproachful Words; whereupon a Cry be-
" ing raiſed againſt him, he is preſently appre-
" hended, and being found a ſtedfaſt Soldier of
" CHRIST, was beheaded." It might detain us too long to give the Detail of the Sufferings of the reſt who were crowned with Martyrdom; as, *Epimachus*, *Alexander*, *Ammon*, *Zeno*, *Ptolemy*, *Ammonaria*, *Mercuria*, *Iſidore*, and *Dioſcorus*, a Boy of Fifteen Years of Age, and many others who willingly declared themſelves to

be

be Chriſtians before the Heathen Tribunals, and that they were ready to ſeal their Teſtimony with their Blood; which frighted the Judges, and made the Cauſe of CHRIST to triumph, as is mentioned by the ſame *Dionyſius* (*a*).

Among others *Iſchyron*, a Servant to a Nobleman, was commanded by his Maſter to ſacrifice to Idols; which when he refuſed, and would by no Means be perſwaded to do, his Maſter ran him through with a Pike (*b*). At the ſame time *Fabian* Biſhop of *Rome*, and many at *Carthage*, *Epheſus*, and other Places, overcame *by the Blood of the Lamb, and by the Word of their Teſtimony, and loved not their Lives to the Death*. *Nicephorus* affirms, *'Tis eaſier to count the Sands of the Shore than to reckon up all the Martyrs who ſuffered in that Perſecution* (*c*). Beſides a great Number of Confeſſors, who were beaten, impriſoned, tormented, and many moe who betook themſelves to a voluntary Exile, chuſing rather to commit themſelves to barren Rocks and Mountains, or to the Mercy of wild Beaſts, than to ſuch Perſecutors who had put off all Reaſon and Humanity. Among them was *Paul* of *Thebais*, a Youth of Fifteen Years of Age, who withdrew himſelf into the *Egyptian* Deſarts, where finding a large and convenient Cavern in a Rock, which formerly had been a private Mint-houſe in the Time of *Antony* and *Cleopatra*, he took up his

(*a*) Loco citato. (*b*) Euſeb. Hiſt. Eccl. lib. 6. cap. 42. (*c*) Nicephori Hiſt. Eccl. lib. 5. cap. 29.

Reſidence there, and led a ſolitary and anchoretic Life, and became Father of the Hermites. In this religious Retirement he continued till he was above one hundred Years of Age. In the laſt Period of his Life he was viſited by *Antonius*, who had ſpent the greateſt Part of Ninety Years in theſe Deſarts, and performed the laſt Office to *Paul*, by committing his dead Body to the Grave. Of theſe ancient Hermites abundance of Authors may be ſeen, as at the Foot of the Page (*a*).

Gallus ſucceeded *Decius*, as in his Government, ſo in his Enmity to the Chriſtians, carrying on what the other had begun. But the Cloud ſoon blew over: He made an ignominious Peace with the *Scythians* or *Goths*, that the *Romans* ſhould pay an annual Tribute to theſe Barbarians, which was never heard of before; and therefore his own Army turned him off, and put him and his Son to Death (*b*). By ſome Authors he is not numbred in the Series of the *Roman* Emperors. He was ſucceeded by

Valerian, who entred upon the Empire with univerſal Applauſe. In the Beginning of his Reign he was a Patron to the Chriſtians; he treated them with all Offices of Kindneſs and Humanity, entertaining them in his own Family, ſo as his Court ſeemed a little Church for Piety, a Sanctuary

(*a*) Sozomen. Hiſt. lib. 1. cap. 13. Ruffin. Hiſt. Eccl. lib. 1. cap. 8. Athanaſius in vita Ant. Hieronymi, catalogus in Antonio. Polydor. Vergil. de inventoribus, lib. 7. cap. 1. Spanhem. Hiſt. Chriſtiana, col. 802. (*b*) Pomponii Læti Gallus.

ctuary and Refuge for good Men (*a*). But alas! this pleaſant Scene ſoon evaniſhed, the Emperor was ſeduced by a Magician of *Egypt* called *Macrinus*, who perſwaded him, *That the only Way to proſper in his Affairs, was to reſtore the* Gentile *Rites, and to ſuppreſs Chriſtianity, ſo hateful to the Gods.* He then commenced the *Ninth Perſecution*, which began about the 257 Year after our LORD's Birth, and continued three Years and a half. *A Mouth was given him to ſpeak Blaſphemies, and he had Power Forty and two Months* (*b*). *Dionyſius* Biſhop of *Alexandria*, from whom *Euſebius* takes this, was himſelf baniſhed to *Cephro*, a barbarous Tract of the *Libyan* Deſart, and probably continued there till the Perſecution was over. He ſays (*c*), *'Tis not neceſſary to reckon up the Chriſtians particularly who ſuffered at this Time, ſince they were many, and unknown to me: Only this you may know, that both Men and Women, Young and Old, Soldiers and Country People, Perſons of all Ranks and Ages, were ſome of them ſcourged and whipt, others beheaded; others overcoming the Violence of the Flames, received a Crown of Martyrdom.* ——— *To this very Day the* Præſes *does not ceaſe to kill ſome, to expoſe others to Torments, and weary others with Priſons and Chains, ordering that no Perſon ſee them; and if any enquire for them, that ſuch be apprehended. But* GOD

(*a*) Euſeb. Hiſt. Eccl. lib. 7. cap. 9. (*b*) Ibid. (*c*) Ibid. cap. 11.

comforts his afflicted, by the chearful Care and Diligence of the Brethren. *Cyprian* elegantly and very pathetically bewails the Hardſhips and Sufferings which the Martyrs did then undergo, in his Letter to *Nemeſian* and the reſt that were condemned to the Mines; nor did he himſelf eſcape, being beheaded at *Carthage* (*a*), as *Xiſtus* and *Quartus* had been before him; and the three hundred Martyrs, *de maſſa candida*, who rather than do Sacrifice to the Heathen Idols, leapt into a mighty Pit of burning Lime kindled for that Purpoſe, and were ſtifled in the Flames. In *Spain* ſuffered *Fructuoſus*, Biſhop of *Terragon*, with his two Deacons; at *Rome*, *Xiſtus* the Biſhop, and St. *Laurence* the Deacon (*b*); at *Cæſarea*, *Priſcus*, *Malchus* and *Alexander* (*c*), who aſhamed to think they lay idle, while many others were contending for the Crown, with one Conſent went to the Judge, and confeſſed themſelves to be Chriſtians, and were caſt to the wild Beaſts to be devoured; as alſo a Woman in that City who is ſaid to have been tainted with the Hereſy of *Marcion*.

Divine Providence, which ſometimes in this World pleads the Cauſe of oppreſſed Innocence, did puniſh this Emperor for his horrible Cruelty to thoſe whoſe Intereſt with Heaven, while he was favourable to them, ſecured his Proſperity; for

(*a*) Vide vitam Cypriani per Pontium Diaconum præmiſſam Cypriani operibus. (*b*) Cyprian. Epiſt. 82. (*c*) Euſeb. Hiſt. lib. 7. cap. 12.

for not only the Northern Nations did break in upon the Empire, but *Valerian* himſelf was taken Priſoner by *Sapor* King of *Perſia*, who treated him below the Rate of the meaneſt Slave, even uſed him as his Footſtool to mount on Horſe-back (*a*); and after ſome Years Captivity cauſed him to be flayed alive, and rubbed with Salt; and ſo put a Period to his miſerable Life. His Son *Galienus* growing wiſer, by the Miſcarriages of his Father, ſtopt the Perſecution, and reſtored Peace and Serenity to the Church, as appears by his Edict recorded by *Euſebius* (*b*). Notwithſtanding all this Severity, the Number of Converts multiplied ſo prodigiouſly, that more than one half of the vaſt *Roman* Empire was by this Time become Chriſtian.

Under the Reigns of the Emperors *Claudius*, *Tacitus*, *Florianus*, *Probus*, *Carus* and *Numerian*, the Chriſtians enjoyed a long Time of Peace and Proſperity. If we reckon this from the Captivity of *Valerian*, in the Year of our LORD 260, to the Beginning of the *Tenth Perſecution*, which I conceive may be placed in the Year 302, any Body may ſee that this Tranquillity continued near 42 Years. Indeed if we look thorough the Ten Heatheniſh Perſecutions from firſt to laſt, we may obſerve, that there were ſuch lucid Intervals betwixt them, as gave the Church not only

(*a*) Eutropius & Aurel. Victor. in Valeriano. Lactantius de mortibus perſecutorum, pag. m. 66. Trebellius Pollio in Valeriano. (*b*) Hiſt. Eccl. lib. 7. cap. 13.

ly a ſweet-breathing Time, but alſo a happy Occaſion to propagate Chriſtianity over the World. Nor were theſe Perſecutions, except the *Tenth*, which we are afterward to diſcourſe of, ſo laſting, nor ſo univerſal, as the Church did run the Hazard of being ruined by them: Yea the Courage, Conſtancy and Patience of Martyrs, with the holy Lives and zealous Endeavours of the primitive Chriſtians to promote the Kingdom of CHRIST, did very much tend to advance the Glory of our Redeemer and the Good of the Church, in Spite of all the Perſecutions which the Enemy of Mankind raiſed againſt it. The Tranquillity which Chriſtians enjoyed after the Captivity of *Valerian*, had ſomewhat corrupted their Manners, and therefore GOD was pleaſed to permit a *Tenth Perſecution* to purge and winnow away their Rubbiſh and Chaff.

This did not commence with the Beginning of *Diocletian's* Reign: He was declared Emperor *Anno* DOM. 284. and aſſumed *Maximinus Herculeus* for his Collegue, in 286. Theſe two governed the Empire for ſome Years; but finding themſelves ſtraitned on all Hands, by the Revolt of their Subjects, they made two *Cæſars*, *Conſtantius Chlorus*, Father to *Conſtantine* the Great, and *Galerius Maximianus*. About this Time *Euſebius* informs us *(a)*, "That the Emperors were "ſo favourable to the Chriſtians, as they made "them Deputies and Governours over whole "Na-

(a) Hiſt. Eccl. lib. 8. cap. 1.

" Nations; that they lived in Honour at the " Emperor's Court; that they made publick " Profeſſion of their Religion; that great Num- " bers of the Heathens embraced Chriſtianity; " that there were Churches in all Cities; " that the Aſſemblies of the Chriſtians were ſo " numerous, that they were forced to pull down " the old, and build new and more ſpacious " Houſes for publick Worſhip; that *Dorotheus* " and *Gorgonius*, and others who preached the " Word, were had in Honour; that the Biſhops " were loved and eſteemed by the Officers and " Governours of the Provinces; the Emperors " themſelves ſhewed Affection to the Chriſtians; " the Wives, Children and Servants of the Em- " perors were Chriſtians, and the greateſt Part " of the Subjects of the Empire had abandoned " the Worſhip of falſe Gods to embrace Chriſtia- " nity. This Proſperity did daily increaſe, and " could not be hindred by the Arts of the Devil " or wicked Men, as long as the right Hand of " the LORD did protect his People. But alas! " *ſays he*, our Affairs, by too great Softneſs and " Liberty, did degenerate; one hating and re- " proaching another; Biſhops contending with " Biſhops; the People running into Factions, " Hypocriſy, Diſſimulation and Wickedneſs did " prevail. —— Hence, as the Prophet *Jeremiah* " ſpeaks, *How hath the* LORD *covered the* " *Daughter of* Zion *with a Cloud in his Anger,* " *and caſt down from Heaven to Earth the*

" *Beauty*

" *Beauty of* Iſrael? And as the *Pſalmiſt* ob-
" ſerves, *Thou haſt made void the Covenant of*
" *thy Servant; thou has profaned his Crown, by*
" *caſting it down to the Ground; thou has broke*
" *down all his Hedges: All that paſs by the Way*
" *ſpoil him; he is a Reproach to his Neighbours.*
" *Thou has ſet up the right Hand of his Ad-*
" *verſaries. Thou has made all his Enemies to*
" *rejoyce*, &c.

The learned M. *Du Pin* remarks (*a*), " That
" the Picture which *Euſebius* draws of the State
" of the Church, (*viz.* that juſt now narrated)
" during the firſt Eighteen Years of the Reign
" of *Diocletian*, 'tis thought, rather repreſents the
" Eaſt than the Weſt, becauſe the Martyrologies
" make Mention of many Martyrs in *Gaul*, who
" could not have ſuffered after the Perſecution
" was declared, ſince *Gaul* being under the Do-
" minion of *Conſtantius Chlorus*, was free from
" Perſecution. 'Tis ſaid, that *Maximianus* com-
" ing to *Gaul*, in the Year 286, put to Death a
" whole Legion, that was wholly made up of
" Chriſtans. 'Tis ſaid, that he immediately
" ſent *Rictius Varus*, famous in the Martyrolo-
" gies under the Name of *Rictiovarus*, who con-
" demned to Death an incredible Number of
" Chriſtians in *Gaul*. We likewiſe find, that the
" famous St. *Sebaſtian* ſuffered Martyrdom at
" *Rome* in 285 or 286. and ſome other Mar-
" tyrs were put to Death in that City before the
" Per-

(*a*) Abridgment of Church Hiſtory, Vol. 2. pag. 78.

" Perſecution was declared." Theſe things are looked upon as uncertain or fabulous even by M. *Du Pin*; and I may add, that the *Roman* Martyrologies are no ſufficient Vouchers, ſince they advance many legendary Stories concerning the Martyrs, without ſufficient Foundation in Antiquity, and which therefore deſerve no Credit, as we have formerly obſerved, when ſpeaking of the *Firſt Perſecution* by *Nero* (*a*).

This might lead me to make ſome further Enquiry into the Story of the *Thebæan* Legion; it is at large narrated by *Eucherius Lugdunenſis* (*b*), and from him by Dr. *Cave* (*c*). The Sum of the whole is, *Maximianus Cæſar* being ſent into *Gaul* to repreſs a Rebellion, there he had added to his Army a Band of Chriſtians called the *Thebean* Legion, conſiſting of 6666 reſolute Soldiers. Coming to *Octodurus* in *Savoy*, *Maximianus* commands his Army to come together, and under a great Penalty, to ſwear by the Altars of the Gods, *That they would unanimouſly fight againſt their Enemies, and perſecute the Chriſtians as Enemies to the Gods.* The *Thebæan* Legion underſtanding this, did unanimouſly withdraw to *Agaunum*, a Place eight Miles off, called at this Day St. *Maurits*, ſtrong with unacceſſible Rocks. The Emperor miſſing them, when the reſt came to give their Oaths, ſent Officers to command their Obedience; To whom the Heads of

(*a*) See pag. 497. (*b*) Apud Surium ad diem 22. Septembris, pag. 220. & ſeqq. (*c*) Primitive Chriſtianity, pag. 431, —— 436.

of the Legion anſwered, "That for this End "they left *Octodurus*, becauſe they heard they "ſhould be forced to ſacrifice. That being Chri-"ſtians, and that they might not be defiled with "the Altars of Devils, they thought themſelves "obliged to worſhip the living GOD, and to "keep that Religion, which they had entertained "in the Eaſt, to the laſt Hour of their Life. That "as they were a Legion, they were ready to do "any Service in the War; but to return to him, "to commit Sacrilege, as he commanded, they "could not yield." The Emperor enraged, ordered every tenth Man to be put to Death, who chearfully offered their Necks to the Executioners. The only Contention among them was, who ſhould firſt undergo that glorious Death. When this was done, the Remainder encouraged one another; and ſtill they refuſed to ſacrifice. The exaſperated General commands a ſecond Decimation, which was immediately executed; and the Remainder ordered to return to *Octodurus*: Which they ſtill refuſing, and he deſpairing to break their Conſtancy, commands the whole Army to fall upon them and cut them off; which they did, and divided the Spoil. "Thus, *ſays Dr.* Cave (*a*), "they died with their Swords in their Hands, "when they might have preſerved their Lives in "a Place ſo advantageous, at leaſt ſold them at "the deareſt Rate; which was the moſt unparal-"leled Inſtance of Chriſtian Piety and Submiſſion "that

(*a*) As above pag. 436.

"that I think was ever known in the World."

This Story was mightily improved in *Britain* under the Reigns of Kings *Charles* and *James* II. to promote the then beloved Doctrine of *Paſſive Obedience* and *Non-Reſiſtance*. I ſhall not enter upon the Juſtneſs of the Conſequence; this ſingle Fact is too narrow a Foundation to bear the Superſtructure of Tenets, which are of ſuch Importance: But even the Matter of Fact itſelf is queſtioned by very learned Criticks and Hiſtorians, Popiſh and Proteſtant, and particularly by *Du Pin*, and *Spanhemius*, not to inſiſt upon others. The former ſays (*a*), *'But it is ſurpriſing, that neither* Euſebius, *nor the Author of the Book concerning the Death of the Perſecutors, thought to be* Lactantius, *Contemporaries, had no Knowledge of ſo remarkable Facts, or that having Knowledge of them, they ſhould ſpeak, as they did, of the Church then enjoying a profound Peace, and an entire Liberty. How can we reconcile that Good-will which they ſay the Emperors had for the Chriſtians, with the unheard of Cruelties executed in* Gaul *by the Order of* Maximinus *and at* Rome *by Command of* Diocletian? The ſame Author in another Part of his Works remarks (*b*), when diſcourſing of the Works of *Eucherius Lugdunenſis*, the ſuppoſed Father of this Story, *That the Hiſtory of the Paſſion of St.* Maurits, *and the other* Thebean *Martyrs, reported by* Surius, *at the 22d of*

(*a*) Compendious Hiſtory of the Church, Vol. 2. pag. 78. (*b*) Bibliotheque du cinquieme ſiecle, Tom. 2. pag. 175.

of the Legion anſwered, "That for this End "they left *Octodurus*, becauſe they heard they "ſhould be forced to ſacrifice. That being Chri-"ſtians, and that they might not be defiled with "the Altars of Devils, they thought themſelves "obliged to worſhip the living GOD, and to "keep that Religion, which they had entertained "in the Eaſt, to the laſt Hour of their Life. That "as they were a Legion, they were ready to do "any Service in the War; but to return to him, "to commit Sacrilege, as he commanded, they "could not yield." The Emperor enraged, ordered every tenth Man to be put to Death, who chearfully offered their Necks to the Executioners. The only Contention among them was, who ſhould firſt undergo that glorious Death. When this was done, the Remainder encouraged one another; and ſtill they refuſed to ſacrifice. The exaſperated General commands a ſecond Decimation, which was immediately executed; and the Remainder ordered to return to *Octodurus*: Which they ſtill refuſing, and he deſpairing to break their Conſtancy, commands the whole Army to fall upon them and cut them off; which they did, and divided the Spoil. "Thus, *ſays Dr.* Cave (*a*), "they died with their Swords in their Hands, "when they might have preſerved their Lives in "a Place ſo advantageous, at leaſt ſold them at "the deareſt Rate; which was the moſt unparal-"leled Inſtance of Chriſtian Piety and Submiſſion "that

(*a*) As above pag. 436.

"that I think was ever known in the World."

This Story was mightily improved in *Britain* under the Reigns of Kings *Charles* and *James* II. to promote the then beloved Doctrine of *Paſſive Obedience* and *Non-Reſiſtance*. I ſhall not enter upon the Juſtneſs of the Conſequence; this ſingle Fact is too narrow a Foundation to bear the Superſtructure of Tenets, which are of ſuch Importance: But even the Matter of Fact itſelf is queſtioned by very learned Criticks and Hiſtorians, Popiſh and Proteſtant, and particularly by *Du Pin*, and *Spanhemius*, not to inſiſt upon others. The former ſays (*a*), *'But it is ſurpriſing, that neither* Euſebius, *nor the Author of the Book concerning the Death of the Perſecutors, thought to be* Lactantius, *Contemporaries, had no Knowledge of ſo remarkable Facts, or that having Knowledge of them, they ſhould ſpeak, as they did, of the Church then enjoying a profound Peace, and an entire Liberty. How can we reconcile that Good-will which they ſay the Emperors had for the Chriſtians, with the unheard of Cruelties executed in* Gaul *by the Order of* Maximinus *and at* Rome *by Command of* Diocletian? The ſame Author in another Part of his Works remarks (*b*), when diſcourſing of the Works of *Eucherius Lugdunenſis*, the ſuppoſed Father of this Story, *That the Hiſtory of the Paſſion of St.* Maurits, *and the other* Thebean *Martyrs, reported by* Surius, *at the* 22*d* of

(*a*) Compendious Hiſtory of the Church, Vol. 2. pag. 78. (*b*) Bibliotheque du cinquieme ſiecle, Tom. 2. pag. 175.

of September, *and printed ſeparately by* Stevartius, *is not of the Stile with our Saint* Eucher; *it may be the Work of another St.* Eucher, *who aſſiſted at the fourth Council of* Arles, *in* 524 *or* 529, *but he of whom we are ſpeaking died in* 454, *as* Proſper *remarks in his Chronicle.* *Spanhemius* after he has narrated the Story, ſays (*a*), "In the mean "Time, as to this fatal End of the *Thebean* Le- "gion, and as to this St. *Maurice* and his Com- "panions, *Lactantius* of the Death of Perſecu- "tors, ſpeaks not one Word; and he would "not have been ſilent in an Affair ſo memorable, "when he gives ſo accurate an Account of the "*Diocletian* Perſecution, had it been real. *Euſe-* "*bius*, *Jerom*, *Sulpitius Severus*, *Proſper*, and all "the ancient Hiſtorians are alſo ſilent about it; "even the *Greeks*, as *Metaphraſtes* cited by "*Surius*, *Tom.* 4. ſays, That *Maurits* and his "Companions were killed by *Diocletian* in *Apa-* "*mia* in *Syria*, which vexes *Baronius* in his Notes "on the Martyrology, *September* 22d. The "Faith of this Affair is nothing more ſure than "many others of that Kind, of which there is "no End, that are made up for to be a Foundati- "on of Churches and Monaſteries in the *Weſt*, "from the fabulous Arts advanced by *Gregory* "of *Tours*, *Beda*, *Ado*, *Metaphraſtes*, and the "reſt of the Fathers of legendary Tales. Thus theſe very learned Men upon good Reaſons re- ject this Story as a legendary Tale.

Tho'

(*a*) Hiſt. Chriſtiana, Sæc. 3. col. 771.

Tho' the Tenth Perſecution paſs a little into the fourth Century, yet I ſhall take a View of it, before I conclude this Chapter. *Galerius Cæſar* began to perſecute the Chriſtians after his returning victorious from *Perſia* in 297. The Hatred which his Mother inſpired into him againſt them, made him that he could neither ſuffer any of them in his Houſe, nor in his Army. He deprived them of the Offices they had about him, and gave Orders to the Chriſtian Officers and Soldiers, either to renounce their Religion, or quite their Offices and Service. The General *Veturius* was charged to perſecute the Chriſtian Souldiers in the Year 302.

Diocletian and *Galerius* meeting at *Nicomedia* in *Bithynia*, where the former was making ſumptuous Buildings to equal theſe at *Rome*, ſays *Lactantius* (*a*), there they paſſed the Winter conſidering upon Methods to exterminate the Chriſtians. *Diocletian* oppoſed it a long Time, but at laſt it was reſolved upon. There in the 19th Year of his Reign, in the Year of our LORD 303, upon the Solemnity of our Saviour's Paſſion, he commanded the Churches to be pulled down to the Ground (*b*), the Bibles to be burned, the richer Sort of Chriſtians to be branded with Infamy, and the Vulgar to be made Slaves. By ſubſequent Orders he deprived Chriſtians of all Protection by the Laws, that they could have no Re-

(*a*) De mortibus perſecutorum, cap. 6. (*b*) Euſeb. Hiſt. Eccl. lib. 8. cap. 2, 3.

Reparation for any Injury done them (*a*). He commanded the Biſhops to be every where impriſoned, and forced to ſacrifice. This was but a Prelude to what followed, other Orders being iſſued, commanding theſe who refuſed to offer Sacrifice, to be expoſed to all Manner of Torments. It were tedious to reckon up the particular Perſons who ſuffered in this evil Time: The Eighth and Ninth Books of *Euſebius*'s Hiſtory are full of them. It may ſuffice us to obſerve from him, That the Chriſtians were ſcourged to Death, had their Fleſh torn off with Pincers, were caſt to Lions and Tygers, to wild Boars and Bears, provoked and enraged with Fire to ſet upon them, were burned, beheaded, crucified, thrown into the Sea, torn in Pieces by diſtorted Boughs of Trees (*b*), roaſted at a gentle Fire, or by Holes made on Purpoſe, had melted Lead poured into their Bowels. At *Tyre* in *Phœnicia*, *Euſebius* ſays he was Eye-witneſs to it (*c*), when cruel wild Beaſts, that uſe to devour Men, as Lizzards, Bears, Boars, and the like, were let looſe againſt the Martyrs, who ſtood naked to receive them, and invited them to prey upon their Bodies as they were commanded; yet the Beaſts would not touch them, but ruſhed upon the Spectators and Perſecutors. You might have ſeen their Youths not Twenty Years of Age, ſtanding without Chains, praying earneſtly to GOD; and tho' the Beaſts

(*a*) Lactantius Ibid. cap. 13. pag. m. 83. (*b*) Euſeb. Hiſt. Eccl. lib. 8. cap. 9. (*c*) Ibid. cap. 7.

Beaſts were breathing Death and Fury, yet they run away from theſe Martyrs. A mad Bull being let looſe againſt five Martyrs, tho' with its Horns it threw up into the Air ſome Spectators, and almoſt killed them, yet all their Endeavours could not make it touch theſe holy Martyrs, but they were at laſt killed with the Sword; and inſtead of a decent Burial, had their Bodies caſt into the Sea. *Sylvanus* the Biſhop of *Gaza*, with 39 others, were ſlain in the Metal-Mines of *Phœnicia* (*a*). Orders were given, that all the Miniſters of the Chriſtian Churches ſhould be put in Priſons and Chains. All Goals were ſo full of Biſhops, Presbyters, Deacons, Readers, Exorciſts, that there was no Room for Malefactors (*b*). A whole City in *Phrygia*, where all the Men, Women, and Children did worſhip CHRIST, was burned with Fire, becauſe the *Queſtor*, the Captain, and the whole Magiſtracy, and Inhabitants would upon no Account worſhip Idols, but confeſſed themſelves to be Chriſtians (*c*).

Maximian ſought an Occaſion to ſtir up *Diocletian*, to carry on the Perſecution with Vigour, by a Fire that was raiſed in the Emperor's Palace at *Nicomedia* (*d*), the Blame whereof was laid upon the Chriſtians, tho' *Lactantius* inſinuates it was done by ſome of *Maximian*'s Creatures (*e*), to advance his Deſigns. In the mean Time *Dio-*

(*a*) Euſeb. Hiſt. Eccl. lib. 8. cap. 13. (*b*) Ibid. cap. 6. (*c*) Ibid. cap. 11. (*d*) Ibid. cap. 6. (*e*) De mortibus perſecutorum, cap. 14.

cletian went to *Rome*, to celebrate the Solemnity of the Twentieth Year of his Reign, which was obſerved with great Feſtivals, and profane Heatheniſh Games. He had not ſtaid long there, when he retired to put over the Winter at *Ravenna*. By the Way he was ſeized with Sickneſs, and the Winter proving very cold, his Diſeaſe increaſed, which made him think of leaving that Place, and take a Towr to *Aſia*. When he came to *Nicomedia*, he was ſtill worſe, ſo as the Report did ſometimes go that he was dead. He had Fits of Madneſs, but with calm and ſedate Interludes (*a*). In this Situation of Affairs, *Maximian*, a cruel, but cunning Man, perſwaded *Diocletian* to reſign the imperial Purple, which he at laſt conſented to, *A. D.* 304. or, as others, 305, and retired to *Salone*, where he lived private to the Day of his Death.

At his Reſignation *Conſtantius* and *Galerius Maximian*, were declared Emperors, and *Severus* with *Maximin* the Younger created *Cæſars*. *Gallerius Maximian*, as he had begun, ſo he was the great Inſtrument of carrying on the Perſecution. He was a cruel bloody Tyrant, as *Lactantius* deſcribes him (*b*). And the ſame Author ſays (*c*), "At that Time there was a Deſolation made in "the whole World, if you except *Gaul* (where "*Conſtantius* the Father of *Conſtantine* the Great "governed. Theſe three Savage Beaſts have "ex-

(*a*) Ibid. cap. 17. (*b*) Ibid. cap. 21. (*c*) Ibid. cap. 16. pag. m. 87

" exerciſed their Cruelties through all the Pro-
" vinces of the Eaſt and Weſt. If I had a hun-
" dred Tongues, and an hundred Mouths, and
" the ſtrongeſt Voice in the World, I could not
" deſcribe all the Crimes they commit, nor re-
" hearſe the Names of the Puniſhments and Tor-
" tures which their Judges exerciſe in the Pro-
" vinces, againſt ſo great a Multitude of inno-
" cent and holy Perſons." It is indeed im-poſſible for us to conceive, much more to ex-preſs the Cruelties of that Time. *Euſebius*, who was an Eye-witneſs to them, tells us (*a*), " That they were innumerable, and exceeded
" all Relation: What a Multitude of Men, *ſays he*,
" had their Right Eyes bored out, and cauteri-
" zed with a red-hot Iron, had their Left-Legs
" burnt, and were condemned to the Mines, not ſo
" much for their Service as for their Puniſhment.
" All which they endured with the moſt admirable
" and undaunted Patience. They thronged to the
" Tribunals of their Judges, and freely told them
" what they were; deſpiſed the Threatnings and
" Barbarities of their Enemies, and received the
" fatal Sentence with a Smile. When perſwaded
" to be tender of their Lives, and to compaſſi-
" onate the Caſe of their Wives and Children,
" they bore up againſt the Temptation with a
" manly and Philoſophick Mind, or rather with
" a Soul truly pious and devoted to GOD, ſo as

(*a*) Hiſt. Eccl. lib. 8. cap. 12.

" neither Fears nor Charms could take hold on " them; at once giving undeniable Evidence of " their Courage and Fortitude, and of that di- " vine and unconceivable Power of our LORD, " that ſo ſtrengthned them, as the acuteſt Tor- " ments could not ſhake their Stability, but " they could as eaſily lay down their Lives, as " the beſt Philoſopher, ſays *Origen* (*a*) could " put off his Cloak." One other Paſſage I ſhall offer from *Euſebius*, he having diſcourſed of the Impiety and horrid Crimes of *Maximian* (*b*), adds, *The Chriſtians, contemning Death, undervalued his Tyranny; Men did endure Fire, Sword, Crucifixion, Cruel Beaſts, the Bottom of the Sea, the Amputation and burning of the Members of their Body, the boring of their Eyes, yea Famine and Chains, and in fine all Torments for Religion, rather than forſake the Worſhip of* GOD, *and embrace that of Idols. Women alſo as well as Men, by the Doctrine of the Word of* GOD, *received a manly Courage, ſuffered the ſame Torments, and obtained the ſame Crown of Glory, willing to loſe their Lives rather than yield their Bodies to be defiled.* Of which he there gives many Inſtances.

Monſieur *Godeau* reckons, that in this Perſecution there were no Fewer than 17000 Martyrs killed in one Month's Space. And he obſerves, " That during the Continuance of it, there were in

(*a*) Contra Celſum, lib. 7. pag. 357. (*b*) Hiſt. Eccl. lib. 8. cap. 15.

"in the bare Province of *Egypt* no leſs than "144000 Perſons who died by the Violence of "their Perſecutors, and 700000 who died through "the Fatigues of Baniſhment, or of the publick "Works, to which they were condemned (*a*)." This Perſecution ſeems to have been the firſt of the Ten that affected this Iſle of *Britain*. I ſhall take Occaſion in the Sixth Chapter of this Hiſtory, to inquire into the Origin of the *Britiſh* Churches: Mean Time we may obſerve from *Gildas*, the moſt antient *Britiſh* Hiſtorian we have, that by this Perſecution of *Diocletian* (*b*), "The Churches were thrown down, and all the "Books of the Holy Scriptures that could be "found, were burnt in the Streets, and the choſen Prieſts of the Flock of our LORD, with "the innocent Sheep, murdered; ſo as in ſome "Parts of the Province no Footſteps of the Chriſtian Religion did appear.

Ten Years did this Perſecution continue. The Emperors thought they had finiſhed their Work, and tell the World, as in ſome ancient Inſcriptions (*c*) found at *Clunia* in *Spain*, *That they had*

(*a*) Dr. Calamy's Sermon on Matth. xvi. 18. (*b*) Gildas de exci. dio Britanniæ, non longè ab initio. (*c*) DIOCLETIANVS. IOVIVS. ET. MAXIMIAN. HERCVLEVS. CAES. AVGG. AMPLIFICATO. PER. ORIENTEM. ET. OCCIDENTEM. IMP. ROM. ET. NOMINE. CHRISTIANORVM. DELETO. QVI. REMP. EVERTEBANT. Gruteri Inſcription. pag. 280. Num. 3. DIOCLETIAN. CAES. AVG. GALERIO. IN. ORIENTE. ADOPT. SVPERSTITIONE. CHRIST. VBIQVE. DELETA. ET. CVLTV. DEOR. PROPAGATO. Ibid. Num. 4. Cave's primitive Chriſtianity, pag. 321. Spanhem. E. E. Hiſt. Chriſtiana, col. 815.

utterly deſtroyed the Name and Superſtition of the Chriſtians, and had reſtored and propagated the Worſhip of the Gods. It ſeems they grant that Paganiſm was at a low Ebb before they attempted to reſtore it, and to deſtroy Chriſtianity. But they were far deceived in their vain boaſting Aſſertions; Chriſtianity was not deſtroyed, but rather farther propagated; and where they had done their outmoſt to ruin it, even there it had a glorious Reſurrection out of its Grave, and Paganiſm haſtned to Ruin, as we ſhall hear in the following Chapter.

Divine Vengeance did ſoon purſue many of the Perſecutors, who had an active Hand in this and the former Perſecutions of the Chriſtian Church. This is ſo frequently noticed by Eccleſiaſtick Hiſtorians, that I cannot but with them alſo obſerve, That *Nero* being thruſt from his Throne, and perceiving himſelf in Danger of Death, became his own Executioner (*a*), *Domitian* was killed by his own Servants, *Trajan* died of a paralytick and hydropick Diſeaſe, *Hadrian* of a very terrible Diſtemper, accompanied with Terror of Mind, as appears by ſome of his laſt Words formerly rehearſed (*b*); *Antoninus Philoſophus* remitted the Perſecution, and died of an Apoplexy; *Severus*, after he perſecuted the Church, never proſpered in his Affairs, and was taken off by

(*a*) Sueton. Nero. cap. 49. (*b*) See above pag. 510. and the Authors there cited.

by the Treachery of his wicked Son. *Maximinus* reigned but three Years, and died a violent Death (*a*). As to *Decius*, we have already heard that he was drowned in a Mariſh, and his Body never found (*b*). *Lactantius* ſays of him, *That he received not the Honour of being buried, but was marked out as an Enemy to* GOD, *and his Body expoſed as a Prey to Fowls and Beaſts* (*c*). Of *Valerian*'s Death we have diſcourſed already (*d*). And as to theſe concerned in this Tenth and laſt Perſecution, *Diocletian*, ſoon after it commenced, was obliged to reſign the Empire, and when he was old was diſordered in his Mind, thunder-ſtruck, or killed by Poiſon. *Maximianus Herculeus* was ſpoiled of his Empire and ſtrangled; *Maximianus Galerius* was ſmitten with a dreadful Ulcer and naſty Diſeaſe, as is at large deſcribed by *Lactantius* (*e*). And 'tis to be remarked, that when the Diſeaſe prevailed upon him, he emitted an Edict, recorded by *Lactantius* (*f*), and by *Euſebius* (*g*), *Ordering the Perſecution to be ſtopt; yea, allowing the Chriſtians peaceably to enjoy their Religion and their Aſſemblies, and deſiring them to pray to* GOD *for his Health, and the Proſperity of the Republick, that they might enjoy his Protection, and live quietly under it.*

(*a*) Spanhemii F. F. Hiſt. Chriſtiana, col. 800. § 2. (*b*) See above pag. 544. (*c*) De mortibus perſecutorum, cap. 4. (*d*) See above pag. 550. and the Authors there cited. (*e*) De mortibus perſecutorum, cap. 31. & ſeqq. (*f*) Ibid. cap. 34. (*g*) Hiſt. Eccl. lib. 8. cap. ultimo.

However, ſoon after this he expired in Torments. *Severus* cut his own Veins and died *(a)*. As to *Maxentius* and *Licinius*, we ſhall hear of their End in the following Chapter. They endeavoured to ſet the Perſecution on Foot again; but all in vain, it dwindled into nothing, and Chriſtianity triumphed.

This Propagation and Succeſs of Chriſtianity, notwithſtanding all the Perſecutions raiſed againſt it by the greateſt Potentates and Emperors of the World, is a great Glory to our Religion. This ſhews the Protector thereof is GOD Almighty, and its Original is Divine; which I ſhall repreſent by tranſlating the Words of ſome of the Ancients on this Subject. Thus writes *Sulpicius Severus* *(b)*, "Under the Reign of *Dio-*
"*cletian* and *Maximian*, for Ten Years the Per-
"ſecution continually preyed upon the LORD's
"People, during which Space, the whole World
"was full of the ſacred Blood of Martyrs; for
"that glorious Death was then more greedily de-
"ſired, than by wretched Ambition Biſhopricks
"are now. Never was the World more exhauſt-
"ed by Wars, never did we conquer by a greater
"Triumph, than when with Ten Years Suffer-
"ing we could not be overcome." This may be of great Force to perſwade the World of the Truth of the Chriſtian Religion, and to make Strangers

(*a*) Lactant. de mort. perſecut. cap. 26. (*b*) Sacræ Hiſt. lib. 2. pag. m. 117.

Strangers and Enemies to embrace it. Thus *Tertullian* ſpeaks to the Gentiles (*a*), "Good Governours, you may torment, afflict and vex us; "your Wickedneſs does try our Innocence, and "therefore GOD permits us to ſuffer it. Your "Cruelty is to no Purpoſe; 'tis but a ſtronger "Invitation to bring others to our Sect. The oftner we are mowed down, the faſter we ſpring "up again. The Blood of Chriſtians is the Seed "of the Church. Many of your Philoſophers "have exhorted their Hearers to Patience under "Death and Sufferings; as *Cicero* in his *Tuſculans*, *Seneca*, *Diogenes*, *Pyrrhon* and *Callinicus*, "but could never make ſo many Proſelytes, with "all their fine Diſcourſes, as the Chriſtians by "their Actions. That very Obſtinacy you charge "upon us, is a Teacher to inſtruct others. For "who beholding ſuch Things, will not be moved "to enquire what is the Truth whence they proceed? and when he has found it, will embrace "it? and having embraced will deſire to ſuffer? "That he may obtain the full Grace of GOD, "and be aſſured of complete Pardon by the ſhedding of his Blood? Therefore we give Thanks "for your Sentence, knowing that the Judgments "of Men do not agree with that of GOD: For "when we are condemned by you, we are abſolved by GOD.

Lactan-

(*a*) Apologet. cap. ult. pag. m. 55.

Lactantius manages the ſame Argument with great Strength of Reaſon (*a*). "Since, *ſays he*, "our Number is encreaſed from among theſe "who once worſhipped the Heathen Deities, and "is never leſſened, no not in the hotteſt Perſe- "cution, Men may be defiled by ſeeing theſe a- "bominable Sacrifices,-but cannot be turned a- "way from GOD, for Truth is ſtrong and will "prevail. Who then is ſo blind and ſtupid, as "not to ſee in what Party true Wiſdom does re- "ſide? But alas they are blinded with Rage "and Malice, as to think all to be Fools, who, "when it is in their Power to eſcape Puniſhment, "chuſe rather to be tortured and dy. But they "may be perſwaded this is no ſuch Folly, where- "in ſo many Thouſands, through the whole "World, ſo unanimouſly agree. Suppoſe Wo- "men, through the Weakneſs of their Sex, (and "they are pleaſed ſometimes to call our Religi- "on old Wives Superſtition,) ſhould be deceived, "certainly Men are wiſer. If Children and "young Men are raſh, yet old Men, and theſe "of a mature Age, are of a more ſolid Judg- "ment. If one City play the fool, innumerable "others cannot be guilty of the ſame Folly. If "one Province and Nation want Care and Pro- "videnee, all the reſt cannot lack Underſtanding "to judge what is right. Now, when the Di- "vine Law is entertained, from the riſing of the Sun

(*a*) De Juſtitia, lib. 5. cap. 13. pag. m. 432. & ſeqq.

" Sun to the going down thereof, and every Sex, " Age, Nation and Country ſerve GOD with " one Heart and one Soul; when there is every " where the ſame Patience and Contempt of " Death, every one muſt be perſwaded, that it is " not without Cauſe, that's mantained even unto " Death. There's a ſolid Foundation for that Re- " ligion that is not ſhattered by Perſecutions and " Injuries, but rather increaſed, and rendred " more firm and ſtable.——— When the very " common People ſee Men torn in Pieces by va- " rious Engines of Torment, and yet maintain " Patience unconquerable, amidſt their tired Tor- " mentors, they cannot but think, as they have " Ground to do, that the Conſent of ſo many, " and their Perſeverance unto the Death, cannot " be in vain; and that even Patience itſelf, with- " out Divine Aſſiſtance, can never be able to " overcome ſuch exquiſite Torments." This, and more to this Purpoſe (*a*), has this Apologiſt: And the Experience of the World did verify the Truth of it, Chriſtianity gaining Ground, and conquering Oppoſition by nothing more than by the Patience and Conſtancy of its Profeſſors, till it had ſubdued the Empire itſelf to the Acknowledgment of the Truth, as will appear more fully in the following Chapter. Mean Time I conclude this with the Words of the ſame *Lactantius* (*b*). " Where are now the magnificent and famous " Names

(*a*) See above page 434. (*b*) De mortibus perſecutorum capite ult.

" Names of *Jovii* and *Herculei*, which *Diocle-*
" *tian* and *Maximian* firſt inſolently aſſumed,
" and tranſmitted to their Succeſſors? Let us
" celebrate the Triumph of GOD with Joy, and
" ſing the Victory of our LORD, giving him the
" Praiſes which are due to his Name; and by
" frequent Prayers, Night and Day, let us deſire
" that the Peace which he has given to his
" Church, after Ten Years Sufferings, he may
" confirm for ever.

CHAP.

CHAP. IV.

Of the Propagation of the Chriſtian Religion, and of the Ruin of Paganiſm in the Fourth Century.

WE have ſeen the Chriſtian Church oppreſſed by a continued Tract of violent Perſecution. But the Kingdom of our Redeemer *ſhall never be deſtroyed; it ſhall break in Pieces and conſume other Kingdoms, and it ſhall ſtand for ever.* No leſs than a Divine Power could baniſh Heatheniſh Idolatry, which had been the Religion of the World for ſo many Ages, that powerfully influenced the Minds of deluded Men, and was firmly rooted by Cuſtom, Laws, and inveterate Preſcription, ſupported by the Arts of Satan, and by all the Power of the *Romans*, who had then Dominion over the World: Yet now we ſhall ſee Idolatry ruined and abandoned, and the *Roman* Empire itſelf become Chriſtian.

To ſet this great Event in a true Light, we muſt conſider ſome Things memorable in the Life of *Conſtantine* the Great, the firſt Chriſtian Emperor. His Fathers Name was *Conſtantius Chlorus*, who favoured the Chriſtians more than any of his Collegue Emperors. His Mother was called *Flavia Julia Helena*. The learned *Spanheim* (*a*) reckons him to have been born, *A. D.* 272. He reſided for ſome Time in the Court of *Diocletian*, and afterward in that of *Galerius Maximian* in the Eaſt. *Galerius* hated his Father, and by Sports and violent Martial Exerciſes, thought to have diſpatched his Son out of the Way: But Divine Providence ſtill preſerved him. His Father oft ſent for him, and he had all the Inclination in the World to go to him; but his Journey was often delayed by the Influence of the Emperor with whom he reſided. His Father in his laſt Sickneſs, renewed his Importunity, and *Galerius* gave him a Warrant to be gone, yet deſigned to ſtop his Journey; and therefore willed him to wait on him, and receive his final Commands next Morning; but he went off immediately, and at every Stage ham-ſtringed all the Poſt-Horſes, except theſe he road on, to prevent being purſued. He arrived at *York* in *Britain* four Days before his Father died, which happened on the 25th Day of *July*, in the Year of our LORD 306. By his laſt Will he ſucceeded as Emperor

(*a*) Spanhemii F. F. Hiſt. Chriſtiana, col. 822. Num. 2.

Emperor in the Weſt, and was cheerfully ſubmitted to by the Army, and by all the Weſtern Provinces. Soon after his Father's Funerals, he paſt from *Britain* into *Gaul*, where he reſided the firſt ſix Years of his Reign; all which Time he continued in the Religion wherein he had been educated, a *Gentile*, and ſatisfied himſelf with the Title of *Cæſar*, not aſſuming that of *Auguſtus* or *Emperor*, expecting the Senior Emperor, *viz.* *Maxentius* would have invited him to accept of it; which he was far from doing. But he ſtood in no need of his Approbation; his Father's Will, the univerſal Conſent of the Army, and the whole Weſt put his Right beyond Diſpute. Beſides *Maximianus Herculeus*, (who ſome Years ago had laid down the Purple, and did now endeavour to reſume it; but upon ſome bad Succeſs in his Affairs, fled to *Gaul*, under the Protection of *Conſtantine*,) gave him the Title of *Auguſtus* with his Daughter *Fauſta* to Wife.

Conſtantine being informed from all Hands, of the intolerable Outrages and Inſolences committed by *Maxentius*, the Son of *Maximianus Herculeus*, who was made Emperor at *Rome*, and being ſolcited by an Embaſſy ſent him by the Senate and People, took a Reſolution to free the City from the Tyranny and Extravagancies of that Uſurper. When he engaged in this Expedition, he began to think of ſome Aſſiſtance (*a*) beyond

(*a*) Euſebius de vita Conſtantini, lib. 1. cap. 26, 27.

beyond the mere Strength and Courage of his Army. He observed the fatal Miscarriages of his Predecessors, who had worshipped a Multiplicity of Gods by formal and superstitious Rites, notwithstanding which their Wars were unsuccessful, and themselves were brought to unfortunate Ends, whereas his own Father, who acknowledged One only GOD, the Supreme Governour of the World, and had protected and encouraged the Christians even in his own Palace, had succeeded in his Undertakings. He resolved then to lay aside the Vulgar Deities, and adhere only to the GOD of his Father; in which Design his Mother *Helena*, a religious Woman, encouraged him. To this One GOD he addressed himself, beseeching that he would make himself known to him. Heaven heard his Prayer, and answered it in a miraculous Manner, so as *Eusebius*, who reports the Matter, grants it would have been incredible, if he had not heard it from *Constantine*'s own Mouth (*a*). The Army being on their March, and the Emperor taken up in his Ejaculations, when the Sun was declining, there appeared a Pillar of Light in the Heavens in the Fashion of a Cross, with this Inscription, ΤΟΥΤΩ ΝΙΚΑ, *In this overcome*. The Emperor and the whole Army were amazed at this Sight; but at Night our LORD appeared to him in a Dream, with the Cross in his Hand he had seen the

(*a*) Eusebius de vita Constantini, lib. 1. cap. 28, 29.

the Day before, commanding him to make a Royal Standard like that he had ſeen in the Heavens, and cauſe it to be born before him in his Wars, as an Enſign of Safety and Victory. Early next Morning he ordered Workmen to do it with exquiſite Art and Magnificence. The Device, *In this Overcome*, he not only wore in his Shields afterward, as *Euſebius* tells us, but it appears alſo by ſome of his Coins extant at this Day, the Standard or *Labarum* he carried always in the Wars before him. *Euſebius* aſſures us he had often ſeen it (*a*). The Figure thereof may be obſerved in *Spanhemius*'s Church Hiſtory (*b*).

The Emperor had a mighty Deſire to be further inſtructed in theſe Divine Signs, and therefore called for ſome Chriſtian Biſhops to inſtruct him, who explained the Myſteries of our Religion, of our Redeemer's Incarnation, Life and Death, and of the Way of Salvation through him. He heard their Diſcourſes with Pleaſure, had them always with him, and took Delight in reading the Scriptures, and ordered that GOD who had appeared to him, to be honoured with Divine Worſhip (*c*). Yet he did not at firſt openly declare himſelf a Chriſtian, but kept on the Reſerve, and marched his Army forward through *Italy*, to the very Walls of *Rome*, where he encamped with 90000 Foot, and 8000 Horſe in a Plain before

(*a*) De Vita Conſtant. lib. 1. cap. 30. (*b*) Hiſt. Chriſtiana in Fol. Sæc. 4. col. 825. (*c*) Euſeb. de vita Conſt. lib. 1. cap. 32.

the City (*a*). *Maxentius* his Adverſary was a Man who divided his Time between vile Debauchery (*b*) and profane Heatheniſh Superſtition, never going out of the City, and ſeldom out of his Palace. Now when he muſt ſtir abroad, he plied the Altars with Sacrifices, conſulted the *Sibylline* Books, and then goes to his Army, which conſiſted of 170000 Foot, and 18000 Horſe. The Engagement was fierce and bloody, but many of *Maxentius* Army did not like him, having ſmarted under his Tyranny. Victory having hovered a while, reſted on *Conſtantine*'s Side; the Army of the Enemy being routed, fled, thinking to eſcape the neareſt Way by a Bridge of Boats, which *Maxentius* had built over the *Tyber*, with Springs to drown *Conſtantine* if he paſſed that Way. He fell into the Pit he had digged for others (*c*); for the Engines giving Way, the Boats preſſed with Weight, ſunk into the Bottom of the River, and *Maxentius* himſelf with them, whoſe Body being found, his Head was ſtruck off, and carried on a Pole before the conquering Army.

A ſignal and entire Victory being thus gained, *Conſtantine* made a triumphant Entry into the City, the Nobility and People calling him their Saviour, and the Author of their Happineſs. He ſet up a Monument of Gratitude to GOD who had

(*a*) Zoſimus lib. 2. pag. 86. (*b*) Euſeb. de vita Conſtant. lib. 1. cap. 33.---36. (*c*) Ibid. cap. 37, 38.

had gained him the Victory; the Inſcription thereof you have at the Foot of the Page *(a)*. Having ſettled Affairs at *Rome*, and endeared himſelf to all Sorts of Perſons, he began by Degrees to declare in favour of the Chriſtians. The firſt Edict of that Kind upon Record, was that publiſhed at *Milan*, *A. D.* 312, by himſelf and his Brother in Law *Licinius*, who had ſometime ſince been declared *Cæſar*, where *(b)* they granted a general Toleration *to all Religions, and more eſpecially to Chriſtians, that none ſhould diſturb them in their Profeſſion, or in their Way of Worſhip, nor hinder any who had a Mind to embrace Chriſtianity, and that their Churches, and Places of publick Aſſemblies, and all the Incomes and Revenues belonging to them, that had been confiſcated, and taken away, ſhould immediately be freely and entirely reſtored to them, and the preſent Purchaſers or Poſſeſſors be repaired out of the Treaſury.*

A Copy of this Edict they ſent to *Maximinus*, who then governed in the Eaſt. He being an obſtinate Heathen, neither willing to grant, nor daring to deny their Deſires, directed a Reſcript to *Sabinus* *(c)*, "Declaring what Care his Prede-
"ceſſors *Diocletian* and *Maximian* had uſed to
"ſecure their Religion againſt the Encroach-

(*a*) Euſeb. Hiſt. Eccl. lib. 9. cap. 9. HOC. SALVTARI. SIGNO. VERACI. FORTITVDINIS. INDICIO. CIVITATEM. NOSTRAM. JVGO. TYRANNI. EREPTAM. LIBERAVI. DENIQVE. ET. SENATVM. ET. POPVLVM. RO. LIBERATVM. PRISCO. SPLENDORI. ET. CLARITATI. RESTITVI. (*b*) Ibid. lib. 10. cap. 5. (*c*) Ibid. lib. 9. cap. 9.

the City (*a*). *Maxentius* his Adverſary was a Man who divided his Time between vile Debauchery (*b*) and profane Heatheniſh Superſtition, never going out of the City, and ſeldom out of his Palace. Now when he muſt ſtir abroad, he plied the Altars with Sacrifices, conſulted the *Sibylline* Books, and then goes to his Army, which conſiſted of 170000 Foot, and 18000 Horſe. The Engagement was fierce and bloody, but many of *Maxentius* Army did not like him, having ſmarted under his Tyranny. Victory having hovered a while, reſted on *Conſtantine*'s Side; the Army of the Enemy being routed, fled, thinking to eſcape the neareſt Way by a Bridge of Boats, which *Maxentius* had built over the *Tyber*, with Springs to drown *Conſtantine* if he paſſed that Way. He fell into the Pit he had digged for others (*c*); for the Engines giving Way, the Boats preſſed with Weight, ſunk into the Bottom of the River, and *Maxentius* himſelf with them, whoſe Body being found, his Head was ſtruck off, and carried on a Pole before the conquering Army.

A ſignal and entire Victory being thus gained, *Conſtantine* made a triumphant Entry into the City, the Nobility and People calling him their Saviour, and the Author of their Happineſs. He ſet up a Monument of Gratitude to GOD who had

(*a*) Zoſimus lib. 2. pag. 86. (*b*) Euſeb. de vita Conſtant. lib. 1. cap. 33.---36. (*c*) Ibid. cap. 37, 38.

had gained him the Victory; the Inſcription thereof you have at the Foot of the Page *(a)*. Having ſettled Affairs at *Rome*, and endeared himſelf to all Sorts of Perſons, he began by Degrees to declare in favour of the Chriſtians. The firſt Edict of that Kind upon Record, was that publiſhed at *Milan*, *A. D.* 312, by himſelf and his Brother in Law *Licinius*, who had ſometime ſince been declared *Cæſar*, where *(b)* they granted a general Toleration *to all Religions, and more eſpecially to Chriſtians, that none ſhould diſturb them in their Profeſſion, or in their Way of Worſhip, nor hinder any who had a Mind to embrace Chriſtianity, and that their Churches, and Places of publick Aſſemblies, and all the Incomes and Revenues belonging to them, that had been confiſcated, and taken away, ſhould immediately be freely and entirely reſtored to them, and the preſent Purchaſers or Poſſeſſors be repaired out of the Treaſury.*

A Copy of this Edict they ſent to *Maximinus*, who then governed in the Eaſt. He being an obſtinate Heathen, neither willing to grant, nor daring to deny their Deſires, directed a Reſcript to *Sabinus* *(c)*, "Declaring what Care his Prede-
"ceſſors *Diocletian* and *Maximian* had uſed to
"ſecure their Religion againſt the Encroach-

(*a*) Euſeb. Hiſt. Eccl. lib. 9. cap. 9. HOC. SALVTARI. SIGNO. VERACI. FORTITVDINIS. INDICIO. CIVITATEM. NOSTRAM. JVGO. TYRANNI. EREPTAM. LIBERAVI. DENIQVE. ET. SENATVM. ET. POPVLVM. RO. LIBERATVM. PRISCO. SPLENDORI. ET. CLARITATI. RESTITVI. (*b*) Ibid. lib. 10. cap. 5. (*c*) Ibid. lib. 9. cap. 9.

" ments of Chriſtianity: However his Pleaſure " was, that the Governors of the Provinces " ſhould uſe no Severity againſt the Chriſtians, " but treat them with Mildneſs and Moderation, " and rather try by Clemency and Perſwaſion to " reduce them to the Worſhip of the Gods: " But if they had rather perſiſt in their own Re- " ligion, they ſhould be left to the Freedom of " their Choice." This Reſcript was extorted, and ſo ſtraitned as it did little Good. The Chriſtians could not truſt *Maximinus*: He promiſed only an Indemnity from Trouble; they durſt neither build Churches, nor keep publick Aſſemblies, but only wait a more favourable Opportunity.

Mean Time *Conſtantine* did proceed with ſincere Kindneſs; he received the Chriſtian Biſhops with all Honour and Reſpect, entertaining them at his own Table. He exempted them from all ſecular Employs, received their Appeals, and appointed Commiſſioners to umpire and end the Controverſies that aroſe among them; yea freed the Churches from the Taxes (*a*) ordinarly aſſeſſed upon all other Perſons. He took away the Puniſhment by Crucifixion, out of Reſpect to our Saviour's Paſſion. He neglected the *Ludi ſæculares*, or ſolemn Games kept once every hundred Years with great Magnificence, pompous Sacrifices, and a Train of profane Heatheniſh Ceremonies.

(*a*) Codex Theodoſii, lib. 11. tit. 1.

nies. The Time of their Celebration was *A. D.* 313; but the Emperor took no Notice of them, which *Zoſimus* loudly complains of (*a*), as a Sign of the Overthrow of their *Gentile* Religion. It added to their Trouble, That they found *Maximinus* in the Eaſt, upon whom they ſo much relied, begin to turn upon them; he being totally defeated by *Licinius*, tho' the Soothſayers had promiſed him Succeſs and Victory, at his Return home put ſeverals of them to Death as Impoſtors; and to keep in with a numerous Party, he publiſhed an Edict in Behalf of the Chriſtians (*b*), where he confirmed the Reſcript he had ſent to *Sabinus* the Year before, and ſupplied what was defective in it, by reſtoring their Churches with all thoſe Revenues and Poſſeſſions that had been ſeized and brought in to the Exchequer, and either ſold or beſtowed to publick Corporations or private Perſons.

Soon after this *Maximinus* was ſeized with Torments all over his Body, he became ſtark blind, and waſted to nothing, and died at *Tarſus*, confeſſing on his Death-bed, that it was a juſt Puniſhment for his wicked Proceedings againſt CHRIST and his Religion. The Churches began to flouriſh, and the Chriſtians then every where enjoyed a ſerene and proſperous Seaſon.

But this Tranquillity laſted not long, *Licinius* had hitherto diſſembled with GOD, with *Conſtan-*

(*a*) Lib. 2. Cap. 7. (*b*) Extat apud Euſeb. in hiſt Eccl. lib. 9. cap. 10.

tine, and with the World; but having got the whole Eaſtern Empire at his Command, he put off the Mask, and heartily eſpouſed the Cauſe of the Heathens. By a Law he expreſly forbad Chriſtian Biſhops to go into the Houſes of the *Gentiles*, that they might have no Opportunity to propagate Chriſtianity among them (*a*). Yea, he raiſed a hot Perſecution againſt the Church: Only, to uſe the Words of *Socrates*, (*b*) *This was local not univerſal; ſo far as the Power of* Licinius *reached, he attacked Chriſtians with horrid Cruelty:* So that, as *Euſebius* obſerves (*c*), *The Eaſt and the Weſt were like Night and Day, a Darkneſs overſpead the Eaſt, while the Weſt had a Sun-ſhine of Proſperity and Peace.* To chaſtiſe *Licinius*'s monſtruous Ingratitude, Inconſtancy and Perfidy, *Conſtantine* reſolved upon an Expedition againſt him; the Armies firſt met at *Cybalis* in *Pannonia*, where *Licinius* was routed. Afterward he recollected Forces, and engaged in *Thrace*, at which Time *Conſtantine*, in the midſt of his Biſhops and Chaplains, was earneſtly by Prayer ſoliciting Heaven to be on his Side (*d*); while *Licinius* laughed at him, and calling for his Prieſts and Fortune-tellers, goes to ſacrificing, and enquired what Judgment they made by the Entrails of the Beaſts, and they all promiſed him Succeſs. In a Grove thick ſet with Images, full of lighted Torches, after the uſual Heatheniſh Sacrifices

(*a*) Socrates hiſt. Eccl. lib. 1. cap. 2. (*b*) Ibidem. (*c*) De vita Conſtantini, lib. 1. cap. 49. (*d*) Ibid. lib. 2. cap. 1.——I9.

crifices were performed, he made an Oration to his Officers, which *Euſebius* ſays he had from the Mouth of thoſe who heard it, telling them (*a*), *The Enemy who fights againſt us, is one who has renounced the Religion of his Country, and joined himſelf to an impious Sect, who has choſen I know not what ſtrange Deity for his God, with whoſe infamous Sign he diſhonours his Army. This Day will ſhew which of us is in the right, whether ours or theirs be the true Gods. If this ſtrange and obſcure God of* Conſtantine *ſhall get the better, no Man will then any longer doubt which God he ought to worſhip, but will go over to the moſt powerful, and bid adieu to thoſe to whom we have lighted Tapers to ſo little Purpoſe. But if ours carry the Day, which no Man can doubt, we may ſecurely go on in our Attempts againſt theſe Contemners of the Gods. Conſtantine* in the Battle cauſed the imperial Standard of the Croſs to be carried before him; which Way ſoever it turned, the Enemy fled, till their Forces being wholly broken, the greater Part of them threw down their Arms and yielded. *Licinius* himſelf fled, and by his uſual Method of Treachery, begged Peace of *Conſtantine*, which was granted. But ſo ſoon as he got a little Breathing, he raiſed a new Army, and charged his Souldiers to offer no Violence to the Standard of the Croſs, nor engage near it. The Battle, tho' bloody, went againſt him; he

(*a*) De vita Conſtantini, cap. 5. 6

fled to *Nicomedia*, whither *Conſtantine* followed and beſieged him. He ſurrendred, and was ſent to *Theſſalonica*; where, upon attempting new Seditions he was put to Death, which *Spanhemius* (*a*) computes to have happened *A. D.* 324.

By the Death of *Licinius*, the whole Government of the *Roman* Empire devolved upon *Conſtantine*. He immediately reſtored Tranquillity to the Chriſtians, and directed ſeveral Orders to the Governours of the Provinces, whereby they recalled the baniſhed, releaſed thoſe who had been confined, reſtored thoſe who had been put out of their Offices and Eſtates which had been unjuſtly taken away; ſet at Liberty the Impriſoned, and thoſe who had been condemned to Mines or other Slavery, and bountifully rewarded all of them, reſcinding all the perſecuting Conſtitutions of *Licinius*. As for ſuch who had ſuffered Martyrdom, he commanded their Goods and Lands to be reſtored to thoſe who were next in Kindred; or, where they had no Relations, to be appropriated to the Uſe of the Church (*b*), as appears by his large Edict ſent to the Governours of *Paleſtine*. *Euſebius* ſays he copied it from the authentick Law that was kept among them, under the Emperor's own Hand (*c*). The like was probably ſent to other Places.

The Gentiles having taken great Encouragement under the Patronage of *Licinius*, *Conſtantine* found

(*a*) Hiſt. Chriſtiana, Folio, col. 829. (*b*) Euſeb. de vita Conſtantini, lib. 2. cap. 19.---21. (*c*) Ibid. cap. 24.

found himſelf obliged to put ſome Check upon them, which he did by Laws directed to *Maximus*, the Governour of the City (*a*), and to the People, which may be computed, by the Date of the Conſuls, to have been in the Year of our LORD 319, *Forbidding the* Aruſpices, *and the reſt of the divining Tribe, to exerciſe their Skill in any private Houſe, under the Pain of being burned; and the Perſon who received them into his Houſe, to have his Goods confiſcated and himſelf baniſhed: Yet they had Leave to exerciſe their Art in publick Temples.* Two Years after this he gave Orders, that the Anſwers of theſe Diviners ſhould be ſent to the Emperor in Writing (*b*). This was a great Reſtraint upon them. Six Months after, he prohibited all Magick Charms againſt the Health or Life of any Perſon, or to inveigle Affections in unchaſt Love, to cure Diſtempers, or drive away Storms and Tempeſts (*c*). The ſame Year he provided, that Slaves who formerly uſed to be ſet free in Pagan Temples, might be ſet at Liberty in Chriſtian Churches, in Preſence of the Biſhop (*d*), and that this might be performed on the Sabbath; tho all Contentions and Law Suits were forbid on that Day.

He took alſo ſtrick Care for the Obſervation of the LORD's Day, ordering it to be ſet apart for Prayer and holy Exerciſes, that all Perſons, as far

(*a*) Codex Theodoſii, lib. 9. tit. 16, lege 1, 2. pag. m. 228. (*b*) Ibid. lib. 16. tit. 10. lege 1. (*c*) Ibid. lib. 9. tit. 16. lege 3. (*d*) Ibid. lib. 4. tit. 7. lege unica.

far as poſſible, might be induced to obſerve it; that his great Officers and Commanders in the Army might ſet them a good Example (*a*), by attending the Emperor in his Devotions on that Day; and that the very Heathens in the Army ſhould be imployed in Prayer to GOD, as *the only Giver of Victory.* To this End he compoſed a Form of Prayer, and ordered them to learn it by Heart. The like Care he took for Obſervation of *Friday*, in Memory of our Saviour's Paſſion.

The Gentiles vexed with this Proſperity of the Chriſtians, forced them to join in celebrating their *Luſtra*, their Proceſſions attended with Sacrifices and Hymns. This was complained of to *Conſtantine*, who, by a Law, computed *May* 24th, *A. D.* 323 (*b*), expreſly forbids any ſuch Compulſion to be uſed towards the Chriſtians, under the Penalty, that the Breakers of this Mandate, ſhould be publickly beaten with Clubs if a Plebeian, and ſeverely fined if of better Rank. In this Edict he calls Chriſtianity *the moſt holy Law*, and Gentiliſm, *Alienam ſuperſtitionem*, a *ſtrange Superſtition.*

He alſo took Care that none ſhould be Governours or Preſidents, but who were Chriſtians; or, if Gentiles, that they ſhould offer no Sacrifices (*c*). He extends this even to the *Pretorian Prefect*, the higheſt Office in the Empire. He publiſhed another Law, which he ſent to the Governours of the

(*a*) Euſeb. de vita Conſtantini, lib. 4. cap. 18, 19, 20. (*b*) Codex Theod. lib. 16. tit. 2. lege 5. (*c*) Sozomen hiſt. Eccl. lib. 1. cap. 8.

the Provinces, for erecting, enlarging and beautifying Chriſtian Churches at his own Charge; Notice whereof he gave to the Biſhops of the ſeveral Churches. That to *Euſebius*, being the firſt of that Kind, was written in the Year 324, ſoon after the Defeat of *Licinius*, whom he calls *the great Dragon*, which GOD by his Miniſtry had removed from the Government. This Letter is ſtill extant (*a*). The Form of theſe ancient Chriſtian Churches, and ſeveral Things memorable about them, may be ſeen in *Spanheim*'s large Church Hiſtory (*b*).

The Emperor alſo wrote a large pathetick exhortatory Epiſtle to the Provincial Governours of the Eaſt, where, with great Wiſdom and Piety, he exhorts all his Subjects to embrace Chriſtianity (*c*), *A Religion to which even the Heathen Deities gave Teſtimony, whereof he aſſures them, he himſelf was a Witneſs, that* Apollo's *Oracle, out of a Cave or dark Receſs, gave this Reſponſe,* That certain righteous Perſons were the Cauſe why he could not any longer give true Anſwers, *and therefore the* Tripos *uttered falſe Divinations.* When the Emperor *Diocletian*, whoſe Court he then, being a young Man, attended, asked, *Who theſe juſt Men were?* One of the Prieſts anſwered, *They were the Chriſtians.* Which ſo enraged the bloody Emperor, that he emitted moſt cruel

(*a*) Apud Euſeb. de vita Conſt. lib. 2. cap. 41. (*b*) Hiſt. Chriſtiana in Folio col. 861 & ſeqq. (*c*) Euſeb. de vita Conſt. lib. 2. cap. 43----46.

cruel Edicts againſt them, commanding the Judges to provide more exquiſite Torments than thoſe formerly uſed. Tho *Conſtantine* uſed Prayers and Arguments to convert the Gentiles to the Truth, yet he would not force them to change their Religion, but left them to the Freedom of their own Choice. About the ſame Time he repealed the Edicts of his Predeceſſors, which they, to maintain the Heatheniſh Superſtition, had emitted againſt the Chriſtians, in the Time of the Perſecutions *(a)*, and the Acts of inferior Judges. But this was not to extend to any Thing which they had done warrantably according to Law.

Peace and Tranquillity being reſtored to the World, *Conſtantine* transferred the Seat of the Empire from *Rome* to *Byzantium* in *Thracia*, which he re-edified, beautified and enlarged with all the Ornaments Art could contrive, and by a Law commanded it ſhould be called *New Rome*; tho', in Deſpite of his Edict, it retains the Honour of his Name, and is called *Conſtantinople* to this Day. He finiſhed and dedicated it, *A. D.* 330.

He built many noble Churches and Oratories, both in City and Country, wherein he ſuffered no Gentile Altars or Images to be placed, nor any Heatheniſh Feſtivals to be ſolemnized *(b)*. Yea the Folly, Impoſture and Vanity of theſe abominable Idols was expoſed in the Streets. Yet he did not demoliſh or deface all the Heathen Temples, ſome of

(*a*) Sozomen. hiſt. Eccl. lib. 1. cap. 8. (*b*) Euſeb. de vita Conſtant. lib. 3. cap. 48.

of them were ſtanding in the Reign of the Emperor *Theodoſius*, as we find from *Libanius* a Pagan Philoſopher, who wrote about that Time. He (*a*) complains loudly of *Conſtantine* for ſpoiling of their Temples, as if for this his Poſterity had been cut off: Yet he owns that ſome of theſe Buildings remained, tho' ſpoiled of their Honour. 'Tis certain the Capitol at *Rome*, the Temple of *Serapis* at *Alexandria*, of *Apollo* at *Daphne*, in the Suburbs of *Antioch*, ſome ancient Temples at *Edeſſa*, *Gaza*, and in ſome other Places, remained long after *Conſtantine*'s Time; and we ſhall meet with ſome of them afterward. At this Day the *Pantheon* at *Rome*, from being a Temple to Heathens, is converted to a Church for Popiſh Idolaters. But this Chriſtian Emperor not only took away the Pagan Temples, but alſo the Treaſures and Revenues belonging to them, which he imployed in building theſe magnificent Structures, wherewith he adorned the imperial City.

Nor did the barbarous Nations go without their Share, in the happy Influences of Chriſtianity. The *Indians* were brought over to the Chriſtian Faith by the Miniſtry of *Frumentius* (*b*), who had been educated for the greateſt Part of his Time among them. *Athanaſius* having ordained him, ſent him back to them, to advance further this good Work. The *Iberians*, ſince called *Georgi-*

ans,

(*a*) Libanii oratio de templis, pag. 9. & 22. (*b*) Rufini hiſt. Eccl. lib. 1. cap. 4. Socrates lib. 1. cap. 19. Sozomen lib. 2. cap. 24. See alſo Vol. 2. of this Hiſtory, chap. 7. Church of Ethiopia.

ans, are ſaid to have been converted by a female Captive, who being a Chriſtian was famous among them for the Piety of her Life, and her miraculous Cures. Among others ſhe cured the Queen of the Country, and upon her Solicitations, and a remarkable Deliverance which the King received, he was perſwaded to become a Chriſtian, and became ſo zealous as to preach to his Subjects, and to exhort them to embrace the Faith. A Church was erected, and an Embaſſy ſent to *Conſtantine*, to requeſt that Biſhops and Preachers might be ſent among them, to carry on and advance that good Work; which was accordingly done. The Emperor *Conſtantine* made *Bacurius* the King of that Country to be Comptroller of his Houſhold. He was a great Friend to true Religion. When he commanded in *Paleſtine*, *Ruſin* ſays he had this Relation from him, and other Particulars to be had in that Author (*a*). The like Succeſs the Chriſtian Religion had in other Countries, of which *Sozomen* gives this Account (*b*), *That the barbarous Nations having made ſeveral Irruptions into* Thracia, *many Chriſtian Prieſts were taken Captives, who being of a holy blameleſs Life, did reprove the Vices of the Barbarians; and by calling on the Name of* CHRIST *did cure their Sick. This made them ſee an Excellency in their Religion, and enquire after it; and the Captives employed all their Time to promote their Converſion.*

(*a*) Rufini hiſt. Eccl. lib. 1. cap. 10. (*b*) Sozomen. hiſt. Eccl. lib. 2. cap. 6.

version. By these Means were the Inhabitants upon the Rhine, *the* Celtæ, *some of the remote Parts of* Gaul, *and the People upon the River* Danube, *brought to entertain the Gospel.*

The Emperor had hitherto tried by Patience and Perswasion to reclaim the *Gentile* World; but finding very many obstinate, he proceeded to root out Idolatry by rougher Methods. To this End he ordered Commissioners every where to open the Pagan Temples, to throw up the Doors of the Revestries, so as these Mysteries, which formerly none but the Priests might behold, were now publickly exposed to the Eyes of the People. Many of the Temples were untiled and laid open to the Injuries of the Weather: The common People were afraid; the Priests and *Flamens*, being left alone, submitted, and with their own Hands brought forth their Idols, stript of their Ornaments, and their precious Things which were said to have come from *Jupiter* (*a*). The Statues of Gold and Silver were melted down, and coined into Money. Some of the Choice of their Idols which were curiously wrought, were brought to *Constantinople*, and there drawn with Ropes up and down the Streets, and set for the People to behold and laugh at. There you might see the *Pythian*, here the *Sminthian Apollo* (*b*); in the *Circus*, the *Tripodes* brought from *Delphos*; in the Palace, the *Muses of Helicon*, and in another

(*a*) Ibidem, lib. 2. cap. 5. (*b*) Eusеb. de vita Constant. lib. 3. cap. 54. 55.

ther Place the Statue of *Pan*; all Monuments of the Madneſs of Heatheniſh Superſtition.

At *Aphacus* in *Phœnicia*, near the Top of Mount *Libanus*, ſtood a famous Temple in the midſt of a Grove, dedicated to *Venus*, where Men worſhipped, while the Women proſtituted themſelves to all Manner of Wickedneſs in every Corner. This Temple the Emperor commanded to be pulled down, its Gifts and Ornaments to be diſpoſed of, and that lewd Society to be ſcattered (*a*). There was another dedicated to her at *Heliopolis*, in the ſame Country, where the Men gave Leave even to their Wives and Daughters to proſtitute themſelves in Honour of the Goddeſs: This he aboliſhed, and built a Church in the Room of it. *Abraham*'s Oak at *Mamre*, which for ſo many Ages had been annually defiled with *Jewiſh* and Heatheniſh Solemnities, he removed, and erected a Chriſtian Church there. Upon theſe Accounts *Eunapius*, a bigotted Pagan, who mortally hated the Chriſtians, ſays (*b*), *Conſtantine deſtroyed the moſt beautiful Temples of the Gods over the whole World, and erected Chriſtian Churches or Houſes, οἰκήματα, in the Room of them.*

At *Alexandria* the Emperor diſperſed and baniſhed the *Androgyni*, or Prieſts of *Nile*, who uſed to perform ridiculous Ceremonies to that River, which they accounted a Deity, yea ſome of them,

(*a*) Ibidem, cap. 56. See in this Hiſtory chap. 2. pag. 306. (*b*) Eunapius de vitis Philoſophorum, pag. m. 34.

them, ſays *Euſebius* (*a*), were put to Death for their Impieties and Obſcenities. He cauſed the *Nilometrium*, whereby they uſed to meaſure the Height of that River, to be removed out of the Temple of *Serapis*, unto the Chriſtian Church at *Alexandria* (*b*). When the Gentiles cried out the Goddeſs would be angry, *Nile* would no more overflow its Banks, the Event ſhewed the Predictions of their Prieſts fooliſh, the River overflowing in greater Meaſure next Year than before. In ſhort, by ſeveral Laws he forbad to offer Sacrifices, to erect Images to the Gods, or to exerciſe any of their myſterious Rites. By theſe Means the Kingdom of Satan did fall like Lightning, the old Serpent fell under the Power of the Croſs. In Memory whereof this good Emperor cauſed ſome of his Coins, ſtill extant, to be ſtamped on the Reverſe, with the Figure of a Serpent bowing under, and ſtruck through with the Banner of the Croſs; all which, ſays *Euſebius* (*c*), was foretold by the Prophet *Iſaiah* xxvii. 1. When GOD in his infinite Goodneſs had accompliſhed ſo great a Reformation, and advanced Chriſtianity, which had been ſo much trampled upon, to be the Religion of the Empire; Biſhops or Paſtors were ſettled every where in the Churches. Of many of them who were in the principal Cities, there are yet Catalogues extant in the Eccleſiaſtick Hiſtorians. The great Work for which GOD had raiſed up

(*a*) De vita Conſtantini, lib. 4. cap. 25. (*b*) Ibid. Socrates Hiſt. Eccl. lib. 1. cap. 18. (*c*) De vit. Conſtant. lib. 3. cap. 3.

this firſt Chriſtian Emperor being done, his Death ſoon approached: But before we diſcourſe of it, we may further obſerve;

That by the Conſent of ancient Hiſtorians (*a*) it appears that this religious Prince, *Conſtantine* the Great, was not baptized till a little before his Death. When he found himſelf in a bad State of Health, he deſired to be carried to *Helenopolis* in *Bithynia*, where he was firſt made a *Catechumen*, he kneeling and humbly beſeeching the Pardon of his Sins; thence he went to the Suburbs of *Nicomedia*, and called for the Biſhops, deſiring the Seal of eternal Life, promiſing, that if GOD prolonged his Life, he would endeavour a holy Converſation, whereupon *Euſebius* of *Nicomedia* baptized him in a ſolemn Manner, being clothed with white Garments, and laid upon his Bed, he ſoon after died in full Hope of eternal Life. If the Grounds of this Delay of his Baptiſm be enquired into, *Spanhemius* (*b*) offers the following Reaſons (1.) It was an Opinion then received, That Baptiſm might be delayed even to the End of one's Life, ſince in this Waſhing of Regeneration there was an Expiation made for all Sin and Guilt. 2*dly*, *Conſtantine* reſolved to delay it, till he had Occaſion to waſh in the Waters of *Jordan* after our Saviour's Example, which

(*a*) Ibid. lib. 4. cap. 61, 62. Hieronym. in Chronico ad A. D. 340. Socrates Hiſt. lib. 1. cap. 39. Sozomen. Hiſt. lib. 2. cap. ult. Theodoret. Hiſt. lib. 1. cap. 31. (*b*) Hiſt. Chriſtiana *in Fol.* Sæc. 4. col. 834, 835.

which is the Reaſon aſſigned by *Euſebius* and *Theodoret* (*a*). 3*dly*, To theſe he adds, That the Emperor being much employed in Wars, during the Courſe of his Life; and being obliged for Reaſons of State, as is already noticed, to cut off his Brother in Law *Licinius*, and his Son *Criſpus*, with his Wife *Fauſta*, for alledged Inceſt; the Conſciouſneſs of theſe Facts made him delay his being admitted to the holy Myſteries till near the End of his Life. This great Prince died, as *Spanhemius* (*b*) and others reckon, *May* 22. *A. D.* 338. of his Age the 64. and of his Reign the 31. Year, *Titianus* and *Felicianus* being then Conſuls.

His Death was a ſignal Loſs to the Church, and a great Grief to all good Men. In his Time Heatheniſh Idolatry was baniſhed out of the principal Cities of the *Roman* Empire, and remained only in ſome Country Villages, and therefore in the *Theodoſian Codex* (*c*) 'tis called *Paganiſm*; which Name we ſhall frequently uſe in the Sequel of this Hiſtory. He erected many Chriſtian Schools throughout the Empire, and enriched the Chriſtian Church with Eccleſiaſtick Revenues and Benefices; granting to the ſame not only the Revenues that belonged to the Gods of the Gentiles, to their Temples, Prieſts, Flamens, and to the reſt of that Tribe, but alſo large Donatives over the *Roman* Empire, and the Tithes, with the Inheritances of Martyrs, Confeſſors, and Baniſhed,

(*a*) Locis citatis. (*b*) Ubi ſupra. (*c*) Codex Theodoſii, lib. 16. 10. de Paganis.

where they wanted Heirs and Succeſſors; with Power to others to extend their Liberality the ſame Way. All this appears from the Imperial Conſtitutions in the *Theodoſian Codex* (*a*), and other ancient Writers quoted at the Foot of the Page (*b*). From this Time Riches did increaſe in the Church: But the Daughter devoured the Mother; Schiſms, Diviſions, and many ſuperſtitious Cuſtoms crept in with them. *Euſebius* gives an excellent Character of this great Prince (*c*), *That armed with no other Breaſt-plate than that of Piety, and carrying no other Banner ſave that of the Croſs, he triumphed over his Enemies and their Idols.* His vacant Time he ſpent in Prayer, reading the Scriptures, and other Divine Exerciſes. He formed the whole Court after this Example. He founded new Churches, and rebuilt old ones with great Magnificence, as at *Nicomedia*, *Conſtantinople* and *Antioch*. Such an eminent Piety GOD rewarded with the Enlargement of the Empire, the Proſperity of his Family, and *with a Crown that fadeth not away.*

Conſtantine upon his Death-bed divided the Empire among his three Sons; to *Conſtantine* the eldeſt he aſſigned *Britain*, *Spain*, *Gaul*; to *Conſtantius* the Second, he gave *Myſia*, *Thrace*, the Eaſt, and *Egypt*; to *Conſtans* the youngeſt of his

(*a*) De Epiſcopis, Eccleſiis, Clericis, Judæis, Paganis, Sacrificiis. (*b*) Euſeb. de vita Conſtantini, lib. 2. cap. 35, 36. Sozomen. Hiſt. lib. 2. cap. 5. Ambroſii Epiſtolæ, lib. 5. Epiſt. 30, 31. (*c*) De laudibus Conſtantini, cap. 9.

his Sons, he left *Italy*, *Illyricum*, *Macedonia*, *Greece*, with thoſe Parts that border on the *Euxine* Sea, and the Remainder of *Afric*, ſo far as then belonged to the *Roman* Empire. Theſe three Princes were Chriſtians, and continued to protect our holy Religion. *Conſtantine* the eldeſt Brother had ſcarce reigned three Years, when quarrelling with his Brother *Conſtans* about the Diviſion of the Empire, he marched his Army to *Aquileja*, and was there killed in Battle, *April* 341. Thereby *Conſtans* remained Maſter of the Weſt, and *Conſtantius* of the Eaſt.

The Reign of theſe two Brothers was ſo taken up with the *Arian* and other Controverſies, which diſtracted the World, and divided the State as well as the Church, which I am not now concerned to account for, that we meet with very little that concerns the Propagation of Chriſtianity and the Overthrow of Paganiſm in their Time. Yet we may obſerve, that *Sozomen* gives this Account of the State of Affairs then (*a*), "The Preſidents of the Churches did walk circumſpectly; Multitudes of Believers, directed "by them, took Care to worſhip and ſerve our "LORD CHRIST; the Chriſtian Religion "was every Day on the growing Hand; the "Zeal, Virtue and wonderful Works done by "Church-men did draw many Heathens from "Gentile Superſtition. The Emperors trode in

(*a*) Sozomen. Hiſt. Eccl. lib. 3. cap. 17.

" their Fathers Steps, in their Care and Kind-
" neſs to the Church, inveſting the Clergy,
" their Children and Domeſticks with many pe-
" culiar Privileges and Immunities; they not
" only confirmed their Father's Laws, but enact-
" ed new ones, prohibiting any to offer Sacrifi-
" ces, or to pay Adoration to the Images of the
" Gods, or exerciſe any Part of Pagan Superſti-
" tion. The Temples that ſtood either in the
" Cities or in the Fields they commanded to be
" deſtroyed; others of them were given to the
" Church, where they wanted either Room or
" Materials to build with. It was their great
" Care either to repair ruined Churches and Ora-
" tories, or erect new ones, and theſe very ma-
" gnificent; among which the Church of the
" *Emeſſenes* is moſt beautiful.

After the Battle at *Aquileja*, the Emperor *Conſtans* enjoying Peace diſcovered his Zeal againſt the Pagans, reſtraining their Folly by the following Law (*a*), *The Auguſt Emperors* Conſtantius *and* Conſtans *to* Madalian *Vice-Prætorian Præfect.* " Let Superſtition ceaſe; let the Madneſs
" of ſacrificing be aboliſhed: For whoſoever ſhall
" preſume contrary to the Conſtitution of our
" Father, a Prince of bleſſed Memory, and con-
" trary to the Command of our Clemency to
" offer Sacrifices, let a proper and convenient
" Puniſhment be inflicted, and Execution imme-
" diately

(*a*) Codex Theodoſii, lib. 16. tit. 10. l. 2.

" diately done upon him." Received, *Marcellinus* and *Probinus* being Conſuls, that is *A. D. vulg.* 341.

Encouraged by this and the like Laws, *Julius Firmicus Maternus* wrote his Book *de errore profanarum religionum*, which he dedicated to the two Brother Emperors; where after he had expoſed the notorious Abſurdities of Paganiſm, he deſires *(a)*, " The Emperors to go on and make a perfect Re-" formation, and by ſevere Laws to cut off the " Superſtition that did yet remain, that the *Ro-*" *man* World might be no longer infected with " ſuch pernicious Wickedneſs and Impieties, " which gain Ground by Cuſtom and Connivance. " They muſt not in this Caſe ſtand to humour e-" very Palate. Inveterate Diſeaſes are not to be " cured but by unpleaſing Medicines. —— A " little more to what they had already done " would lay the Devil fully proſtrate, and make " the Contagion of Idolatry, the Venom where-" of grew weaker every Day, wholly to evapo-" rate and expire. —— Great things GOD " had already done for them as a Reward of a " well-begun Zeal and Piety, and greater Bleſ-" ſings were reſerved, when they ſhall have " crowned this Work, which ſhould oblige them " with a pure Mind to call for the Divine Aſ-" ſiſtance.

(a) De errore profanarum religionum, cap. 17, —— 21. & ſeqq.

Magnentius, a Barbarian by Birth, having made himſelf conſiderable in the *Roman* Armies, uſurped the ſupreme Power, aſſumed the Imperial Purple, *A. D.* 350, cauſed the Emperor *Conſtans* to be murdered, and made himſelf Maſter of ſeveral Provinces. *Conſtantius*, Emperor in the Eaſt, marched his Army againſt him, defeated him in a bloody Battle at *Murſia* in *Pannonia*, and having forced him out of *Italy* into *Gaul*, and overthrown his Army once and again, the Uſurper at laſt killed himſelf at *Lyons*, *A. D.* 353. Thus *Conſtantius* became Maſter of the whole Empire, both in the Eaſt and Weſt.

Whereas the Uſurper *Magnentius*, to gain Favour with the Gentiles, had given them Leave to celebrate their Sacrifices in the Night, *Conſtantius* aboliſhed thoſe nocturnal Sacrifices (*a*), taking away the Licence that had been granted for them; and by another Law (*b*), prohibited all Manner of Sacrifices, and commanded that both in City and Country the Temples ſhould be ſhut, and none ſuffered to go into them under the Pain of Death, and Confiſcation of Moveables, to the Contemners of the Law. *Conſtantius* was a great Enemy to all Magick, and curious diabolick Arts, than which nothing was more common among the Gentiles. Indeed it was the Life and Spirit of their declining Superſtition: Therefore, *A. D.* 357, he emitted a Law (*c*), "That no Man, under

(*a*) Codex Theodoſii, lib. 16. tit. 10. l. 5. (*b*) Ibid. l. 4. (*c*) Ibid. lib. 9. tit. 16. l. 4.

" under Pain of Death, might dare to conſult " any of theſe Maſters of Divination, who in the " Body of the Reſcript are deſigned by their ſe- " veral Titles, *viz. Mathematici*, who judged " by the Courſe and Poſition of the Stars; *Ha- " ruſpices*, who made Judgment of future Events " by Sacrifices, and the Entrails of the Beaſts that " were ſlain; *Harioli*, who attended the Altars, " offered up Sacrifices and Supplications, and re- " ceived the Anſwer which the Demon returned; " *Augures*, who divined by the Flight and Chatter- " ing of Birds; *Vates*, who gave out Enthuſia- " ſtick Inſpirations; *Chaldeans*, who calculated " Nativities; *Magi*, who dealt in Charms and " Conjurations, with odd Schemes of Words; and " *Malefici*, who traded in Necromancy, and un- " der that Pretext committed great Wickedneſs. " The Emperor orders, that no Perſon ſhould con- " ſult any of theſe, that this Curioſity of Divi- " nation ſhould be for ever ſilent; and that who- " ſoever does diſobey this Mandate, ſhall be pu- " niſhed with the avenging Sword." In that ſame Year comes out another Law againſt Magicians (*a*), who undertook *to diſorder the Lives of innocent Perſons, to conjure up the Souls of the departed, to raiſe Storms and Tempeſts, and deſtroy their Enemies by their wicked Arts:* Theſe, as Enemies to humane Nature, he commands to be deſtroyed, *ferali peſte*; that is, as ſome think, to

(*a*) Ibidem. l. 5.

to be burned alive; or rather, to be thrown to wild Beaſts: Either of them ſevere Puniſhments, but not exceeding the Merit of the Crimes. In the End of *April* the ſame Year he came to *Rome*, where he regulated ſeveral Things, and took away the famous Altar and Image of Victory, the only Idol left there. Tho it had been removed by *Conſtans*, yet it was reſtored by *Magnentius*, but was now taken away a ſecond Time by this Emperor *Conſtantius*, to the great Grief and Reſentment of the Gentiles. *Symmachus* raiſed a great Buſtle about it, as we ſhall hear afterwards. After a Month's Stay at *Rome*, the Emperor returned to *Milan*, and publiſhed a new Law againſt Divination (*a*), diſcharging all under the higheſt Penalties, either in his own Court or in that of *Julian*, then created *Cæſar*, who kept a Company of Magicians about him, under the Notion of Philoſophers, which made the Emperor mightily to ſuſpect him.

Conſtantius died at *Mopſucrenæ*, in the Confines of *Cilicia* and *Cappadocia*, *A. D.* 361, as he was preparing to meet his Couſin and Succeſſor *Julian*, who deſigned to come in a hoſtile Manner againſt him. 'Tis ſaid (*b*) he bemoaned at his Death that he had named *Julian* his Succeſſor, that he had put to Death many of his own Kindred, and had ſo zealouſly promoted Innovations in

(*a*) Codex Theodoſii, lib. 9. tit. 16. l. 6. (*b*) Theodoret. hiſt. Eccl. lib. 3. cap. 1. Nazianzen. orat. 21.

in the Church, changing the Doctrine left by his Father.

We proceed now to take a View of the State of Affairs under the Reign of *Julian*, and of the Means which the Enemy of Mankind then uſed, as his laſt Effort to ſuppreſs Chriſtianity and reſtore Paganiſm. In Order to this we may conſider a little the Life of that Prince.

Julian was the youngeſt of the Sons of *Julius Conſtantius*, Brother by the Father's Side to *Conſtantine* the Great. He was born at *Conſtantinople* in the Year 331 : At Seven Years of Age he was committed to the Tutorage of *Mardonius* the Eunuch, who trained him up in Virtue and Learning, under the beſt Teachers. The Emperor afterward committed him to the Care of *Euſebius* Biſhop of *Nicomedia*, giving him a particular Charge that this young Prince ſhould hold no Correſpondence with *Libanius* (*a*), a famous Orator, but a profeſſed *Pagan*. 'Tis very difficult to chain up Inclinations: This Orator's Books and Diſcourſes were privately conveyed Day by Day, which he read with great Delight, and laid before him as his Copy. *Maximus* came alſo to *Nicomedia*, who under Pretence of teaching *Julian* Philoſophy, confirmed him in his Love of Paganiſm, and by a Pretext of Magick, foſtered him in the Belief of the common Report, that he ſhould one Day be Emperor. However to pleaſe *Conſtantius*,

(*a*) Socrates hiſt. Eccl. lib. 3. cap. 1.

ſtantius, he profeſſed himſelf a zealous Chriſtian (*a*): Yea, to make a greater Shew, entred into a Monaſtick Life, ſuffered himſelf to be ordained Reader in a Church, where he read the Scriptures to the People before the Congregation, and joined with his Brother *Gallus* to erect a ſtately Oratory to the Memory of St. *Mamas* the Martyr. But *Nazianzen* tells us (*b*), *That* Gallus's *Part of the Church went up proſperouſly, the* LORD *accepting it, as he did the Sacrifice of* Abel; *while* Julian's *Part could take no Effect, the* LORD *rejecting it as he did* Cain's *Oblation. In ſome Places the Foundations could not be laid, the Stones were thrown up again, and other Places were immediately ſhattered and pulled down to the Ground.* Sometimes he could not forbear Reaſoning with his Brother *Gallus* in Defence of Paganiſm. Indeed *Libanius* his great Friend owns his hypocritical Dealings, ſaying (*c*), *He was obliged to diſſemble; it broke his Heart to ſee the Temples deſolate, the Sacrifices forbidden and neglected, Altars and Victims taken away, the Prieſts baniſhed, and the Revenues of the Temples ſhared among the Impure; and that it was not the Deſire of Grandeur made him to affect the Empire, but to have Opportunity to reſtore the Worſhip of the Gods.*

He left *Nicomedia*, and retired to ſome Part of his paternal Eſtate; and when he found the Times dan-

(*a*) Sozomen lib. 5. cap. 2. Theodoret hiſt. lib. 3. cap. 2. (*b*) In Julianum orat. 1. pag. m. 593. (*c*) Libanii epitaphium in Juliani necem, pag. 265.

dangerous, by the Mediation of the Empreſs *Euſebia*, who always ſtood his Friend, he got Leave to retire to *Athens* (*a*), under Pretence to perfect his Studies, but indeed to enjoy the Company of Philoſophers, and Pagan Prieſts, and to conſult more ſecretly about future Events. And he wanted not enough of that Tribe to attend him. Nay, he frequented the moſt celebrated Oracles of *Greece*, and there was initiated in their ſolemn Rites and Myſteries. *Gregory Nazianzen* was wont to fortell what a Courſe he would take, ſaying, *See what a Miſchief the* Roman *Empire nouriſhes in its own Bowels* (*b*).

His Brother *Gallus*, who had been ſome Years *Cæſar*, was about this Time, for ſome treaſonable Innovations, put to Death. But Things going to wreck in *Gaul* and *Germany*, the Emperor *Conſtantius* was neceſſitated to think of another Partner, the Empreſs *Euſebia*, who was *Julian*'s conſtant Friend, for which he praiſes her in an Oration yet extant (*c*), whiſpered into his Year, "That "none was ſo fit as *Julian*, he being a young "Man, of an undeſigning Temper, wholly addict-"ed to his Books, unacquainted with Tricks of "Ambition. If Succeſs attended his Enterpriſes, "the Glory would redound to the Emperor: If "he miſcarried and was cut off, they ſhould be "rid of him, and there would be none left of the "Royal

(*a*) Theodoret. hiſt. Eccl. lib. 3. cap. 3. (*b*) Orat. in Julianum 2. (*c*) Ἰουλιάνε ἐγκώμιον πρὸς τὴν βασιλίσσαν Εὐσεβίαν, operum Juliani pag. 202. & ſeqq.

" Royal Family, to hatch any dangerous Deſigns a-
" gainſt the Empire. He was then ſent for to Court. Before he left *Athens*, with Prayers and Tears he recommended himſelf to the Care of *Minerva*, the tutelar Goddeſs of that Place (*a*). Being inveſted with the Title and Ornaments of *Cæſar*, he was ſent into *Gaul* with a Retinue to whom he was a Stranger, and there honourably received. He profeſſed himſelf a Chriſtian, and would ſometimes, eſpecially on the Feaſt of Epiphany, go to the Chriſtian Church, and offer up his Prayers to GOD (*b*). What he did otherwiſe was by Stealth, riſing at Midnight, and doing Devotions to *Mercury* (*c*). *Eunapius* ſays (*d*), *He was ſent into* Gaul *to be loſt, but did, by the Favour of the Gods, poſſeſs the whole of* Gaul, *and no Body knew that he was addicted to the Worſhip of the Gods.*

Julian's proſperous Succeſs in *Gaul*, where he overthrew the Barbarians, and vanquiſhed ſeven *German* Kings, is at large narrated by *Ammianus Marcellinus*, and I need not trouble my Reader with it, ſince it does not concern the Subject I am upon. Only I may obſerve, that he ſo far gained the Affections of the *Roman* Legions, as they proclaimed him Emperor in the Year of our LORD 360. He aſſumed the Title, and wrote to *Conſtantius*, *That it was a Force impoſed upon him*

(*a*) Juliani Epiſtolæ ad S. P. Q. Athenienſem, operum pag. 275. (*b*) Amm. Marcellinus lib. 21. pag. m. 553. (*c*) Ibid. lib. 16. pag. m. 500. (*d*) De vitis Philoſophorum, pag. 97.

him by others, but if he pleaſed he was ready to lay it down again, and return to the Capacity of Cæſar. *Conſtantius* told the Embaſſadors, *That if* Julian *would ſecure his Head from the Vengeance due to ſuch an Inſolence, he would not only quit that pretended Title, but alſo the* Cæſarian *Dignity, and returning to a private Station, would refer the Matter to his Sovereign. Julian* diſdaining to do this, marched his Army to the Eaſt. He had long before this Time, among his Confidents, abjured Chriſtianity, but his Army being for the moſt Part made up of Chriſtians, he durſt not yet publickly renounce it, and therefore came into the Church on *Chriſtmaſs* Day, and did his Devotions among the reſt. But the better he ſecured his Intereſt in the Army, the more he opened his Inclinations to Paganiſm. All along his March he wrote to the great Cities of the Empire, cunningly accommodating himſelf to their ſeveral Humours and Intereſts. Some of theſe Letters are yet extant (*a*). In that to *Maximus*, a Pagan Philoſopher, he tells more openly (*b*), *That he would be glad to know that they publickly ſacrificed to the Gods. He aſſured him that the Army was of his Religion, and that in Gratitude to the Gods ſeveral Hecatombs had been already offered.* The Pagans knowing his Mind in too many Places, and eſpecially in *Greece*, began to open their Temples, to trim them up, and to offer Sacrifices. All which

(*a*) Inter opera Juliani Gr. Lat. edita Lipſiæ 1696. (*b*) Ibid. Epiſtola 38. pag. 414.

which he encouraged by his Counſel, Direction and Example. He arrived on the Borders of *Illyricum* in Harveſt. When he came to *Dacia*, he heard the News that *Conſtantius* had died at *Mopſucrenæ*, in the Confines of *Cilicia*, as he was coming with a great Army to encounter him.

Julian being thus delivered from the Fears of a Rival in the Empire, marched with all Speed to *Conſtantinople*, which he entred *December* 11. 361. (*a*). Having ſolemnized the Funerals of *Conſtantius*, he began to let the World ſee what Religion he intended to eſpouſe; for, as *Sozomen* (*b*) informs us, *He ordered the Pagan Temples to be ſet open; thoſe that were decayed to be repaired, where new ones were wanting, he directed them to be built, the Endowments of them he reſtored; he cauſed Altars to be every where ſet up; he himſelf did publickly ſacrifice, and ſhewed great Honour to all that had any Regard to that Superſtition; and, in a Word, took Care that the whole Train of Gentile Rites and Ceremonies ſhould be again brought into Uſe.* And *Libanius* a Pagan Philoſopher tells (*c*), *You could go no where, but you might behold Altars and Fires, Blood, Perfumes, and Smoak, and Prieſts attending the Sacrifices, without Fear or Interruption.* He aſſumed the Title of *Pontifex Maximus*, and valued it as equal to that of Emperor (*d*). He profaned

(*a*) Ammian. Marcellini, lib. 22. *near the Beginning.* (*b*) Hiſt. Eccl. lib. 5. cap. 3. (*c*) Orat. in Juliani necem. Cave's Introduction to the Lives of the Fathers, Cent. 4. (*d*) Libanii Orat. 8. pag. 245.

ſaned and renounced his Baptiſm, by polluting himſelf with the bloody Rites of Paganiſm, which he oppoſed to the Chriſtian Method of Initiation. Every Morning he ſacrificed to the Gods, and aſſiſted at the publick Sacrifices; he wrote to the Cities moſt devoted to *Gentiliſm*, promiſing to grant whatſoever they would ask. So great an Example made the Pagans in every Place very inſolent, ſo as they not only celebrated their Sacrifices, but did alſo deride the Chriſtians by all Ways they could imagine (*a*). He recalled the Laws made againſt Heatheniſh Superſtition by *Conſtantine* the Great and his Sons, and confirmed theſe made by his Pagan Predeceſſors in favours of it. *Theodoret* ſays (*b*), "That at *Aſcalon* and "*Gaza*, Towns of *Paleſtine*, the Heathens about "this Time cut up the Bellies of Men in holy "Orders, and of Women that profeſſed Virginity, filled them with Wheat, and threw them to "be Meat to the Swine; and at *Sebaſta* they o-"pened the Coffin of *John the Baptiſt*, burnt his "Bones, and ſcattered his Aſhes."

It ſeems agreeable to the Deſign of this Hiſtory to lay before the Reader the Means *Julian* uſed to reſtore Paganiſm and ſuppreſs Chriſtianity, theſe being among the laſt Efforts of this Kind that Satan uſed to accompliſh ſo wicked an End. *Firſt* then, *Julian* ſet himſelf to reform Paganiſm, and the Profeſſors thereof, from more groſs Cor-

(*a*) Theodoret. hiſt. Eccl. lib. 3. cap. 5. (*b*) Ibid. cap. 6.

ruptions, and to introduce many excellent Conſtitutions he had obſerved among the Chriſtians. The Abominations of the *Gentiles* in their Lives, and in their vile Worſhip, had been expoſed to the View of the World, and he found no Way to regain Credit to his Religion, but by cutting off what was offenſive, and planting what was more uſeful in the Room thereof. Therefore in a Diſcourſe of this Emperor, of which a Part remains (*a*), " He preſſes the Magiſtrates to take Care " that Men live juſtly according to the Laws, and " expreſs Piety to God, and Humanity toward " Men; be chaſt and regular in their Perſons; " that they entertain venerable Apprehenſions of " the Gods, approach their Temples with Sanctity, adore their Images and Statues, as if " they beheld themſelves preſent before their " Eyes. For we are not, *ſays he*, to look on Altars " and Images as Gods, (the Gods being incorporeal, and needing no Sacrifices) but as Symbols and Repreſentations of the Divine Preſence, " and as Means and Inſtruments by which we " pay our Adoration to them. That the Prieſts " be honoured equally, or above the civil Magiſtrates, as being the Domeſticks of Heaven. And that the Prieſts themſelves ſhould " not read ſuch Authors as *Archilochus* and " *Hipponax*, but ſhould imitate *Pythagoras*, " *Plato*, *Ariſtotle*, *Chryſippus*, or *Zeno*, but be-

" ware

(*a*) Juliani fragmentum operum, pag. 288. & ſeqq. & epiſtola 49. operum pag. 429.

" ware of the *Epicurean* and *Pyrrhonian* Opinions;
" that they give themſelves to Philoſophick
" Thoughts, and to the Duties of their Office;
" be ſeldom ſeen in the *Forum*, or about Houſes of
" great Men, and ſhould be choſen out of the
" beſt of Men. The Neglect of theſe Things,
" *ſays he*, will give Opportunity to the *Galile-*
" *ans*, by their ſingular Humanity and Charity,
" to eſtabliſh their pernicious Party, and pervert
" the honeſt-minded *Gentiles* to their Impiety."
Thus he ſought to reform Paganiſm, and to bring it as near as might be to the admirable Methods, by which he perceived Chriſtianity had prevailed in the World. In Imitation whereof he deſigned and endeavoured to introduce Schools for the Education of Youth in every City (*a*), Churches and Altars of different Degrees and Privileges, Lectures both of Moral and Speculative Divinity, ſtated Times and Forms of alternate Prayer, the Uſe of Anathematiſm and Pennance, Monaſteries for devout and philoſophick Perſons of either Sex, Alms-houſes and Hoſpitals for the poor and criple, and Reception of Strangers; and what he moſt admired, commendatory Eccleſiaſtick Epiſtles or Letters Teſtimonial from the Governours of the Church, whereby Perſons travelling from one Country to another, were upon producing theſe Letters ſure to meet with a

(*a*) Nazianz. Orat. 1. in Julianum. Sozomen. lib. 5. cap. 16.

kind Entertainment. All which he commends in his Letter to *Arſacius* (*a*).

Secondly, He took all Occaſions of expoſing Chriſtians and their Religion to Ridicule. He was a Man of a Sarcaſtick Wit, and he principally turned it that Way. He read the Scriptures for no other End but to cenſure them. If he met with a ſeeming Contradiction, he made it real, if with an hyperbolical Expreſſion, he improved it to Blaſphemy. He ſcorned at the Simplicity of the Apoſtles and Prophets, whom he repreſented as ignorant and illiterate Fellows. In his *Perſian* Expedition, he wrote ſeven Books againſt Chriſtianity, which were afterward ſolidly anſwered by *Cyril* of *Alexandria*. When he ſpoke at any Time of our Saviour, he would give him no other Title than the Son of *Mary*, or the *Galilean*; and by a particular Law ordered the Followers of our LORD, not to be called Chriſtians, but *Galileans* (*b*). The Imperial Standard of the Croſs, which his Uncle *Conſtantine* the Great had made with ſo pious an Intention, he took down, and in Room thereof put up another. In his own Pictures and Statues he repreſented *Jupiter* near him, coming down from Heaven, and delivering to him the Crown and the Purple, the Imperial Enſigns (*c*), and *Mars* and *Mercury* admiring him for his Skill in War. His Deſign in this was, that

(*a*) Juliani Epiſt. 49. operum pag. 429. & apud Sozom. ubi ſupra. (*b*) Nazian. Orat. 1. in Julianum, oper. pag. m. 605. (*c*) Sozomen. hiſt. Eccl. lib. 5. cap. 17.

that when his Officers paid their Reſpect to the Imperial Statue, they might at the ſame Time worſhip Idols, or that he might have the better Occaſion to puniſh their pretended Contempt. His prime Miniſters walked after his Example: His Uncle *Julian* entering a Chriſtian Church at *Antioch*, piſſed againſt the Communion-Table; and when *Euzorus* reproved him for ſo doing, he gave him a Box on the Ear. His Collegue *Felix* taking up the rich Plate, which the Emperors *Conſtantine* and *Conſtantius* had beſtowed upon the Church, ſaid, *In what brave Cups and Veſſels the Son of* Mary *is ſerved?* But Divine Juſtice ſoon overtook theſe Miſcreants, *Julian*'s Bowels rotted within him, and his Excrements flowed out at his profane Mouth. His Lady before his Death brought him to ſuch a Senſe of his Sin, as he petitioned the Emperor in behalf of the Chriſtians. As to *Felix*, his Blood came out of his Mouth, and in a Days Time he vomited up his Blood and his Soul together, as is declared by *Theodoret (a)*.

Thirdly, He ſought by all Means to bring Chriſtians low, and to weaken and deſtroy their Power and Intereſt: He baniſhed them out of all Places of Honour and Authority; he obliged them either to do ſacrifice, or to quit their Imployment, and be incapable of civil Offices (*b*). Thus *Valentinian*, who was afterward Emperor, threw

(*a*) Hiſt Eccl. lib. 3. cap. 12, 13. (*b*) Sozom. hiſt. lib. 5. cap. 18.

up his Office as Colonel of one Part of the Guards of the Palace, and ſubmitted to Baniſhment, rather than yield to idolatrous Compliance. This Emperor ordered that no Chriſtian ſhould be a Magiſtrate, nor capable to write Teſtaments, nor transfer an Inheritance (*a*). He exacted unreaſonable Sums of Money of them upon all Occaſions, that being impoveriſhed they might either ly under a ſtrong Tentation to Apoſtacy, or be ſecured from attempting any Thing againſt the State. Thus when the *Arians* at *Edeſſa* had fallen foul upon the *Valentinian* Hereticks, he ſeiſed the Treaſures of that Church, which he beſtowed upon his Souldiers, and the Lands he appropriated, and mocking them ſaid (*b*), *He would eaſe them of their Burden, that they might go lighter to the Kingdom of Heaven: But,* ſays he, *if they provoke our Humanity, by fighting and Sedition, let them be puniſhed for their Inſolence with Sword, Baniſhment and Fire.* Under Pretence of his deſigned War againſt the *Perſians*, he heaped up Treaſures, impoſing a heavy pecuniary Mulct upon the Heads of all thoſe who refuſed to ſacrifice to the Gods. The Edict was execute with great Severity. He ſet Chriſtians upon quarrelling one with another, that they might do his Work with their own Hands. He underſtood the Animoſities between the *Arians* and the Orthodox, and ſtudied to improve them to his own

(*a*) Juliani Epiſtola 43, operum pag. 424. (*b*) Ibid & Epiſtola 52.

own Purpoſe. To this End, aſſoon as he came to the Throne (*a*), he recalled the baniſhed Biſhops, and allowed them to return to their Charges, poſſeſſed by thoſe who he knew would not eaſily part with them. To gain himſelf the Reputation of a wiſe and merciful Prince, he ſent for the Biſhops and their People to Court, and preſſed them to Concord, that every one might peaceably enjoy the Freedom of their own Way. But his Deſign was to encreaſe their Diſſentions, that they might be capable of joining in any Deſign, as even his own Hiſtorian *Ammianus Marcellinus*, a Heathen, confeſſeth, adding (*b*), *That he found no wild Beaſts ſo outragious to Mankind, as ſome Chriſtians to one another.*

Fourthly, Tho' he himſelf abſtained from open Perſecution, yet he connived at theſe who did perſecute the Chriſtians. *He glories oft how kind he had been to theſe* Galileans (*c*), *beyond what they had met with from his Predeceſſors. Inſtead of Baniſhment they had been ſent home; inſtead of a Priſon they enjoyed Liberty; inſtead of being plundered, their confiſcated Goods had been reſtored to them by Edicts.* He obſerved that the Chriſtians gloried in Martyrdom, and crowded to it as Bees to their Hives, he would not then gratify them with that Honour. But tho' no publick Warrants were iſſued, he left his Officers to uſe their Diſcretion in theſe Places that were far from

(*a*) Sozomen. hiſt. lib. 5. cap. 5. (*b*) Amm. Marcel. lib. 22. p. m. 564. (*c*) Jul. Epiſt. 7. operum pag. 376, Epiſt. 52. pag. 436.

Court. They underſtood their Maſter's Mind, and were not backward to uſe their Authority and Power. Several Examples of this are upon Record in *Theodoret*'s Church Hiſtory (*a*). They killed *Cyril*, a Deacon, who had broke ſome heatheniſh Image in the Emperor *Conſtantine*'s Reign, and after putting him to Death, they ate of his Liver. They acted a terrible Tragedy on the Perſon of *Marcus Arethuſius*, a grave Man, who had overturned a Heathen Temple, and deſtroyed Images in that Reign. He yielding himſelf to their bloody Hands, they torment his Body, caſt him into a ſtinking Privy, hang him up in a Basket greaſed with Honey, that the Waſps and Flees might torment him in the hot Sun: Yet he would not yield to any of their Propoſals, but gloried in his Sufferings (*b*). *Capitolinus* Governour of *Thrace* cauſed burn *Æmilian*. *Artemius*, an Officer of *Egyptian* Souldiers, becauſe in *Conſtantine*'s Reign he had broke Images, not only had his Goods confiſcated, but was alſo beheaded. *Publia* a Noble Woman, for ſinging, *The Idols of the Nations are Silver and Gold, the Work of Mens Hands*, was cruelly beaten. Yea, not only content to abuſe the Living, their Rage extended to the Dead. Among others they digged up the Bones of *John the Baptiſt*, buried at *Samaria*, called alſo *Sebaſta*, and having mixed them with

(*a*) Libro 3. cap. 6, 7, 16, 17, 18, 19. (*b*) Nazianz. orat. 1. in Julian. p. m. 610, 611.

with the Bones of Beaſts, burnt them to Aſhes, and then ſcattered the Aſhes before the Wind (*a*).

Fifthly, He endeavoured eſpecially to weary out and diſcourage the Biſhops and Clergy with bad Uſage. *Julian* pretended (*b*) the Reaſon why he did ſo was, *leſt they ſhould ſtir up the People to Sedition.* But it was rather to be rid of them, that by their Abſence, the People, being deſtitute of Word and Sacraments, might be brought into Ignorance and Unconcernedneſs about Religion, and capable to receive any Impreſſion. Take away the Candle, Darkneſs will follow. If the Shepherd be ſmitten, the Sheep will be ſcattered. To compaſs this more effectually, he ſeiſed their Incomes (*c*), took away their Allowances of Corn, repealed the Laws in their Favours, and made them liable to bear Burdens in civil Courts. When all this would not do, he removed them by Fraud or Force. Thus *Athanaſius* being brought home to *Alexandria*, after the Death of the Emperor *Conſtantius*, was obliged by *Julian* to leave it again. He had a particular Spleen at this honeſt Man, as appears by his Letter to *Ecdicius* Governor of *Egypt*, which is yet extant, where he ſays (*d*), *Tho' you write nothing of others, yet be ſure you ought to write of* Athanaſius, *that Enemy of the Gods, ſince you know our Decrees againſt him. I ſwear by the great* Serapis,

(*a*) Theod. hiſt. Eccl. lib. 3. cap. 6. Rufini hiſt. Eccl. lib. 2. cap. 28. (*b*) Sozom. hiſt. lib. 5. cap. 15. Jul. Epiſt. 52. pag. 436. (*c*) Soz. lib. 5. cap. 5. (*d*) Jul. Epiſt. 6. operum pag. 376.

pis, *that if before the Kalends of* December, *that Enemy of the Gods* Athanaſius *be not expelled, not only out of that City, but alſo out of all* Egypt, *you ſhall be adjudged to loſe your Troop, which is worth an hundred Pound of Gold.*——— *'Tis very uneaſy to me, that by this Man's Induſtry, the Gods are contemned. I can hear nothing more to my Pleaſure, than that this wicked* Athanaſius *is expelled out of all* Egypt, *who has had the Confidence in my very Reign, to allure ſome illuſtrious* Greek *Women* (that is, Pagans) *to Baptiſm.* The like Orders he gave to the People of *Alexandria* (*a*). *Athanaſius* retired to ſhun the Storm; but with undaunted Courage ſaid to his dejected Flock, *'Tis but a little Cloud that will ſoon paſs away* (*b*). At *Antioch* the Churches were ſhut up, the Plate and Treaſures ſeiſed into the Exchequer, and the Clergy forced to fly. So was it done at *Cyzicum*, where there was not the leaſt Shadow of Sedition. At *Boſtra* he threatned *Titus* the Biſhop, that if any Mutiny happened (*c*), he would lay the Blame upon him and the Clergy. When *Titus* wrote an Apology to Court, aſſuring that the Clergy lived peaceably, the Emperor wrote back to the City, *That their Biſhop had made ſcurrilous Reflections upon them, exhorting them* (*d*) *to expel him as a Calumniator.* In many other Places the Clergy were caſt into Priſons, and expoſed to Pains and Torture.

Sixthly,

(*a*) Jul. Epiſt. 26. operum pag. 398. (*b*) Sozom. lib. 5. cap. 15. (*c*) Ibidem. (*d*) Ibidem.

Sixthy, He gave all Manner of Aſſiſtance and Encouragement to the *Jews* in Contempt of the Chriſtians; for he hated both. But when he found the *Jews* were like to be Inſtruments to promote his Purpoſe, he called for them, ſpoke tenderly to them, pitied their miſerable and afflicted State, releaſed the Tribute put upon them, deſired the Help of their Prayers in his *Perſian* Wars, and wrote to them a kind Letter yet extant (*a*), in the End whereof he tells them, *This is what you ought principally to attend, that when I have ſucceſsfully managed my* Perſian *Expedition, and the holy City* Jeruſalem, *which you have ſo long and ſo earneſtly deſired to ſee inhabited, being rebuilt by my Endeavours, I may dwell in it, and together with you, offer up our joint Prayers to the Supreme Being of the World.* When the *Jews* told him the Reaſon why they could not offer Sacrifices, was, *That the Law had fixed theſe to a particular Place at* Jeruſalem, *where their Temple was ruined, and themſelves baniſhed;* he commanded them immediately to go repair the Temple, retrieve the Cuſtoms of their Anceſtors, and worſhip God according to the Rites of their Religion. This he did to allure them to his Pagan Superſtition; or, if that failed, to evidence to the World that our Saviour was a falſe Prophet, who had ſo expreſly foretold the final Diſſolution of that Church and State. The *Jews* were ſo glad of

(*a*) Juliani Epiſt. 25. pag. 396. Jul. fragmentum operum, pag. 295.

of theſe Orders, that they began to triumph over the Chriſtians, threatning to make them feel as terrible Effects of their Severity, as ever they themſelves did feel by the *Romans*. When the News came abroad of rebuilding the Temple, Contributions were made by all Hands: The very Women ſold their Ornaments and Jewels to advance the Work; what was wanting the Emperor commanded to be furniſhed from his own Treaſury. *Alypius* of *Antioch* was Overſeer of the Work; Tradeſmen were brought from all Parts; all Materials were made ready, and the Work begun. *Cyril*, the Biſhop of *Jeruſalem*, minding *Daniel*'s Prophecy, and that of our LORD, told them, *That even now the Time was come that not one Stone ſhould be left upon another.* The Event juſtified his Prediction; for when the Builders had cleared the Ground, a ſudden Storm aroſe, that carried away theſe vaſt Heaps of Rubbiſh, with a great Quantity of Lime and Sand prepared for the Work. This was followed with a dreadful Earthquake, which caſt up Stones from the Foundation, and overturned ſome adjoining Houſes. Several Perſons were killed, and others drawn out with broken Legs and Arms, almoſt bruiſed to Death. When they attempted again to build, a Fire ruſhed out upon them, that deſtroyed many, and ſcorched the reſt. Theſe miraculous Interpoſals of Providence brought over ſome *Jews*, who were baptized and admitted as Members of the Chriſtian Church: But the greater

Part

Part continued in Unbelief; *Julian*, like *Pharaoh*, hardened his Heart. This is atteſted by the Eccleſiaſtick Hiſtorians (*a*), and the Subſtance of it is confirmed by the Teſtimony of *Ammianus Marcellinus* a Heathen (*b*). *Sozomen* in particular, after rehearſing the Fact, ſays (*c*), *If theſe Things appear incredible to any, we are aſſured of them by thoſe who heard it from ſuch as were Eye-Witneſſes, and are yet alive, and is confirmed both by* Jews *and Heathens, who left this Work imperfect, being ſcarce well able to begin it.* I know *M. Baſnage* a late Author ſeems to queſtion the Truth of theſe Miracles, or ſuſpend his Belief (*d*), becauſe the Eccleſiaſtick Hiſtorians give a different Account of ſome Circumſtances in the Affair. But in my humble Opinion, the ſame learned Author confirms the Miracle from the *Jewiſh* Hiſtorians, "*R. David Gantz* affirms the "Temple was not built becauſe of the ſudden "Death of *Julian*, but *R. Ghedaliah Scalſchelet* "*Hakkabala* aſſerts, that this Temple, rebuilt at "a great Expence, fell down, and that the next "Day a great Fire from Heaven melted the "Tools that remained, and deſtroyed an innume-"rable Multitude of *Jews*. This Confeſſion of "the Rabbins is the more conſiderable, becauſe it "is affrontive to the Nation, and theſe Gentlemen "are not wont to copy the Books of Chriſtians."

Upon

(*a*) Socrates hiſt. Eccl. lib. 3. cap. 20. Theodoret. lib. 3. cap. 20. Soz. lib. 5. cap. 22. (*b*) Ammian. Marcel. lib. 23. ab initio. (*c*) Loco citato. (*d*) Baſnage Hiſtory of the Jews, Book 6. Chap. 14. pag. m. 546, 547.

Upon the Whole, I ſee no Reaſon to doubt the Truth of this Miracle, which is ſo fully, as to the Bulk of it, confirmed by Chriſtian, Heathen, and *Jewiſh* Hiſtorians; and very good Authors may differ as to the Circumſtances of a real Fact. I have been the longer upon this Paſſage, becauſe it plainly proves, that what *Julian* deſigned to ſuppreſs Chriſtianity, became a Mean to advance it.

Seventhly, He endeavoured to ſuppreſs and extinguiſh all humane Learning among the Chriſtians, well knowing how naturally Ignorance opens a Door to Contempt, Barbariſm and Impiety. *Julian* himſelf in one of his Letters ſays (*a*), Homer, Heſiod, Herodotus, Thucydides, Iſocrates, Lyſias, *were inſtructed by the Gods, and own themſelves ſacred to* Mercury *and the Muſes; wherefore 'tis abſurd that theſe who expound ſuch Books ſhould reproach the Gods which theſe Authors worſhipped.* —— *If they conceive theſe Authors had wrong Opinions concerning the Gods, let them go to the Churches of the* Galileans, *and interpret* Matthew *and* Luke. Tho' he was a great Emperor, yet he humbled himſelf ſo far, as to be at Pains to riffle and ruin the Libraries of Chriſtian Biſhops; for in his Letter to *Ecdicius*, Governour of *Egypt*, he ſpeaks thus (*b*), *Some delight in Horſes, ſome in Birds, others in wild Beaſts; but I from my Infancy take Pleaſure in Books.*——

Where-

(*a*) Epiſt. 42. operum pag. 423. (*b*) Epiſt. 9. operum, pag. 377.

Wherefore do me this Favour as to bring me all the Books of George *of* Alexandria. *He has many curious things in Philoſophy, in Rhetorick, and concerning the impious Doctrine of the* Galileans, *which I would have utterly extinguiſhed: But leſt the reſt periſh with them, ſeek out the whole; and make* George's *own Library-Keeper aſſiſt you. If he be faithful in doing this, I will reward him; if not, I will enquire into it. I knew* George's *Books, when I was in* Cappadocia, *he gave me ſome of them to copy, which I afterward returned to him.* In another Letter to *Porphyrius* (*a*), *Julian* orders him to ſend all that Library to *Antioch* under the higheſt Penalty, to take an Oath of *George's* Servants, that they had ſequeſtred none of the Books, and by Force to compel them to produce them. To effectuate this Deſign of extirpating humane Learning among Chriſtians, he emitted the following Law (*b*), *Profeſſors of any Art or Science ſhould excell in Eloquence and good Manners; and becauſe I cannot be preſent in every City, I command that no Teacher ſhall ſet up in any Place, till by long Exerciſe he is fitted for it, and after mature Deliberation be found deſerving of it by the Court of the City; and that their Decree be ſent to me* (that is, to the Emperor) *for Approbation.* *Theodoret* tells (*c*), that he diſcharged the Children of *Galileans* from being taught Poeſy, Rhetorick and Philoſophy; *For,* ſaid

(*a*) Epiſt 36. pag. 411. (*b*) Codex Theod. lib. 13. tit. 13. l. 5.
(*c*) Hiſt. Eccl. lib. 3. cap. 8.

said he, *we are killed by our own Arrows; they take Weapons out of our own Books whereby they fight against us.* This Decree is called by *Ammianus Marcellinus*, a Heathen, *a cruel Edict, worthy to be covered with eternal Silence (a).* He also endeavoured to cashеer them out of the Army. By these Methods he designed to introduce Rudeness and Ignorance among the Christians, and thereby to dispose them to any Impressions he might make upon them, that they might not be able to encounter the Heathen: But he could not hinder them from speaking Truth, which is mighty and will prevail.

Eighthly, Above all Men he highly honoured and rewarded Philosophers, and those who were most likely to refute Christianity. It grieved him to see so many excellent Books writ in Defence and Explication of our Religion. He wished the Writings of these *Galileans* were banished out of the World (*b*). He encouraged the Sophists, Philosophers and Orators by Pensions and Privileges to write against them. He brought the most eminent of that Tribe to Court, as *Jamblichus*, *Libanius*, *Maximus*, *Ecebolius*, *Oribasius*, *Ædesius*, *Chrysanthius*, and others, whose Lives are described by *Eunapius (b)*, an Author who frequently shews his Spleen against the Christians, especially in the Lives of *Ædesius*, and *Maximus*, and in some other Places of his Book. Any

(*a*) Lib. 22. pag. m. 571, *Inclemens, obruendum perenni silentio.*—
(*b*) Epist. 60. operum pag. 446. & Epist. 9. (*c*) De vitis Philosoph.

Any Body who reads *Julian*'s Letters to theſe Philoſophers, yet extant among his Works, may ſee with what Fondneſs of Affection he writes to them, as his dear Comrads, whom he would put all in his Boſom. The Truth is, if Wit, Learning or Eloquence could have done it, he had driven our Religion out of the World. But the Fooliſhneſs of GOD is wiſer than Men. Divine Wiſdom made fooliſh the Wiſdom of this World, and broke all his Meaſures.

Ninthly, He uſed the moſt popular Arguments he could think of to perſwade the World to return to Paganiſm. We may have a Taſte of theſe from his Letter to the People of *Alexandria*, where he tells them (*a*), "Tho' you had another Founder of your City than *Alexander*, I "could have expected that thoſe who have tranſ-"greſſed the Laws, and introduced new Do-"ctrines and Opinions (meaning the Chriſtians) "ſhould be puniſhed. Will you then make any "Requeſts for *Athanaſius*? When *Alexander* "built your City, and *Serapis* is your tutelar God, "with *Iſis* Queen of *Egypt*, a Maid who aſſiſts "him. —— I ſwear by the Gods, I am aſham-"ed of you, People of *Alexandria*, that any a-"mong you ſhould own himſelf a *Galilean*. "The Fathers of the *Hebrews* did ſerve the *Egy-"ptians*, but you who have conquered *Egypt*, "for your Founder *Alexander* conquered it,

(*a*) Jul. Epiſt. 51. operum pag. 432.

" How do you debaſe your ſelves to ſerve thoſe
" who contemn the ancient Opinions of your Fa-
" thers? Unmindful of the ancient Happineſs of
" your Country, when the World had Communi-
" on with the Gods of *Egypt*, and you lived in
" great Abundance of all Things. But thoſe who
" have brought in this new Religion, what Good
" can they do to your City? Your Founder *A-*
" *lexander* the *Macedon* was religious toward
" the Gods: So was *Ptolemy* the Son of *Lagus*,
" who protected this City. Did it grow by the
" preaching of JESUS, or by the hateful Do-
" ctrine of the *Galileans?* When we the *Romans*
" took this City from the *Ptolemies*, *Auguſtus*
" came to it, and ſpeaking to your Citizens,
" ſaid, *I pardon you all your Faults, for the Re-*
" *ſpect I bear to the great God* Serapis, *to this*
" *People, and great City.* To all which I may
" add, ſays *Julian*, the Proofs you have of my
" Kindneſs. Have you no Senſe of that bright
" Sun that ſhines upon you, that makes Summer
" and Winter, Graſs and Plants to grow? And of
" the Moon that affords great Advantages to your
" City? Dare you worſhip none of theſe Gods,
" but only muſt believe in JESUS, whom nei-
" ther you nor your Fathers knew?" Theſe were the ſtrongeſt Arguments he could adduce for Paganiſm; but they were too weak to perſwade a Chriſtian People to renounce the Service of the glorious GOD, who made Sun, Moon and Stars, to whom we are reconciled through JESUS our bleſſed

bleſſed Redeemer, and to embrace the Worſhip of dumb Idols, to ſerve Devils to their own eternal Deſtruction.

Finally, He tried all ſubtle Arts to inſnare unwary Chriſtians to comply with Pagan Superſtition, to raiſe Horror in their Conſcience, or to undermine their Reputation. To this End he uſed to place the Images of the Heathen Gods next to or behind his own, that when the People came, according to Cuſtom, to do Obeiſance to the one, they might do it to the other *(a)*. Thoſe who did it, he perſwaded to venture a little further. Thoſe who diſcovered the Cheat and refuſed, he charged with Treaſon, and proceeded againſt them as Delinquents. When the Soldiers came at ſolemn Times to receive their Donatives, the ancient Uſe was to throw a Piece of Frankincenſe into the Fire, in Honour of the Gods. Which tho' the Chriſtians deteſted, yet ſome ſurpriſed by an inveterate Cuſtom, did it: Who being minded afterward of what they had done, Horror ſeiſed their Conſciences; they went to the Emperor, and threw back their Donatives, publickly profeſſing themſelves Chriſtians, and deſiring they might die, to give Teſtimony to their Religion. But he would not grant ſuch the Honour of Martyrdom, only he expelled them from the Palace and the Army. At other Times he uſed to defile the Fountains and Springs with Heathen Sacrifi-

(*a*) Sozomen. hiſt. lib. 5. cap. 17.

ces, and ſprinkle all the Fleſh and Food in the Market (*a*) with hallowed Water offered to his Gods, that ſo the Chriſtians could neither eat nor drink, but they muſt ſeem at leaſt to be Partners in Idolatry. The Chriſtians reſented this with juſt Indignation. *Juventius* and *Maximus*, two Officers of the Imperial Guards, expreſs to the Emperor's Face a juſt Diſlike of his Actions and of his Apoſtacy. *Theſe are the things*, ſaid they, *which we lament and complain of at home, and now in your Preſence as the great Blemiſhes of your Reign. We were educated in true Piety under thoſe excellent Princes* Conſtantine *and his Sons, and cannot but now be uneaſy, when we ſee all Places full of Abomination, and our very Meat polluted with filthy Sacrifices. Julian*, notwithſtanding his Gravity and philoſophick Compoſure, was ſo nettled with this Anſwer, that he commanded them to be firſt miſerably tortured, and then put to Death; tho' he would not have it thought they ſuffered as Martyrs for Religion, but for their petulant Carriage to himſelf.

Seven or eight Months *Julian* ſtaid at *Conſtantinople*, uſing theſe Methods to ſuppreſs Chriſtianity, and reſtore Paganiſm. Having ſettled his ſecular Affairs, he croſſed the *Helleſpont*, and came to *Peſſinus*, a City of *Galatia* (*b*), where ſtood an ancient Temple dedicated to *Rhea*, or *Ceres* the Mother of the Heathen Deities; the Wor-

(*a*) Theodoret. hiſt. Eccl. lib. 3. cap. 15. (*b*) Libanius in Juliani necem, pag. 254,——300.

Worſhip whereof he reſtored, and publiſhed an elegant Oration, the Work of one Night (*a*), to her Praiſe. Thence he paſſed through *Cilicia*, and came to *Antioch*, *July Anno* 362 (*b*). He found the City almoſt wholly Chriſtian, and the Pagan Rites generally neglected. However he went into the famous Temple of *Apollo* in *Daphne*, upon its famous annual Feſtival, where inſtead of great Crowds and magnificent Oblations which he expected, he found neither the one nor the other. He thought the People ſtaid without, waiting his Leave to come in: But the Prieſt told him, *There was no Body attending, and that the City had provided no manner of Sacrifice. He had only there one poor Gooſe, which he had brought from home to make an Offering to the Deity.* For theſe Things, the Emperor ſharply expoſtulated with the Senate, telling them, *That they had but a Penny for any publick or private Sacrifices; but they ſuffered their Wives to enrich the* Galileans, *and throw away their Eſtates upon their Poor.* He intended to conſult this Oracle about the Succeſs of his Affairs (*c*). It was ſituate in a Place called *Daphne*, in the Suburbs of *Antioch*, where was a delicate Place, thick ſet with Cypreſs and other Trees, which in the Seaſon afforded all Manner of Fruits and Flowers, furniſhed with great Variety of ſhaddy Walks, joining their

(*a*) Juliani Oratio 5. in matrem Deorum, operum pag. 254, —— 300. (*b*) Juliani Miſopogon operum pag. 362. (*c*) Sozomen. hiſt. Eccl. lib. 5. cap. 19.

bushy Heads, forbidding the Approach of the Sun to scorch those who recreated themselves there. It was watered with Christal Fountains and Rivulets; a cool Wind playing through the Trees added a natural Harmony, and delightful Murmur: It was the usual Scene of the Poets amorous Fancies, and such a Temptation to Intemperance and Riot, as it was counted scandalous for a good Man to be there. Here was a stately Temple built by *Seleucus*, Father to *Antiochus*, who built *Antioch*, dedicated to *Apollo Daphneus*, who had a costly Image within the Temple, whence Oracles were wont to be given. When *Gallus*, *Julian*'s Brother, was created *Cæsar*, he resided at *Antioch*, to secure the Frontiers of the Empire. He having a great Veneration for the Memory of Christian Martyrs, resolved to purge that Place from the lewd Customs and Pagan Superstitions which had been there practised, which he thought he could not do more effectually, than by building a Church over against *Apollo*'s Temple, into which, so soon as finished and dedicated, he caused St. *Babylas*'s Coffin to be translated. The Devil it seems liked not so near a Neighbour, his Presence striking him dumb (*a*). *Julian* finding the Oracle did give him no Answer, notwithstanding his costly Sacrifices, commanded the Christians to remove *Babylas*'s Coffin; and thereupon a great Number assembled, who brought it into the City in a solemn

(*a*) Chrysostom. de Sto. Babyla, pag. 676.

lemn Triumph, ſinging, *Confounded be all they who worſhip graven Images* (*a*). Thus did GOD give a Teſtimony of the Vanity of the *Gentile* Religion, and a Reproof to the Infidelity of the Emperor. *Chryſoſtom* ſays (*b*), *Julian was afraid to offer any Indignity to the Martyr's Aſhes, leſt ſome immediate Judgment ſhould come upon him as on his Uncle* Julian *and* Felix *the Treaſurer*; of whom we have already heard (*c*).

However vexed with theſe Hymns, he ordered *Salluſt* the Prefect to perſecute the Chriſtians, and many were apprehended and caſt into Priſon. Among the reſt one *Theodorus* a Youth (*d*) was caught in the Streets, and put on the Rack, his Fleſh torn with Iron Pincers, he was ſcourged and beaten. When no Torture could ſhake his Conſtancy, he was at length diſmiſſed. *Ruſinus*, who wrote the Eccleſiaſtick Hiſtory, afterwards asked this *Theodorus*, *If in the midſt of his Tortures he felt any Pain?* He told him (*e*), *That at firſt he was a little ſenſible; but that one, in Shape of a young Man, ſtood by him, who gently wiped off the Sweat from his Face, refreſhed him with cold Water, and ſupported his Spirit with Conſolations, ſo as his Sufferings were pleaſant to him.* Heaven ſhewed Diſpleaſure at the Proceedings of the Emperor; for while he was doing

(*a*) Socrat. lib. 3. cap. 18. Theodoret. hiſt. lib. 3. cap. 10. Sozomen. lib. 5. cap. 19. (*b*) De S. Babyla. (*c*) See above pag. 613. (*d*) Socrat. lib. 3. cap. 18. Theodoret. lib. 3. cap. 11. Sozomen. lib. 5. cap. 20. (*e*) Iidem ibidem.

theſe Things, the Temple of *Apollo* in *Daphne* took Fire, which in a few Hours burned the ſacred Image, and reduced the Temple, excepting the Walls and Pillars, to Aſhes (*a*). The Chriſtians aſcribe this to Divine Vengeance, the Gentiles impute it to the Malice of the Chriſtians (*b*); tho' the Prieſts and Wardens of the Temple being racked to make them ſay ſo, could not be brought to ſay any more than, *That it was fired by a Light from Heaven.* *Libanius*, in an elegant Diſcourſe, bewails the unhappy Fate of this ſumptuous Building (*c*). *Chryſoſtom* makes witty Remarks upon it.

Julian's Spleen was further raiſed againſt the People of *Antioch* upon this Occaſion; he had brought a Train with him, enough to raiſe a Scarcity, yet he cried down the Price of all Commodities below what they could be afforded at. The Traders brought nothing into the Markets, and a real Famine enſued. This made the People mutiny, and according to the Humour of the Place they lampoon'd the Emperor with ſatyrical Reflections, playing upon his long rough Beard like a Goat, that it was good for nothing but to make Ropes of (*d*). He at firſt vowed Revenge, but in the mean Time only repaid them with a tart Satyr, called *Miſopogon* (*e*), or, the *Beard Hater*, where

(*a*) Ibidem. (*b*) A. Marcellinus, lib. 22. pag. m. 573. *Suſpicabatur enim id Chriſtianos egiſſe ſtimulatos invidia.* (*c*) *Monodia ſupra Apollinis fanum igni exuſtum.* (*d*) Socrat. lib. 3. cap. 17. Sozomen. lib. 5. cap. 19. (*e*) Extat in oper. Juliani, pag. 337, — 371, Edit. 1696.

where he expoſes the Luxury, Intemperance, and other Vices of that People, *That they were over fond of* X *and* K Chi *and* Kappa, *that is* CHRIST *and* Conſtantine, *and that their ill ordered Magiſtracy neglected the Common-wealth.*

Julian in his Progreſs through the Eaſt, ſtaid ſometime at *Cæſarea*, a populous City, where many Chriſtians inhabited; who being zealous for their Religion, had pulled down the Temples of *Jupiter* and *Apollo*, and had lately deſtroyed the Temple of *Fortune* dedicated to the publick Genius of the City (*a*). This put him in a Rage, ſo as to loſe all his Patience; he was diſpleaſed with the Gentiles of the Place, that tho' few in Number, they had not ventured their Lives and Fortunes in Defence of theſe Temples. *What the Matter*, ſaid he, *tho' one Gentile had diſpatched half a Score of* Galileans (*b*). He took away the Charter of the City, reducing it to a Village, not allowing it to bear the Name of *Cæſar*; he ſeiſed on the Revenues of the Church, both within and without the City, forcing the Chriſtians by Racks and Torments to make a Diſcovery, and commanded the Sum of 300 Pounds in Gold, that is in our Account 10800 *l. Sterl.* to be immediately paid to his Exchequer, the Clergy to be entred on the Muſter-roll, to ſerve as Militia under the Governour of the Province, and the common People to be put under Tribute; ſwearing after all, *That*

(*a*) Sozomen. hiſt. lib. 5. cap. 4. (*b*) Nazianz. in Julian. Orat. 1. pag. m. 612.

That unleſs theſe Temples were immediately built, he would utterly deſtroy the Place, and not ſuffer a Galilean *to wear a Head on his Shoulders.* Perhaps he had been as good as his Word, had not Death happily taken him off, at leaſt *Baſil* had run the Hazard of going to the Stake. *Nazianzen* expreſly ſays, *They two had the Honour of the* Cyclops *to be reſerved laſt to Puniſhment, that upon* Julian's *triumphant Return from* Perſia, *they might fall a Victim to his Deities (a).* While he lay at *Cæſarea*, he ſent Parties up and down the Country to eject Biſhops, and take Poſſeſſion of their Churches; one Part of them came to *Nazianzum*, where the Commander peremptorly required the Church, that the Elder *Gregory* had not long before built, to be delivered to him: But the good old Man ſtoutly oppoſed him, daily aſſembling the People to publick Prayers; and in the Iſſue the Officer for his own Safety, was fain to retire, and ſurceaſe his Command.

Julian departed from *Antioch* with his Army in the Beginning of *March.* At his going he let the People know how much he reſented the Affronts done him, and by a fatal Prognoſtication told, he would ſee them no more. *Libanius*, to reproach them, asked a Chriſtian School-maſter *(b)*, *What the Carpenter's Son was now doing?* Thus deriding our Saviour. The Man replied, *The GOD who made the World, whom you mock, is making a Coffin*

(*a*) Nazianz. pag. m. 651. Orat. 2. in Julian. (*b*) Theodoret. hiſt. Eccl. lib. 3. cap. 23.

Coffin for your Maſter Julian. The Emperor marched on to *Edeſſa*, but would not enter the City, becauſe it was all inhabited by Chriſtians. He came to *Carræ* a City in *Meſopotamia*, *April* 18. where he entred the Pagan Temple, and performed many ſecret execrable Rites; which being finiſhed, he ſealed up the Doors, and ſet a Guard on them, giving Orders that none ſhould open them till his Return. When they were broke open upon the News of his Death, there was found a Woman hanging by the Hair of the Head, her Hands extended, and her Belly ript up, that a Preſage of Succeſs might be had by inſpecting her Liver (*a*). The like ſeems to have been done at *Antioch*, where many Cheſts were found in the Palace filled with dead Mens Sculs, and ſeveral dead Bodies hid in the Wells; which were no Doubt the Engines and Monuments of his Diabolick Divination.

In the Middle of Summer, he came within Sight of the *Perſian* Army, and had a hopeful Proſpect of Victory; when venturing too far, without his Armour, he was on a ſudden ſtruck with a Horſeman's Lance (*b*), which grazing on his Arm, paſſed in at his Side, and went to the lower Lap of the Liver. The Lance being two edged, he cut his Fingers while he ſtrove to pull it out, and fainting with the Loſs of Blood and Spirits, he ſunk down on his Horſe Neck. 'Tis reported by *Theodoret*

(*a*) Theodoret. hiſt. Eccl. lib. 3. cap. 26, 27. (*b*) A. Marcellinus, lib. 25. pag m. 601.

doret (a), That *Julian* finding himſelf mortally wounded, took a Handful of his Blood, and throwing it up into the Air, cried, *Thou haſt overcome O* Galilean! *Sozomen* ſays (*b*), *He threw up his Blood into the Air, as looking to* CHRIST, *and accuſing him as Author of his Death.* His Wounds being found dangerous, he was laid on a Target, and carried into his Tent, where he died about Midnight, *June* 26. *A. D.* 363, in the 32d Year of his Age, when he had not reigned full two Years. *Libanius* ought not to have reproached the Chriſtians as killing him by Treachery (*c*), which Calumny *Sozomen* refutes (*d*). Even *Ammianus Marcellinus*, a Pagan, who was preſent at the Fight, ſays (*e*) 'tis uncertain who did it; and *Eutropius* another Pagan, and at that Time alſo in the Battle, ſays, *Hoſtili manu interfectus eſt* (*f*), He was killed by the Hand of an Enemy. He was a Prince ſuperſtitious rather than religious, of a nimble ſatyrical Wit, loved to talk much, affected to be flattered, was skilled in profane Learning, diligent in his Studies, ſo as when he had imployed the Day in Buſineſs, he would ſpend the Night in reading and Writing. He defended Paganiſm with his Sword and with his Pen. To give him his Due, had not his Memory been ſtained with Apoſtacy from the beſt Religion that ever was, and with an implacable Hatred to the Chriſtians,

(*a*) Hiſt. Eccl. lib. 3. cap. 25. (*b*) Hiſt. Eccl. lib. 6. cap. 2. (*c*) Libanius in Juliani necem, pag. 324. (*d*) Lib. 6. cap. 2. (*e*) Lib. 25. pag. m. 601. (*f*) Eutrop. lib. 10. § penult.

Chriſtians, he had been one of the beſt Princes that ever managed the *Roman* Empire. Even *Eutropius* ſays (*a*), *He was too great a Perſecutor of the Chriſtian Religion, yet ſo as to abſtain from Blood:* Which laſt Part is not altogether true. In the good Providence of GOD, his Death reſtored Health and Safety to the Chriſtian World. Had he returned victorious from the *Perſian* Expedition, the Chriſtians might have felt the utmoſt Effects of his Severity, for it was what he threatned; and if he had prolonged his Reign many Years, he might have reduced Chriſtianity to a very low Ebb in all humane Appearance. 'Tis no Wonder then if Chriſtians entertained the News of his Death with Triumph and Joy; their Churches were filled with Hymns and Thankſgivings, and their Houſes with great Feaſts and Rejoycings. At *Antioch* the People inſulted *Maximus* the Philoſopher and Magician, who had blown up *Julian* in his Folly and Cruelty, crying out, *What is now become, O thou fooliſh* Maximus, *of all thy Oracles and Divinations? GOD and his* CHRIST *have overcome* (*b*).

Upon *Julian*'s Death *Jovian* was by the Suffrage of the Army ſaluted Emperor. He was *Primicerius* of the Domeſtical Protectors, or Captain General of the Imperial Guard, a reſolute Chriſtian. For when *Julian* publiſhed an Edict (*c*), That

(*a*) Ibid. *Nimius Chriſtianæ religionis inſectator, verinde tamen ut cruore abſtineret.* (*b*) Theodoret. hiſt. Eccl. lib. 3. cap. 27, 28. (*c*) Socrat. hiſt. lib. 3. cap. 22.

That the Army ſhould either ſacrifice, or disband, he offered to lay down his Commiſſion; but the Emperor knowing him to be a Perſon too valuable to be eaſily parted with, ordered him to continue his Command.

Upon the Acclamations of the Souldiers ſaluting *Jovian* Emperor, he told them, *That for his Part he was a Chriſtian, and could not take upon him the Command of an Army, trained up in the Principles of the deceaſt Emperor; he could not expect the Divine Protection, or any Succeſs by their Arms.* To this they almoſt unanimouſly replied (*a*), *You ſhall reign over Chriſtians; the eldeſt of us were trained up under the Diſcipline of* Conſtantine, *thoſe that are next in Order, under the Inſtructions of* Conſtantius; *as for the late Emperor, his Reign was ſo ſhort, it could not make any deep Impreſſions upon the Minds of Men.* On this Aſſurance he took the Government upon him, and made Peace with the *Perſians* on the beſt Terms his Circumſtances could afford. *Eutropius* ſays (*b*), *It was a neceſſary, but dishonourable Peace, having delivered up ſome Part of the Empire, which no Man ever did for* 1118 *Years before, that is, from the building of* Rome *or Foundation of that Monarchy.* But I am concerned now to account for the Propagation of Chriſtianity, and Overthrow of Paganiſm, not the Affairs of the Empire, which by *Julian*'s unwary Expedi-

(*a*) Theodoret. hiſt. lib. 4. cap. 1. Socrat. hiſt. lib. 3. cap. 22. (*b*) Breviarium Rom. hiſt. lib. 10. cap. ult.

Expedition againſt *Perſia*, were put into Confuſion, and this Peace made neceſſary.

Indeed the Grief of the Pagans for the Death of *Julian*, was doubled by the Election of *Jovian*, whoſe Zeal for Chriſtianity they were too well aſſured off; and therefore in all Places they traduced him with Lampoons and Satyrs (*a*). He began his Reign with the Care of Religion, and wrote immediately to the Governours of the Provinces over the Empire, to open the Churches, and diligently attend the Solemnities of Divine Worſhip, and let his Subjects know, that the Chriſtian Religion was the only Way of Salvation. He reſtored to the ſeveral Churches the Gifts and Revenues, and to the Clergy their Privileges and Immunities which *Julian* had taken from them (*b*), particularly he reſtored the yearly Allowance of Corn which *Conſtantine* the Great had ſettled upon the Church; but becauſe a Dearth and Scarcity then raged, he was obliged to cut off two Thirds of that Allowance, promiſing to reſtore it as ſoon as the Famine was over (*c*). He alſo recalled all the Biſhops and other Eccleſiaſtick Perſons who had been baniſhed for their Religion, and particularly *Athanaſius* (*d*). He ſupported the *Homouſian* or Orthodox Faith, and ordered the Canons of the Council of *Nice* to be obſerved (*e*), the Pagan Temples to be ſhut up, and the pu-

(*a*) Suidas in voce Ιοβιάν☉. (*b*) Theodoret hiſt. Eccl. lib. 4. cap. 4. (*c*) Theod. ubi ſupra. (*d*) Theod. lib. 4. cap. 2. (*e*) Socrates hiſt. lib. 3. cap. 24.

publick Sacrifices to be taken away, whereupon the Prieſts crept into Corners, and the very Philoſophers were ſo frighted, that they laid aſide the *Pallium*, and wore the common Habit (*a*); yet he kindly entertained the Philoſophers where-ever he came; and by an Edict gave every Man Leave to ſerve GOD in his own Way (*b*), which is to be underſtood not of the publick but of the private Exerciſe of Religion. The Gentiles were now under the Hatches, and all their Cry is for Gentleneſs and Moderation, leaving Men to the Liberty of their Conſcience (*c*): But this would not paſs with them; when they had the Upper-hand, then they tempted the Chriſtians to Apoſtacy by barbarous Severities. The Emperor alſo emitted a Law (*d*) whereby it was made a capital Crime to raviſh the conſecrated Virgins, or to attempt to marry them. This ſeems to have been occaſioned by the Looſeneſs of the late Times, when many of theſe Virgins had been ſeduced to ſuch lewd Practices. This Law bears Date *February* 19. and the Year of the Conſuls coincides with the 364 of the Chriſtian *Æra*.

This good Emperor died ſoon after, in his Return from *Antioch* to *Conſtantinople*, at *Dadaſtana*, a Village in the Confines of *Galatia* and *Bithynia*, having ſupped on poiſonous Muſhrooms, or being choaked with the Smoak of Coals, or the Damp

(*a*) Ibidem. (*b*) Themiſtius orat. 12. pag. 278. (*c*) Libanius de templis & in Juliani necem, pag. 290. (*d*) Codex Theodoſii, lib. 9. tit. 25. l. 2.

Damp of a new plaiſtered Room (*a*). However, he was found dead on his Bed, after he had reigned not full Eight Months, in the 33d Year of his Age. He was a valuable Prince, whoſe Reign, if it had been longer, would have probably rendred the Condition both of Church and State very proſperous. *Theodoret* has this Reflection upon this Event (*b*), *The great GOD ſhews us good Things, and for our Sins ſoon takes them away, to diſcover how great Mercies he is ready to give, and how unworthy we are of them, that he may thus engage us to a better and more holy Life.*

The Army marched to *Nice*, and there elected *Valentinian* Emperor. He was a Tribune of the *Salarii*, a Man of Spirit and Courage, who had ſuffered for his Religion under *Julian*. Upon this Occaſion, by Virtue of his Office he was bound to attend the Emperor, when he went to offer Sacrifice in the Temple, where the Prieſts ſtood ready at the Door, with Branches in their Hands, to ſprinkle holy Water on thoſe that entred in: Some Drops thereof fell on *Valentinian*, who ſtruck the Prieſt a Box on the Ear, in the Emperor's Preſence, counting himſelf polluted, not purged by that Luſtration, and tearing off that Part of his Garment, upon which the Water had fallen, threw it away. *Julian* raged to ſee his Religion affronted, yet not willing to give *Valentinian* the Honour of Martyrdom, found another

(*a*) Sozomen lib. 6. cap. 6. Socrates lib. 3. cap. ult. (*b*) Hiſt. Eccl. lib. 4. cap. 4.

Fault to him, and baniſhed him to *Melitena*, a deſolate Town in *Armenia*. This is atteſted by the Eccleſiaſtick Hiſtorians who wrote about that Time (*a*). He returned in the Beginning of *Jovian*'s Reign. Upon his Election, Meſſengers were immediately diſpatched to *Ancyra*, to carry him the welcome News, and conduct him to *Nice*, where the Souldiers proclaimed him Emperor; withal requiring that he would take a Partner into the Empire. He anſwered, *It was in your Power, Gentlemen, to make me Emperor; but being ſo, it is my part to command.* However, within a Month he aſſumed his Brother *Valens* to be his Collegue: *Which*, ſays *Theodoret* (*b*), *I wiſh he had not done; but his Errors in Doctrine were not then known.* To his Brother he allotted *Aſia* and *Egypt* reſerving the Empire in *Europe* to himſelf. To make their Government acceptable in the Beginning thereof, they emitted a general Toleration, enacting (*c*), *That every one might worſhip* GOD *according to the Rite of that Religion wherein they had been educated, and that no Man ſhould be compelled to this or that Way of Worſhip, but all left to a free and unconſtrained Choice; and that Divination by Sacrifices ſhould not be hindred.* They are ſufficiently cried up by Pagan Writers for this (*d*): But the Chriſtians complain (*e*), That

(*a*) Socrates lib. 4. cap. 1. Sozom. lib. 6. cap. 6. Theodoret lib. 3. cap. 16. lib. 4. cap. 5. (*b*) Theodoret lib. 4. cap. 5. (*c*) Cod. Theodoſii lib. 9. tit. 16. lege 9. (*d*) Am. Marcellinus lib. 30. pag. m. 665. Symmachus lib. 10. epiſt. 54. (*e*) Theod. hiſt. lib. 4. cap. 24.

That under *Valens*, in the Eaſt, the *Bacchanalia*, and Feaſts of *Ceres* were openly kept, the Prieſts running like Mad-men through the Country, and that he was only an Enemy to the orthodox Obſervers of the Apoſtolick Doctrine. Indeed *Valens* ſupported the *Arian* Party, and oppreſſed the Aſſerters of the orthodox Doctrine of the Council of *Nice*. But to explain this, is not my preſent Buſineſs.

This general Toleration to both Chriſtians and Pagans, the Emperors by Degrees began to reſtrain, with reſpect to the latter. For by a Law publiſhed in the firſt Year of their Reign (*a*), they ſeized the Farms and Revenues belonging to Heathen Temples. They had been taken away by *Conſtantine* and his Sons, but reſtored by *Julian*, and were now annexed to the Emperors private Patrimony. By another Law, they prohibite Night Sacrifices (*b*), Charms and Magick Divinations, and ordered, that every Perſon convict thereof ſhould be puniſhed. They took Care, that no Chriſtian under any Pretence whatſoever (*c*) ſhould be condemned to the Gladiatory Sports, as diſhonourable to the Chriſtian Name. Whereas the Gentiles were now fain to guard their Temples by Souldiers to prevent their being inſulted, the Emperors ordered, *That no Judge or Officer ſhould command Chriſtians upon that Service* (*d*), *under Pain of loſing Life and*

(*a*) Cod. Theod. lib. 10. tit. 1. l. 8. (*b*) Ibid. lib. 9. tit. 16. l. 7, 8. (*c*) Ibid. tit. 40. l. 8. (*d*) Ibid. lib. 16. tit. 1. l. 1.

Eſtate. Theſe Laws are directed to *Symmachus* the Provoſt of *Rome*, and are judged to bear Date *A. D.* 365.

By theſe Proceedings Pagan Superſtition declined apace; but they uſed all the Arts they could to keep up the Spirits of their ſinking Party: They improved the publick Toleration as far as poſſible; and ſince *Valens* heartily eſpouſed and ſpent the Strength of his Severity againſt the Catholicks, that is, the Supporters of the Doctrine of the Council of *Nice*, in Oppoſition to *Arius*, the Pagans grew every Day more bold and impudent, till he was forced to make it capital for any, either in publick or private, by Night or by Day, to exerciſe any Art of Divination, or conſult them that did ſo. The Occaſion of the Law was thus: The moſt eminent Pagan Philoſophers at that Time were grieved at the flouriſhing Eſtate of Chriſtianity, and Propagation thereof: They grew weary of *Valens*'s Government, and longed for an Emperor of their own Religion (*a*): They ſecretly confederate with ſome great Perſons at Court, and Officers of the Army, and tried by Methods of Divination who was like to ſucceed him in the Empire. To this End a wooden *Tripus*, made of Laurel, was prepared and conſecrated with Magick Charms, and placed in the Middle of a Room perfumed with *Arabian* Spices: The Charger on which it was ſet had on the Brim the 24 Letters of

(*a*) Sozomen hiſt. Eccl. lib. 6. cap. 35. Socrates lib. 4. cap. 19. Amm. Marcellinus lib. 29. pag. m. 645. & ſequentibus.

of the Alphabet; a Perſon came in clothed in Linnen, and ſhaked a magical Ring hanging on a Courtain about the End of the Charger; the Letters which the Ring preſented or pointed out, were ΘΕΟΔ, whereupon thoſe who ſtood by, ſaid the Oracle intended *Theodorus*, a learned Man of Quality, but a Pagan, whom they deſired to be advanced to the Empire. The whole Affair being diſcovered to the Emperor, he, in Aſtoniſhment and Paſſion, ordered ſtrict Inquiry to be made into it. *Theodorus* was beheaded, the Maker of the *Tripus* burnt alive, and the reſt concerned in the Conſult were exquiſitely tortured; whoſe Tortures and ſevere Uſage may be ſeen at large in *Ammianus Marcellinus* (*a*). All Pagan Philoſophers who came to Hand, were ſure to be executed. *Valens* the Emperor, who was always cruel, became in this Caſe outragious, a fringed Cloak being then a ſufficient Evidence of a Magician and Conjurer. *Maximus*, *Julian*'s Maſter, a celebrated Philoſopher, (to whom the Emperor owed an old Grudge, for an Affront done him in *Julian*'s Time,) being now charged as privy to the Plot, was carried to *Epheſus*, the Place of his Nativity, and there beheaded (*b*). Above others his Fury was provoked againſt ſuch whoſe Names began with theſe four Letters Θ, E, O, Δ. whether called *Theodorus*, *Theodotus*, *Theodoſius*, *Theodolus*, or the like, theſe he cauſed put to Death where-

(*a*) Ibidem. (*b*) Eunapius de vitis Philoſophorum, in vita Maximi, pag. m. 100.

ever they were found. Many changed their Names to avoid the Danger. Yet GOD ordered the great *Theodoſius* to eſcape the Danger, and ſucceed in the Empire, as an uſeful Inſtrument to overthrow Paganiſm, and promote the Good of the Chriſtian Church. *Valens* alſo ordered Books of Magick, or any other curious and unlawful Art, to be ſearched for, which being piled upon Heaps were publickly burned. *Ammianus Marcellinus* ſays (*a*) *So great Terror then ſeiſed Men, that many in the Eaſtern Provinces did burn their Libraries.*

In the Weſt *Valentinian* carried toward the Pagans with a more eaſy Hand. *He granted* (*b*) *the Provincial Prieſts, who ſuperintended a whole Province, that they ſhould be free from the Burden of Civil Offices, and enjoy the ſame Privileges with Perſons of Quality, not to be racked or tortured, and to have the Dignity conferred upon them as the Reward of their Care.* The Time when this Law was enacted, appears by the Date of the Conſuls, to coincide with *June* 27. *A. D.* 371. He alſo took Care about the Players, who acted at the publick Sports and Theatres, a Trade forbidden by the Canons of the Church, that (*c*) in Caſe of eminent Danger of Death, they might, upon their Repentance and earneſt Deſire, be admitted to the Sacraments, that is, to Baptiſm and the Euchariſt, provided this was done by Allowance

(*a*) Lib. 29. pag. m. 646. (*b*) Codex Theod. lib. 12. tit. 1. l. 75. (*c*) Ibid. lib. 15. tit. 7. l. 1.

ance of the Preſidents of the Church, and Inſpection of the Civil Magiſtrate.

About the Year 372, *Mavia* Queen of the *Saracens*, a People who then inhabited theſe Parts of *Arabia* which ly next to *Egypt*, being at War with the *Romans*, and like to be very troubleſome, an Embaſſy was ſent to her for Peace, which ſhe accepted, upon Condition they would ordain and ſend *Moſes*, who lived a Monaſtick Life in the Neighbourhood, a Man famous for Miracles and Piety, as a Biſhop to her Country. This being eaſily agreed to, *Moſes* is ſent for to *Alexandria*, where he refuſed to be ordained by *Lucius*, whom the *Arians* had thruſt into that See, ſoon after the Death of *Athanaſius*, ſaying, *His Hands were polluted by the Blood of the Saints*. He therefore betook himſelf to the Catholick Biſhops who lived in exile, and having from their Hands received Ordination, he went to the *Saracens* Country, the greater Part whereof he converted to the Profeſſion of the Chriſtian Faith. This Work was afterward carried on to greater Perfection, when *Zocomos*, one of the Heads of the principal Tribes, was baptized, and brought over his People to the Faith, after the Birth of a Son, which a religious Monk aſſured him he ſhould have, if he would embrace Chriſtianity. The Eccleſiaſtick Hiſtorians have all the Subſtance of the Story (*a*), but *Sozomen* moſt fully.

(*a*) Socrates lib. 4. cap. 36. Theod. hiſt. lib. 4. cap. 23. Rufin lib. 2. cap. 6. Sozomen lib 6. cap. 38.

Chriſtianity made a further Progreſs among the Northern Nations, eſpecially with the *Goths*, who then dwelt upon the River *Danow:* For *Phritegernus*, one of their Princes, having by the Aſſiſtance that *Valens* lent to him, gained a conſiderable Victory againſt *Athanaricus*, another of the Princes, he, in Gratitude to the Emperor, and as a firm Mark of his Friendſhip, entertained the Chriſtian Religion among his People (*a*). The *Arians* being at this Time the only powerful Faction at Court, took this Opportunity to introduce their own Opinions among the *Goths*, tho they had taken Root there ſometime before, by Means of *Uphilas* their Biſhop, who was the firſt that is ſaid to have found the *Gothick* Letters, and tranſlated the Bible into their Language.

In the Mean Time *Valens* miſerably harraſſed the orthodox Defenders of the Doctrine of the Council of *Nice* againſt the *Arians*, purſuing them with incredible Violence. *Themiſtius*, a Pagan Philoſoper, did plead their Cauſe before the Emperor, ſaying (*b*), *His Highneſs muſt not think much of the Difference of Opinions among Chriſtians: It was very inconſiderable if compared with the Multitude and Confuſion of Opinions among the Gentiles, which were above* 600. *Perhaps GOD was delighted with ſuch a Variety of Sentiments, ſince it tended to beget in the Minds of Men a greater Reverence of the Divine Ma-*

(*a*) Sozomen lib. 6. cap. 37. Socrates lib. 4. cap. 33. (*b*) Apud Socratem in hiſt. Eccl. lib. 4. cap. 32.

Majeſty, when they found the Knowledge of theſe Things ſo deep, as no humane Capacity could comprehend it. The Emperor was ſo far ſoftned by this Diſcourſe, that he changed the Puniſhment of Men in ſacred Office from Death to Baniſhment.

Valentinian died in the Weſt *November* 17. *A. D.* 375. 'Tis ſaid of him that he was a Prince of great Parts, but his Anger was almoſt a Madneſs; as appears by ſome of the laſt Paſſages of his Life. For the *Sauromatæ* having made Incurſions into ſome Parts of the Empire, and being informed of the Preparations he made againſt them, they ſent an Embaſſy for Peace (*a*). He was ſurpriſed at the Embaſſador's mean Appearance; but when he underſtood they were the moſt noble Men which that Nation could afford, he cried, *The Condition of the* Romans *was very unhappy, to be troubled with the Rebellion of ſo unworthy a People*; and did fall into ſuch a Rage, as the Violence of his Paſſion broke an Artery in his Body, of which he ſoon died, having reigned Eleven Years and ſome Months. *Valens* ſurvived ſcarce Three Years (*b*), being defeat by the *Goths*. His Men on their Flight put him in a little Cottage, to which the Enemy ſet Fire and burnt him, and any that were with him, in the 50th Year of his Age, and of our LORD 378.

His

(*a*) Sozomen lib. 6. cap. 36. (*b*) Ibid. cap. 40. Socrates lib. 4. cap. 38. Amm. Marcel. lib. 31. pag. m. 678, 679.

His Reign for moſt Part was indulgent to the Pagans, and ſevere to Catholick Chriſtians.

Upon the Death of theſe two Brothers, the Government reſted in the Hands of the two Sons of *Valentinian*; *Gratian*, who had already reigned Twelve, and *Valentinian Junior*, who had reigned three Years, they being admitted when very young to bear the Title of Emperors. *Gratian* being attacked by the *Goths* and *Germans*, and having little Aſſiſtance from his Brother, who was but about Ten Years of Age, found himſelf obliged to take in a Partner for the Eaſtern Empire. The Perſon elected was *Theodoſius* a *Spaniard*, Son to an excellent Officer of that Name, whom *Valens* put to Death in *Africa*, tho he had delivered him from the Tyranny of *Firmus*. He had already given great Proofs of his Conduct and Valour. Every Body approved the Choice, and he was inveſted with the Purple at *Sirmich*, in the 43. Year of his Age, *A. D.* 379.

The Gentiles had enjoyed the peaceable Exerciſe of their Religion for a conſiderable Time, having met with little or no Interruption ſince the Reign of *Conſtantius*, that is, for about the Space of Twenty Years. The firſt two Years of *Theodoſius* Government being almoſt wholly taken up with Wars, wherein he routed the *Goths* in *Thracia*, and other Enemies to the Empire, the Pagans then had their Temples open, and the Freedom of their old Rites and Ceremonies, ſo as many began to return to their old Superſtitions.

Others

Others meeting with cruel Uſage in the Reign of *Valens*, when the Perſecution againſt the Orthodox was carried on by the joint Concurrence of *Arians*, *Jews* and *Gentiles*, took Shelter in their old Religion, in ſo far as the Emperor found it neceſſary to reſtrain this wicked Practice by a Law, dated *A. D.* 381 (*a*), That they who apoſtatized from Chriſtianity to Paganiſm, ſhould loſe all Power of making a Will, which was ever counted the great Privilege of a *Roman*, ſo as none of his Friends could be the better of any Thing he left behind him; which *Theodoſius* and *Valentinian* II. explained and ratified by many ſubſequent Acts, extending it to particular Perſons and Things (*b*). About the End of the ſame Year he prohibited (*c*), *under Pain of Proſcription, all Divinatory Sacrifices, either by Day or by Night, and that none ſhould approach the Temples for any ſuch Purpoſe*; adding, *That GOD is to be worſhipped with pure and chaſt Prayers, not with execrable Charms and Conjurations.* The Chriſtians improved theſe Laws, ſo as Temples both in City and Country were aſſaulted; and *Zoſimus* complains (*d*), *That the Pagans were not able to lift up their Eyes to the Heavens, and pay their Devotion to the Planets, without Danger of their Heads.* Among the reſt there was a curious *Pantheon* richly adorned with Abundance of Statues and Images of the Gods, in the Province of

(*a*) Cod. Theod. lib. 16. tit. 7. l. 1. (*b*) Ibidem, l. 2, 3, 4. (*c*) Ibidem, tit. 10. l. 7. (*d*) Zoſimus lib. 4. pag. 758.

of *Oſrohene* at *Edeſſa*, that was ſhut up: But upon the Gentiles Complaint at Court, repreſenting the City was thereby prejudged, who were wont there to keep their publick Meetings and annual Feſtivals, wherein they offered up Prayers for the Safety of the Life of the Emperor, it was granted that it ſhould ſtand open for theſe Uſes, and the Images ſhould remain by Way of Ornament, but that no Sacrifices ſhould be offered in it (*a*).

In the Weſt *Gratian* was zealous againſt the Pagans. He refuſed the Pontifical Habit, and the Title of *Pontifex Maximus* (*b*), tho that Title is ſometimes given him in ancient Inſcriptions. But he was ſoon after this murdered by the Tyrant *Maximus*, who was afterward defeat by *Theodoſius*, and his Head cut off.

The following Year *Symmachus* a Pagan was made Provoſt of *Rome*. Soon after his Election he framed an Addreſs to the Emperor, where, with all the Subtilties of Wit and Eloquence, he did plead the Cauſe of his Religion before *Valentinian* II. beſeeching him to reſtore their ancient Rites, and particularly that the Altar of Victory, which was placed in the Capitol, as ſome ſay, or rather in the Senate Houſe, and being moveable, was carried wherever the Senate aſſembled, being taken away by the preceeding Emperors, might be reſtored, and that the Salary formerly allowed the Veſtal Virgins, who were Seven

(*a*) Cod. Theodoſii, tit. 10. l. 8. (*b*) Zoſimus lib. 4. pag. 761.

Seven in Number, might be returned, and that it might be lawful for any to beſtow what Legacies they pleaſed upon them. This Addreſs was happily encountered, anſwered and baffled by the eloquent and learned *Ambroſe* Biſhop of *Milan*. The Papers are too long to be here inſerted, but may be ſeen in *Ambroſe*'s Works (*a*), and are handſomly Engliſhed by Dr. *Cave* (*b*).

The Pagans in the Eaſt, notwithſtanding the Laws to the contrary, could not be reſtrained from tampering with *Aruſpices*, *Augurs*, *Magicians*, and the reſt of that Tribe, which obliged *Theodoſius* to quicken the Execution of the Law, by making it capital for any Perſon, either upon any preſent Occurrence, or for knowing any future Event, to conſult divinatory Sacrifices (*c*). The Reſcript is directed to *Cynegius* the *Prætorian Præfect* in the Eaſt, to whom the Emperor committed the Care of aboliſhing Paganiſm in theſe Parts (*d*), and particularly in *Egypt*, whether he ſent him *A. D.* 387, impowering him to ſhut up or demoliſh the Heathen Temples. Tho *Cynegius* made ſome Progreſs, yet he left the main Work imperfect, dying next Year. But the Deſign was carried on, and *Theophilus* Biſhop of *Alexandria* was very zealous for it.

There was at *Alexandria* an ancient and famous Temple dedicated to *Serapis*, which is deſcribed

(*a*) Ambroſii operum tom. 2. epiſt. 30. pag. m. 113,——121. (*b*) Life of Ambroſe, pag. 375,——390. (*c*) Cod. Theod. lib. 16. tit. 10. l. 9. (*d*) Zoſimus lib. 4. pag. 762.

ed by *Rufinus* (*a*), and other Eccleſiaſtick Hiſtorians (*b*), as one of the moſt rich and magnificent in the World. *Eunapius* a Pagan ſays (*c*), *It was one of the fineſt in the Univerſe, to which an innumerable Multitude from all Parts of the Earth did reſort.* This Temple *Theophilus* had begged of the Emperor, deſigning to turn it to a Church. His Deſire being granted, Workmen were employed to clear the Rubbiſh, who found many dark Vaults and Cellars, the ſecret Receptacles of the hidden Rites and Myſteries of Paganiſm, out of which they brought many obſcene and deteſtable *Priapus*'s, and other abominable Images, which they publickly expoſed to the Scorn and Deriſion of the People. This provoked the Gentiles beyond Meaſure, ſo as they gathered into a Body, and tho' they were the leſſer Number, yet armed with Rage and Fury, they broke in upon the Chriſtians, wounded many, killed others, and flying to the Temple garriſoned themſelves in it. They had taken ſome Chriſtians Priſoners, whom they forced to do Sacrifice, or upon their Refuſal put them to Death with new and exquiſite Tortures. The Party was headed by *Olympius* a pretended Philoſopher. Several Eſſays were made by the Magiſtrates to bring them to Reaſon, but in vain; nothing was heard out of the Temple but confuſed Noiſe. The Magiſtrates were forced to ſend an Account of what had happened to the

(*a*) Rufin. lib. 2. cap. 22, 23. (*b*) Theodoret lib. 5. cap. 22. cap. 16. Sozomen lib. 7. cap. 15. (*c*) De vitis Philoſophorum, pag. m. 72.

the Emperor, which frighted the Pagans, and made ſeverals of them run to lurking Places, as *Helladius* and *Ammonius*, by whom *Socrates* ſays he was taught Letters when very young (*a*). *Theodoſius*, according to the Sweetneſs of his Nature, reply'd, *As for the Chriſtians who had been killed in the Scuffle, they were happy, being crowned with Martyrdom. As to their Murderers, he reſolved to pardon them, hoping that ſo much Clemency might become an effectual Argument for their Converſion. But the Temples which had been the Occaſion of this Diſorder, ſhould be pulled down to the Ground, and had directed* Theophilus *to ſee his Orders obeyed.* The Chriſtians entertained this Letter with Acclamations; the Gentiles diſperſed. Then *Theophilus*, accompanied with the Monks, aſſiſted by the *Auguſtal Præfect*, and ſome of the *Roman* Army, ſet about the Execution of his Orders. The Temple they wholly demoliſhed. In the Walls they found Hieroglyphicks, which ſome Chriſtians ſaid were the Sign of the Croſs, and others, that when theſe were found the Temple would come to an End (*b*). Many of the Pagans abandoned their Idols, and embraced Chriſtianity. Within the Circumference of the great Building, ſtood a Chappel ſupported by rich Marble Pillars; the Walls were overlaid with Gold, and that defended by a Cover of Braſs. In this Chappel ſtood the Image of *Serapis*, ſo large,

(*a*) Socrates hiſt. Eccl. lib. 5. cap. 16. (*b*) Ibid. cap. 17.

large, as with one Hand he touched the one, and with another he covered the other Side of the Temple, with many rich Devices to delude the People. They had a Tradition, that if any Man did but touch the Image, the Earth would immediately open, the Heavens be diſſolved, and all Things go to Confuſion. But a Chriſtian Souldier, not fearing the Prediction, with a Halbert cut down the Jaws of the Image, and found no other dreadful Effects enſue than an Army of Mice, which did fly out at the Breach. Then they cut him Limb from Limb, and burnt him in the Streets of the City, and his Trunk with Solemnity in the Amphitheatre. *Eunapius* laments the Fate of this Place, and ſays (*a*), *The Demoliſhing thereof in the Reign of* Theodoſius, *was like what the Fables report of the Giants fighting againſt the Gods.*—— *He blames the Monks, who counted it Religion to deſtroy theſe holy Places, ſaying, They appeared Men, but lived like Hogs.* Theſe Reflections ſhew the Grief of the Pagans for the Loſs of their Idols. The Time was now come that the Prophet *Iſaiah* ſpeaks of (*b*), *That a Man ſhall caſt his Idols of Silver and Gold, which they made for themſelves to worſhip, to the Moles and to the Batts, and the Idols he ſhall utterly aboliſh.*

The Mother Temple being thus out of the Way, the reſt followed more eaſily. The Pagan Temples and

(*a*) De vitis Philoſophorum, pag. m. 73, 75. (*b*) Iſa. ii. 18,—20.

and Images at *Alexandria* being overturned, the Folly and Impiety committed by the Prieſts about them was laid open. One Inſtance thereof is remarkable. *Tyrannus*, a Prieſt of the Temple of *Saturn*, famous for giving Oracles, had his Temple frequented by Perſons of the beſt Rank. When he had a Mind to corrupt any of their Wives, he would tell the Husband, it was the Pleaſure of the Gods his Wife ſhould come and ſpend that Night in Devotions at the Temple. The Lady (*a*) being dreſſed to Advantage, and Night being come, the Doors were lock'd faſt upon her; and while ſhe was intent upon her Devotions, the Prieſt by ſecret Conveyances crept into the old worm-eaten Image of *Saturn*, through which he ſpake to her as if it had been the God himſelf: And having thus prepared her, by unſeen Cords put out the Lights, and then coming forth ſeiſed upon the afrighted Lady, and drew her into lewd Embraces. This Trade he had driven many Years, till meeting with a chaſt Lady, who knew him by his Voice, ſhe abhorred the Fact, and went home and complained of the Villany to her Huſband, who diſcovered the ſame. *Tyrannus* being convict, confeſſed the Crime, and received condign Puniſhment. The whole Scene of Adulteries, Inceſts and Baſtards being laid open, turned to the Reproach of Paganiſm; and their Temples with their Idols were brought to a ſhameful End.

(*a*) Rufini hiſt. Eccl. lib. 2. cap. 25.

Theſe ruined Temples were generally turned into Churches. Out of that of *Serapis* was built on the one Side a *Martyrium* (*a*), and on the other Side a Church, called after the Name of *Arcadius*. The Catholick Church did encreaſe, many Hereticks, and a Multitude of Pagans fleeing to it as Doves to their Windows. It was not without Danger to offer Sacrifices to the Idols, even in private; Laws being made, that thoſe who adventured to do ſo ſhould be puniſhed with Death and Confiſcation of Goods (*b*).

About this Time it happened that the River *Nile* did not over-flow ſo plentifully as it was wont to do. The Gentiles began to mutiny, and ſaid it was becauſe they were not ſuffered, according to their ancient Uſe, to do Sacrifice to the River. The Governour fearing open Sedition, acquainted the Emperor, who returned this Anſwer, *It was beter to preſerve our Duty to* GOD, *than to prefer the Streams of* Nile, *or the Plenty of the Country occaſioned thereby, to Piety and Religion. Let the River never flow again, if it muſt be drawn out with Charms, appeaſed with Sacrifices, and its Waters defiled with Blood* (*c*). But the next Seaſon the Controverſy was ended, by the River's flowing above its higheſt Mark, which put them into a contrary Paſſion. Then they ſaid old doting *Nile* had loſt its retentive Faculty; while others made a more ſerious Improvement: For

(*a*) Ibid. cap. 27. Sozomen. lib. 7. cap. 15. (*b*) Sozomen lib. 7. cap. 20. (*c*) Ibidem.

For being convinced of the Vanity of their Superſtition, they abandoned it and embraced Chriſtianity.

Theſe Proceedings at *Alexandria* alarmed the Gentiles in other Parts of the World. In *Arabia*, *Paleſtine* (*a*), *Phœnicia*, &c. they ſtood upon their Guard, and hired Country-men to come in and defend their Temples. At *Apamea* there was a famous Temple dedicated to *Jupiter*, a Structure ſtrongly compacted. *Marcellus* Biſhop of the Place reſolved to have it pulled down, but could get no Man to undertake it, ſo well were the Pagan Temples generally built, and the Stones ſo faſt cramped together with Iron and Lead, that *Libanius* tells it coſt the Chriſtians no leſs Pains to pull them down, than it had done the Gentiles to build them up (*b*). At Length a common Porter comes to *Apamea*, who ventures to undertake the Work. He undermined the Foundation of the Portico's that upheld the Fabrick, and put Fire to them. But a Demon appearing in a black Dreſs, drove away the Fire. *Marcellus* being acquainted, goes to the Church and earneſtly prays that the LORD would not ſuffer the Tyranny of the Devil further to proceed, but would diſcover *Satan's* Weakneſs and his own Divine Power, that the Converſion of Infidels might not be hindred. Having thus prayed, he took a Pot of Water he had before ſet on the holy Table,

(*a*) Sozomen hiſt. Eccl. lib. 7. cap. 15. Theodoret hiſt. Eccl. lib. 5. cap. 21. (*b*) De templis pag. m. 23.

Theſe ruined Temples were generally turned into Churches. Out of that of *Serapis* was built on the one Side a *Martyrium* (*a*), and on the other Side a Church, called after the Name of *Arcadius*. The Catholick Church did encreaſe, many Hereticks, and a Multitude of Pagans fleeing to it as Doves to their Windows. It was not without Danger to offer Sacrifices to the Idols, even in private; Laws being made, that thoſe who adventured to do ſo ſhould be puniſhed with Death and Confiſcation of Goods (*b*).

About this Time it happened that the River *Nile* did not over-flow ſo plentifully as it was wont to do. The Gentiles began to mutiny, and ſaid it was becauſe they were not ſuffered, according to their ancient Uſe, to do Sacrifice to the River. The Governour fearing open Sedition, acquainted the Emperor, who returned this Anſwer, *It was beter to preſerve our Duty to GOD, than to prefer the Streams of* Nile, *or the Plenty of the Country occaſioned thereby, to Piety and Religion. Let the River never flow again, if it muſt be drawn out with Charms, appeaſed with Sacrifices, and its Waters defiled with Blood* (*c*). But the next Seaſon the Controverſy was ended, by the River's flowing above its higheſt Mark, which put them into a contrary Paſſion. Then they ſaid old doting *Nile* had loſt its retentive Faculty; while others made a more ſerious Improvement: For

(*a*) Ibid. cap. 27. Sozomen. lib. 7. cap. 15. (*b*) Sozomen lib. 7. cap. 20. (*c*) Ibidem.

For being convinced of the Vanity of their Superſtition, they abandoned it and embraced Chriſtianity.

Theſe Proceedings at *Alexandria* alarmed the Gentiles in other Parts of the World. In *Arabia*, *Paleſtine* (*a*), *Phœnicia*, &c. they ſtood upon their Guard, and hired Country-men to come in and defend their Temples. At *Apamea* there was a famous Temple dedicated to *Jupiter*, a Structure ſtrongly compacted. *Marcellus* Biſhop of the Place reſolved to have it pulled down, but could get no Man to undertake it, ſo well were the Pagan Temples generally built, and the Stones ſo faſt cramped together with Iron and Lead, that *Libanius* tells it coſt the Chriſtians no leſs Pains to pull them down, than it had done the Gentiles to build them up (*b*). At Length a common Porter comes to *Apamea*, who ventures to undertake the Work. He undermined the Foundation of the Portico's that upheld the Fabrick, and put Fire to them. But a Demon appearing in a black Dreſs, drove away the Fire. *Marcellus* being acquainted, goes to the Church and earneſtly prays that the LORD would not ſuffer the Tyranny of the Devil further to proceed, but would diſcover *Satan's* Weakneſs and his own Divine Power, that the Converſion of Infidels might not be hindred. Having thus prayed, he took a Pot of Water he had before ſet on the holy Table,

(*a*) Sozomen hiſt. Eccl. lib. 7. cap. 15. Theodoret hiſt. Eccl. lib. 5. cap. 21. (*b*) De templis pag. m. 23.

and threw it upon the Fire, which like ſo much Oyl blew up the Flames, ſo as in a few Hours, to the Admiration of all who ſaw it, that ſtately Building lay level with the Ground. But this good Biſhop going to do the like Execution on a Temple at *Aulon* in the Country of *Apamea*, while his Company were at Work, certain Pagans came behind him, and catching hold on the old goutiſh Man, threw him into the Fire, and burned him to Death. When his Sons would have revenged and proſecuted the Murderer of their Father, a Synod in that Country would not ſuffer them, affirming that both they and his Friends had Cauſe rather to bleſs GOD, who counted him worthy to ſuffer for his Sake.

This general Overthrow of Paganiſm in the Eaſtern Parts of the *Roman* Empire, made the Gentiles look about them, ſo as their great Advocate *Libanius*, a Perſon in ſuch Favour with the Emperor, as he made him *Prætorian Præfect*, about this Time publiſhed an Oration *pro templis*, where he encounters the popular Arguments the Chriſtians uſed for demoliſhing theſe Edifices, and pleads the Cauſe of the Pagans boldly. He contends *the Chriſtians had no Reaſon to throw them down in Complyance with the Zeal of* Conſtantine *and* Conſtantius; *theſe Emperors having been ſignally puniſhed for their Attempts of this Kind,* Conſtantine's *Poſterity being ſoon cut off, and ſome of them came to untimely Ends.* Conſtantine *himſelf lived in perpetual Fear of the* Perſians, *and his*

his Adherents, who reaped the Spoils of the Temples, remarkable Vengeance had overtaken them. He adds, *That, next to the Imperial Palace, Temples were the greateſt Ornaments of Cities, and therefore ought not to be deſtroyed: They were the Emperor's Poſſeſſions (a). Will a wiſe Man caſt his Goods or Purſe away? Will a Maſter of a Ship throw away the Ropes the Ship needs? He ſays a conſiderable Advantage might be raiſed by them, they might be lent out, and the Rents returned to the Exchequer.* He blames the Monks, who had been active in pulling them down (*b*), eſpecially thoſe in the Fields. He traduces them as Impoſtors, *who under a grave and demure Habit, by pretended Mortification, covered with artificial Paleneſs, cheat the World into a good Opinion of themſelves, while they are equally guilty of Gluttony and Exceſs with others.* He alſo blames bitterly the Man who had deceived the Emperor to demoliſh theſe Temples (*c*), meaning *Cynegius Prætorian Præfect*, as *Gothofred* in his Notes on this Oration proves (*d*), calling him *a profane Man, an Enemy to the Gods, cruel, greedy of Money, and a Reproach to the Earth that brought him into the World; a Man exalted for no Merit, and abuſing the Power he was inveſted with to pleaſe a covetous Wife.* This is the Scope of *Libanius*'s Diſcourſe. Had not *Theodoſius* been a Prince renowned for *Clemency*, it had been prodi-

(*a*) Libanii oratio pro templis, pag. m. 26. (*b*) Ibid. pag. 11, 12. (*c*) Ibid. pag. 28. (*d*) Pag. m. 59, 60.

gious Impudence and Folly to have talked ſo to a Chriſtian Emperor. However it did the Cauſe little Service. The Proceſs went on, and the total Ruin of the Pagan Temples and Worſhip followed ſoon after; which ſo far enraged the Party, that they made ſeveral Attempts againſt the Life of the Emperor, but Providence preſerved him.

While theſe Things were doing in the Eaſt, Zeal againſt Paganiſm did not cool in the Weſt. *Martin* Biſhop of *Tours* was very concerned to bring it to Ruin (*a*). The Temples of the Gentiles, with all their Pomp and Retinue, went down apace, and Chriſtian Churches were erected in their Room, where there were none before.

Maximus, who commanded in *Gaul*, by his General *Andragathius* having killed the Emperor *Gratian* at *Lyons*, and barbarouſly denied him Burial, uſurped the Title of Emperor, about the Year of our LORD 383. *Theodoſius* employed *Ambroſe* Biſhop of *Milan* to perſwade the Tyrant not to paſs into *Italy*, and in the mean Time prepared to go againſt him in Perſon. He defeated this Uſurper firſt in *Hungary*, then in *Italy*, and ſhut him up in *Aquileja*, where his own Souldiers took off his Head, *A. D.* 388.

Peace being thus reſtored to the Empire, *Theodoſius* came to *Rome* with his Son *Honorius*, where he ſummoned the Senate (*b*), and in a ſet Oration

(*a*) Sulpicius Severus de vita Martini, cap. 10. & ſeqq. (*b*) Zoſimus lib. 4. pag. 772.

on exhorted them to renounce their ancient Errors, and embrace the Chriſtian Faith, as the only Religion that held forth the true Method of Pardon of Sin and Holineſs of Life. Many of the Pagan *Romans* were untractable, affirming, *They would never prefer an unreaſonable Belief before an old Religion, under which the City had proſpered* 1200 *Years together.* The Emperor replied, *If they were thus obſtinate, he knew no Reaſon why he ſhould be at Pains to mantain them in their Idolatry, and would therefore withdraw the publick Allowances made out of the Exchequer, nay would aboliſh the Things themſelves, which he utterly diſliked, and the Charges thereof would encreaſe the Pay of his Army.* The Pagan Senators ſaid, *Their Sacrifices could not be celebrated without Charges from the Publick; without this their Cities would dwindle into nothing.*

This Conteſt for *Gentiliſm* was probably managed by *Symmachus* a Man then of great Note and Learning, who for a flattering Diſcourſe he had wrote in Praiſe of *Maximus* the Uſurper *(a)*, and for Importunity in his Addreſſes in Favours of Paganiſm, fell ſo deep under the Emperor's Diſpleaſure, as he was forced to take Sanctuary in a Chriſtian Church, and was baniſhed out of *Rome*; but upon his Submiſſion, he was received again into Favour. He wrote an Apologetick to the Emperor, who advanced him to be Conſul in the Year of

(*a*) Socrates, Hiſt. Eccl. lib. 5. cap. 14.

our LORD 391, but rendred him uncapable to do any great Service to the Pagans, by publiſhing a Law, dated at *Milan*, *February* 23. (*a*), *Expreſly prohibiting all Manner of Sacrifices, going into Temples, or worſhipping Images made by Mens Hands; and inflicting great Fines and Penalties upon the Breakers of the Law.* In *June* thereafter he directed a Reſcript to *Evagrius* Auguſtal Prefect of *Egypt*, and to *Romanus* Commander of the Horſe (*b*), *That none ſhould be allowed to ſacrifice, frequent Temples, or celebrate any Pagan Rites, certifying thoſe who broke this Law, that they ſhould obtain no Favour nor Remiſſion, and that if any Judge enter theſe polluted Places during his Adminiſtration, he ſhall be forced to pay* 15 *Pounds of Gold to the Exchequer.*

Socrates informs us of other Pieces of Reformation, which this religious Emperor *Theodoſius* the Great effected at *Rome* (*c*), as demoliſhing ſome Houſes that were Neſts of Robbers and Whores, in one of which one of his Souldiers had been catched, and upon his Eſcape, gave the Emperor Information, who ordered theſe wicked People to be puniſhed, and the Houſes to be thrown down. There was alſo an infamous Puniſhment of a Woman catched in Adultery; they uſed to put her in a Bawdy Houſe, to ſerve all Comers, and rang a Bell when they committed Lewdneſs, that none might be ignorant of what was

(*a*) Codex Theodoſ. lib. 16. tit. 10. de Paganis, lege 10. (*b*) Ibidem lege 11. (*c*) Socrates, Hiſt. Eccl. lib. 5. cap. 18.

was doing. Such were the profane Cuſtoms of the Pagans! Theſe Houſes the Emperor cauſed immediately be demoliſhed, and ordered that when any Perſon was guilty of Adultery, they ſhould be puniſhed by other Laws conform to Equity. Theſe Things being done, *Theodoſius* with his Son *Honorius* returned to *Conſtantinople*, *Valentinian* being left Emperor at *Rome*. Next Year the Senate petitioned for Liberty to exerciſe their old Religion, but were denied.

Valentinian being at *Vienne* in *Gaul*, was there ſtrangled in Bed by the Treachery of *Eugenius* and *Arbogaſtes*, General of the Army. *Eugenius* was at firſt a School-maſter, and was brought into the Court for his Eloquence and good Writing: He uſurped the Title of Emperor, *Arbogaſtes* retaining the Power. The Uſurper was courted by the Pagans on all Hands, and flattered by their Divinations into Hopes of Succeſs; on which Account he reſtored to them the Altar of Victory ſo much contended for, and gave publick Allowance out of the Treaſury to defray the Charges of their profane Rites. *Theodoſius* reſented the Murder of *Valentinian*, as became a generous Prince; he created his Sons *Arcadius* and *Honorius* Emperors and his Collegues; and before he went againſt the Uſurper, to make the Pagans feel the Effects of his Diſpleaſure, he forbad the whole Exerciſe of their Religion, Temples, Sacrifices, Rites, and Ceremonies; which being the laſt Law

of

of this Nature that he made now extant, (a) I here inſert it, and it may be thus Engliſhed.

The Auguſt Emperors Theodoſius, Arcadius *and* Honorius, *to* Rufinus *the Prætorian Præfect.*

LET no Man of what Rank, Order or Quality ſoever, whether he be honourable for Birth, or eminent for Dignity, or of mean Birth, Breeding or Fortune, in any Place, or in any City, offer even an harmleſs Sacrifice to ſenſeleſs Images, or in any more ſecret Way of Expiation, worſhip his Houſhold Gods [Larem] *with Fire, or his Genius with Wine, or his Paternal Houſhold Gods with Fire or Smoak, or pay any Adoration to them, by ſetting up Lights, burning Frankincenſe, or hanging up Garlands to them. And if any Man ſhall dare to offer Incenſe, or to conſult the reeking Entrails, let it be lawful for any to accuſe him; and being found guilty, let him receive Sentence, as in Caſes of High-Treaſon, even tho' it ſhould appear that he did not conſult againſt the Life of his Prince: For 'tis enough to aggravate his Crime, that he would reſcind the very Laws of Nature, ſearch into Things unlawful, diſcloſe what is ſecret, attempt what is prohibited, enquire into another's Fate, and give Hopes of his Death or Ruin. But if any Man ſhall burn Incenſe to a corruptible Image, a Piece*

(a) Codex Theodoſii lib. 16. tit. 10. leg. 12. pag. m. 516.

Piece of humane Workmanship, and by a ridiculous Example honour that which himself just now formed, and shall by crowning the Stock of a Tree with Garlands, or by erecting an Altar of Turfs, do what he can, tho' in a mean Way, yet highly injurious to Religion, to worship a Statue; let him as a Person guilty of the Violation of Religion be punished with the Loss of that House or Field, wherein he ministred to such Gentile Superstition. For 'tis our Judgment, that all Places wherein it shall appear that Incense has been burnt (provided they be legally proved to belong to the Persons that did so) ought to be confiscated to our Exchequer. But if the Place where such a Person shall offer any Sacrifice, be in any publick Temple, or Chappel, or another Man's House or Ground, if he did it without the Knowledge of the Owner, let him be fined in 25 Pounds of Gold (a), *and let him who connives at this Wickedness be fined in the same Sum with him, who sacrifices. This our Pleasure is to be observed by the Judges, Defensors and Curials of every City, that the Officers having discovered any such Matter, shall immediately bring it before the Judges, and they forthwith to see to the Execution of the Penalty: But if they shall conceal any Thing, either thro' Favour or Carelessness, they shall be punished by the Judges; and if the Judges upon Information of these Officers, shall take no Notice*

(a) N. B. The Proportion of Gold to Silver being stated at One to Twelve, one Pound of Gold is 36 lib. Sterl. consequently 25 Pound of Gold makes the Sum of 900 Lib. Sterl.

Notice of it, but defer Puniſhment, they ſhall be fined in 30 *Pound of Gold, and their Officers be liable to the ſame Penalty. Given at* Conſtantinople, November 8. Arcadius *the ſecond Time, and* Rufinus *being Conſuls.* That is, *A. D.* 392.

This Law ſtruck down *Paganiſm* Root and Branch, ſo as it never recovered itſelf into any tolerable Degree of Life and Power. The Gentiles being now reſtrained, not only from the groſſer Kinds of Sacrifices, but even from what hitherto had been permitted, the very burning of Incenſe, and perfuming their Temples and Altars (*a*). *Theodoſius* after this prepared an Army againſt the Murderers of *Valentinian*, and Uſurpers of the Empire. He declared his Son *Arcadius* Conſul for the third Time, and placing his Confidence in CHRIST, marched his Army into *Italy*. His Forces were inferior in Number to theſe of his Enemies, but he ſpent the Night before the Battle in Prayer (*b*). Being encouraged by the gracious Anſwer GOD was pleaſed to give him, he fought near *Aquileja*, and was victorious. The very Wind favoured him, beating back the Darts and Arrows of his Enemies into their Faces, and blinding them with Duſt. *Eugenius* was taken, and killed for his Impious Uſurpation: *Arbogaſtes* fled, and for Fear killed himſelf. *Claudi-*

(*a*) Libanius pro templis pag. 10. (*b*) Socrates Hiſt. lib. 5. cap. 25. Theodoret hiſt. lib. 5. cap. 24. Sozom. lib. 7. cap. 24.

Claudian a Heathen ſings ſweetly of this Remarkable Victory *(a)*.

Soon after this *Theodoſius* took Sickneſs and died at *Milan*, *February* 24th, *A. D.* 395, having lived Sixty, and reigned Sixteen Years *(b)*, leaving the Empire to his two Sons, *Arcadius* and *Honorius*, the former at Seventeen Years of Age, ſucceeding in the Eaſt, the other at Eleven, in the Weſt; *Rufinus* being Tutor to the latter, and *Stilico* to the former. *Ambroſe* ſays of him, *I loved the Man; for when he was dying he was more concerned for the State of the Church than for himſelf. He was indeed a nurſing Father to the Chriſtian Church, and a Reſtorer of her Breaches.*

Before I conclude this Chapter, I ſhall obſerve, that the Chriſtian Religion was propagated in *Perſia* in the Fourth Century. Some Authors are of Opi-

---

(*a*) Claudian de 3. Conſulatu Honorii, ver. 93. & ſeqq.

Te propter gelidis Aquilo de monte procellis
Obruit adverſas acies, revolutaque tela
Vertit in auctores, & turbine reppulit haſtas.
O nimium dilecte Deo, cui fundit ab antris
Æolus armatas hyemes; cui militat æther,
Et conjurati veniunt ad claſſica venti.

The ſame in Engliſh.

For thee the Northern Wind from Hills with mighty Blaſts
Overwhelms thine Enemies, their Darts and Arrows caſts
Back in their Faces, them to overthrow;
Too well beloved of GOD, for whom the Air does blow
Whole armed Winters, which the Heavens do ſend,
And Winds, which at thy Trumpet Sounds attend.

(*b*) Socrates, Hiſt. lib. 5. cap. 26.

Opinion, that there were Christians in that Kingdom in the Days of *John* the Apostle, since his first Epistle is in some Copies directed to the *Parthians* (*a*). And *Bardesanes*, who flourished in *Mesopotomia* in the End of the Second Century, writes, *That there were Christians in his Time in the Country of the* Parthians, *of* Medes *and* Persians, *as far as* Bactria. But in the Fourth Age the Kingdom of CHRIST was further enlarged in *Persia*. In the Beginning thereof St. *James* of *Nisibia* went from *Mesopotamia* into *Persia*, to visit the Christians who were already there, and to make new ones. The Christian Religion was spread there as early as the Council of *Nice* in 325. *Adiabene* was almost all Christian. *Constantine* the Great was very glad to hear so good News; and *Sapor* King of *Persia* having sent Ambassadors to him about the Year 332, to make an Alliance with him, he wrote a Letter to that King, wherein he prays him to grant Protection to the Christians that were in his Kingdom. Nevertheless there arose a Persecution in *Persia* against the Christians, which was raised by the *Magi*, who accused *Simeon* Archbishop of *Seleucia* and *Ctesiphon*, of favouring the *Romans*, who were then at War with the *Persians*. *Sapor* being enraged against the Christians upon that Calumny, burdened them with unsupportable Taxes, and ordered all the Priests and Ministers of the Christians to have their Heads cut

(*a*) Du Pin's Abridgment of Church History, vol. 2. pag. 86.

cut off, commanded their Churches to be demoliſhed, and all that belonged to them to be carried into the publick Treaſury, and *Simeon* to be brought to him, as Traitor to the State and Religion of the *Perſians*. Theſe Orders were executed, and *Simeon* taken and brought to the King in Irons. He refuſing to worſhip the Sun, was ſent into Priſon, and ſome Time after condemned to Death, with many other Chriſtians (*a*). The Year following *Sapor* publiſhed an Edict, wherein he condemned to Death all that ſhould profeſs Chriſtianity. This Edict was followed by a general Perſecution, in which a great Number of Chriſtians periſhed. *Sapor* ordered, that none ſhould be put to Death but the Chiefs of the Chriſtian Religion, that is, the Biſhops and Prieſts; the Perſecution was violent againſt them, and did not end but with the Death of that King. *Iſdigerd*, who ſucceeded *Sapor*, after ſome others, in the Year 399, was very favourable to the Chriſtians (*b*), at leaſt in the Beginning of his Reign: But his Son *Vararanes* perſecuted them cruelly, and even hindred them from flying from the Perſecution, by going out of his Dominions.

Upon the Emperor *Theodoſius* his Death, the Gentiles ſeem to have reſumed new Hopes, and therefore *Arcadius*, about ſix Months after his Acceſſion to the Throne, upon his Father's Demiſe, *Debarred them all Uſe of Temples or Sacrifices*

(*a*) Sozomen Hiſt. Eccl. lib. 2. cap. 8. ---- 15. (*b*) Socrates, lib. 7. cap. 8.

fices in any Place, or at any Time whatſoever, reviving all former Penalties made againſt them (*a*). The next Year he *cancelled all Privileges anciently granted to Pagan Prieſts of any Order, or under any Title or Name whatſoever, ſince it was not reaſonable they ſhould enjoy thoſe Privileges, whoſe very Profeſſion was condemned by Law* (*b*). Then the Temples, being the Neſts of Idolatry and Superſtition, went down in all Places of the Eaſt; the Materials whereof *Arcadius*, the Year following, gave for repairing High-ways, Bridges, Aquæducts, and other publick Walls and Buildings (*c*). And whereas in ſome Places, Temples were left ſtanding in the Fields, for Conveniency of the Country People, he commanded even theſe to be taken down, that ſo the Foundation of Superſtition (*d*), which with reſpect to the Temples and Idolatry of the Pagans in *Phœnicia*, was procured by *Chryſoſtom*, who alſo underſtanding that the *Scythian Nomades*, who dwelt beyond the *Iſter*, were diſpoſed to entertain the Goſpel, but were deſtitute of any to preach it to them, got Men of an Apoſtolical Spirit to undertake this Work. *Theodoret* ſays (*e*), *I have read Letters writ to* Leontius *Biſhop of* Ancyra, *concerning the Converſion of the* Scythians, *and deſiring fit Teachers might be ſent to them.*

Chryſoſtom alſo finding the *Goths* overrun with *Ari-*

(*a*) Codex Theod. lib. 16. tit. 10. lege 13. (*b*) Ibid. lege 14. (*c*) Ibid. lib. 15. tit. 1. lege 36. (*d*) Ibid. lib. 16. tit. 10. lege 16. (*e*) Hiſt. Eccl. lib. 5. cap. 29. 31. (*e*) Ibid. cap. 30.

Arianiſm, got ſome proper Perſons of that Country, and ordained them Readers, Deacons and Presbyters, and aſſigned them a Church within the City. By their Induſtry he reclaimed many to the Catholick Church *(a)*; and that this might ſucceed the better, he himſelf went often and preached among them, making Uſe of an Interpreter to convey his Diſcourſe to the People, and perſwaded other eloquent Preachers to do the like.

Honorius did not carry the Reformation ſo far in the Weſt as his Brother did in the Eaſt. He forbad all Sacrifices; but commanded all Ornaments of publick Buildings, ſuch as Statues and Images, to be preſerved, any Laws or Statutes to the contrary notwithſtanding *(b)*. The Council of *Carthage* petitioned *(c)*, "That all Remain-
"ders of Idolatry in *Afric* might be aboliſhed;
"that all Temples that ſtood in the Fields, or in
"private Corners, might be pulled down; that
"the Gentile Feaſts and Entertainments, attend-
"ed with profane ſcandalous Dancings (at which
"ſometimes they conſtrained Chriſtians to be
"preſent, and that upon the Solemnities of the
"Martyrs) might be prohibited; that the Sports
"and Shews exhibited on the Theatres, might
"not be upon the LORD's Day, or upon any
"Chriſtian Solemnity, and that no Chriſtian
"might be compelled to be there." In Anſwer

(*a*) Ibid. cap. 30. (*b*) Codex Theodoſii lib. 16. tit. 10. lege 15. (*c*) Codex Canonum Eccleſiæ Africanæ, Can. 58. 60, 61. Conc. Tom. 2. col. 1085.

to which Petition, the Emperor enacted, by Orders sent to *Apollodorus*, Proconsul of *Afric* (*a*), "That as to Temples, if not used to any unlawful Purpose, they should stand intire; but if any Man should do Sacrifice in them, he should be punished according to Law; and all Idols, abused to vain and foolish Superstition, should be taken down by the publick Officers. That as to their publick Feasts and Meetings, the Law had already forbidden all profane Rites: But that their common Meetings, their Shews, and Entertainments of the People, should be still suffered; provided they were done without Sacrifices, or any damnable Superstition, as the Words of the Law bear.

Thus have we seen how Paganism ebbed and flowed in the Reigns of the several Princes, after Christianity became the Religion of the Empire in the Fourth Century. The Sum of the whole we have in the Words of *Theodoret* (*b*), "*Constantine* the Great, a Prince worthy to be praised, who first adorned the Imperial Throne with Piety, when he observed the World running mad after Idolatry, expresly forbad that any should worship *Dæmons*. His Sons followed their Father's Footsteps: But *Julian* revived the Wickedness of Paganism, and added new Fewel to its old Errors. To him succeeded *Jovian*, who again prohibited the Worship of

(*a*) Codex Theod. lib. 16. tit. 10. lege 17, 18. (*b*) Historia Eccl. lib. 5. cap. 20.

" of Idols. The elder *Valentinian* governed *Eu-*
" *rope* according to the ſame Rules; while *Va-*
" *lens* in the Eaſt permitted every Body to wor-
" ſhip and adore what they pleaſed, but con-
" ſtantly perſecuted thoſe, and thoſe only, who
" maintained the Catholick and Apoſtolick Do-
" ctrine. All his Time the Altars ſmoaked with
" Incenſe, and the Gentiles brought their Sacri-
" fices and Drink-Offerings to their Images, and
" kept their publick Feaſts in the open Market-
" place: The Prieſts and Votaries of *Bacchus*,
" clothed in Goats Skins, ran up and down, tear-
" ing Dogs in Pieces, howling and making a dread-
" ful Noiſe, behaving themſelves in a moſt
" wild and frantick Manner, with the reſt of theſe
" mad Ceremonies, whereby they were wont to
" celebrate their profane Feſtivals. All which
" the moſt religious Prince *Theodoſius*, when he
" came to the Empire, did utterly extirpate and
" aboliſh, and drove them to eternal Silence and
" Oblivion.

We may hear more of the Progreſs of Chriſtianity, and of the Overthrow of Paganiſm, in the Sequel of this Hiſtory. In the mean Time I conclude this Volume; heartily praying, *That the Kingdom of Satan may fall as Lightning from Heaven, and that the Kingdoms of the World may become the Kingdoms of our* LORD *and of His* CHRIST, *and that he may reign for ever and ever.*

The End of the First Volume.